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Gospel Herald



VOL. XXXVIII.—VOL. VI., NEW SERIES.

“ HOLDING THE MYSTERY OF THE FAITH IN A PURE CONSCIENCE.”
“ ONE LORD, ONE FAITH, ONE BAPTISM.”



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TO OUR READERS.

IN closing our *thirty-eighth* volume we feel a thankful pleasure in looking back to the preface of the *first*, and using the language of our beloved brother who originated, and long ably conducted, the Magazine:—

“In bringing to a close the *first* volume of the GOSPEL HERALD, or Poor Christian’s Magazine, we feel deeply sensible of our obligations to our covenant God; and also to our friends and fellow-servants in the kingdom of our dear Lord.

“When we review our motives which induced us to put our hand to this Gospel plough, we derive an inward support, believing that they arose from the finger of God.

“The principles on which we determined our work should find its way among the Churches (and from which we hope never to swerve), in many places have given great offence. These are some of the awful signs of the times, and proclaim aloud the necessity of good men, who have any veneration for the truth left, to unite in every possible means to disseminate the glorious Gospel.”

We rejoice that our judgment of divine truth is in no essential point diverse from those principles, for the advocacy of which the work was first

published. These are dear to our hearts, as we believe they form the foundation of the best interests of our fellow-men, while they reflect the highest glory to their Author.

As stated elsewhere, we have agreed to take into cordial union with our own, another Magazine of entire unanimity of sentiment, by which we hope largely to extend our influence for good ; and we trust that in the future, as in the past, the GOSPEL HERALD will ever give faithful expression to the VOICE OF TRUTH.

May the God of grace and truth guide and prosper our future, and mercifully accept our past and present services, for Christ Jesus' sake.

THE EDITORS.

November 26th, 1869.

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THE VOICE OF THE PAST TO THE PRESENT.

AND so, one more of our few and fleeting years is numbered with the past! Nor have its days sped by with solitary and voiceless hours. Full of momentous issues have all its seasons been; its spring time resulted from many a preceding autumn; its sorrows and its joys, labours and prayers, mistakes and sins must seal an influence on the new year, whose dawn we now welcome.

Surely every year is a book—a volume complete indeed in itself, yet one of a series never cast aside as waste paper by its owner—never shelved to be opened no more, although, by us readers, its pages may be little remembered and less pondered, being so easily superseded by the new issue. Ah! do not let us treat the past as we are wont an old magazine or a stale newspaper; for, for good or bad, for weal or woe, to confirm condemnation or witness unto righteousness, its every leaf is written on either side, and the record is infallible—no erasure possible there! Many errata, but no emendations—no new and improved edition! And one touching truth remains. When each volume is bound and lettered, we are nearer to the close of the series; *how near*, has not been announced. The great Publisher reserves that purpose to himself, and we know not the day nor the hour when the Royal voice will proclaim, “*Time shall be no longer.*”

Well, then, don’t let us throw the book aside as though it were done with; but rather re-read its pages—its printed lines and its *private* marginal notes too—and, it may be, we shall derive real good from its lessons. The Lord of wisdom teach us!

Looking abroad, we might dwell mournfully upon the *still widening* gulf of worldliness, the forgetfulness of God, and open animosity of multitudes to all that tells of God; for the late election alone has brought to light an amount of malignant infidelity hardly suspected before, while the attractiveness of glittering hollow form and gaudy ritual—the too-well-known trappings of Rome—please every fleshly fancy, and lull to fatal slumber the half-awakened, conscience;—self-made priests, promising a peace they cannot give.

And what do we see in the Church of God? Is there such a spirit displayed as to give promise of a wide and successful inroad upon, or even resistance to, the many Antichrists?

There are truly godly men and women, and not a few, simply, heartily, unselfishly, labouring for the glory of God in the good of souls; but what are these among so many?

Yes, there is indeed enough in the aspect of general society as well as in the attitude of the professing Church to fill the thoughtful Christian with distress, which would increase to dismay, or even sink into despair if the proved faithfulness and known presence of the Lord our God did not hush into patience and arouse our zeal.

Let us not shrink from the inquiry, that can do us no good, can afford no solid, lasting comfort—“*He that doeth well cometh to the light.*”

It is certainly the purpose of God that every man’s work and principles should be *tried*, and every true principle and every good work cannot fail, under his perfectly just government, in the end, to come forth as gold, honourably purified and prepared for future service.

Now, every test must take the nature of a real *cost*, and involve actual sacrifice—the mere form or apprehension might leave a fictitious character undiscovered, while the true spirit would remain unblessed, unconfirmed by trial.

It has ever pleased God to diversify the trials of his own. Sometimes hardship has to be endured, injustice submitted to, if his cause require. Anon, it takes the form of some difficult or dangerous service, and these trials are oft carried to extremes—resistance even to blood is required; or service necessarily involving life commanded; but “he that loveth not his life shall find it,” and no appointed way is dangerous to faith—only to the flesh.

At other times, with equal wisdom, yet no greater kindness, the reverse to this is the allotted path—peace and smiles, ease and abundance, prosperity, applause, and honour pave the enchanted ground, and well may he who knows his own heart exclaim,—

“More the treacherous calm I dread
Than tempests bursting o'er my head.”

For, alas, the Christian soldier who has braved death in the name of the Lord of Hosts, and thrown himself fearless, because believing, against tremendous odds; or, has patiently endured the heat of the day and the frost by night, has been tempted to number the people in the pride of success; or, unwatchful, has been drawn aside by the lusts of the flesh to serve dumb idols and forsake the living God!

Nevertheless, it is through good as well as evil report the Man of God must be trained to serve. There is, however, one method of discipline constantly chosen of the Lord for *all* his disciples,—that involving *voluntary* sacrifice; and *worship with cost* becomes both a *test* of love and a *help* to love—for whatever cause we willingly labour for increases in interest to us. “If any man will be my disciple let him *take up* his cross daily.”

Christian discipleship must always involve what is displeasing to the will of the flesh—contrary to the carnal mind. To forego personal pleasure—to part with anything that gratifies self—to put self-interest and one's own comfort in an inferior place never will be nature's choice; but,—

“To nobler joys than nature gives
Thy children all aspire.”

Wholesome, faithful, kind is the counsel “Seek ye *first* the kingdom of God and his righteousness,—all these things shall be added unto you.” This is the charge to everyone who by spiritual birth has entered that kingdom.

“Reckon ye yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord.”

“Ye are not your own, *for* ye are bought with a price: therefore, glorify God in *your body* and in *your spirit*, which is God's.”

“Do good unto all men, &c.” “To do good and communicate forget not.”

“And whatever ye do—do it heartily as unto the Lord.”

These are a few of the golden words from the lips of loving wisdom and holy authority, which indicate with clearness, to every willing conscience, what is God's mind concerning him, and what the Lord would have him to do. Oh, Lord, bring in the day of thy power, and make us a willing people!

Nor is the service here claimed *occasional*, or only looked for in time of special need. No, it is *habitual*,—in harmony of spirit and manner with that on which the claim rests:—

“Freely ye have received—freely give.”

So felt the grateful psalmist:

“Thy mercies are new every morning.”

“In the morning I will direct my prayer unto thee.”

And on this wise is the constant charge:—

“In the morning sow thy seed; in the evening withhold not thy hand.”

Now we shall gain nothing, but rather do harm by blinking the fact that the thing most desired—most perseveringly striven for, and least easily parted with in our day, and especially among our Anglo-Saxon race is—**MONEY**. And please don't put this statement aside because it is so simple, or as though we were now going to beg, or make the collection; let us look at it practically. For the most part *money* is the clearest representative of our worldly prosperity, and the best medium for acknowledging our indebtedness or expressing our sympathy; for, “Money answereth all things.” Why then—even amongst those who profess to owe themselves and all they have to the free favour of the Lord—why does the appeal for some contribution to *his* cause (evidently just and needful) come unwelcome; or, why is it met in such a niggardly fashion as brings little help to the receiver, and neither pleasure nor honour to the dispenser? Why should not *giving* afford as real pleasure as *getting*? Does the question sound strangely?—It should not. He who never made a mistake, never spoke thoughtlessly, declared “It is *more* blessed to give than to receive!” Do we half believe this? Do we find it so in practice? If not, there is something wrong about our giving—about either its amount, frequency, spirit, or motive. Let us search this out, for if there be a blessedness in an act so within our reach, pray don't let us miss of it!

Yes, and every duty was intended to be fruitful of bliss and blessing to the “good and faithful servant.” Hardship, privation, and sacrifice, may indeed be incurred thereby, but the consciousness of its being done for the Master's sake (who wisely ordained and will certainly through that very thing work out a glorious fruit) and the assurance of his kind approbation, should put into it a large present blessedness. This at any rate we know;—the withholding more than is meet tendeth to poverty—poverty of soul and body too.

Well, then, with this knowledge (and few will confess ignorance of these as facts, or attempt to dispute them), why such reluctance and pitiful putting off claims that should be promptly met? Why get rid of a just application with a slender complimentary acknowledgment, instead of conscientious practical consideration, and *justly* liberal help? We think an answer is not difficult to find. Is either our ordinary motive or our system of giving right? Have we *any* system? Do we not trust to impulse and excitement, or pay respect to the opinion of others in seeking for or rendering support to any object?

All this is unworthy of us, and no more conducive to abiding, growing vigour of soul than are spirituous stimulants to the body. No, what we want is to be more habitually alive to the righteous claim of the Master and all his purposes upon us. With all our powers and possessions we need—each of us—to act on *principle* and show others we expect them to do the same. We need to act steadily, with uniform conscientiousness and then we shall be calmly prepared for every just claim, and feel a righteous joy in the help we are able to afford.

Now, this is no speculation nor human invention; you may find all this and more in the sure word of our Master and guide.

Giving should be as constant as receiving; the morning and evening sacrifices were as regular as the manna; the first fruits and the tithe were not left to impulse or inclination, or the immediate appeal of emergency. The Lord's portion was to be brought into the storehouse, and thus were the willing-hearted entitled to expect a full blessing (Mat. iii. 10).

How honourably did the large-hearted David, year after year, through his troubled life (1 Chron. xxii, 14) *store* the treasures he obtained against the happy day when he hoped

to build a noble house for the Lord. And we firmly believe that in this practice of periodical, regular setting aside as a sacred devoted fund, a 'determined portion of one's income, would be found the true solution of the difficulty, the key to cheerful and abundant beneficence.

We are convinced that this matter of money and parting with it has more to do with the Christian's own health and relative prosperity than is often thought. Find a man who is a good giver—not reckless and sentimental—but kindly considerate, wisely benevolent, promptly generous, and there you will be sure to find one also who will cheerfully devote time and talents to the cause his conscience commands—there you will be sure to meet a pleasant, profitable companion, too much in earnest to be selfish, too sincere to be conceited; one who realizes—for God is true—the delightful portion—in keeping the Lord's statutes there is great reward.

On this subject we have more to say, but for the present would lay down our pen, fervently wishing for our readers the happiness surely resulting from following the Lord fully, and doing his will from the heart.

GOD—A CONSUMING FIRE.

BY THE LATE JOHN STEVENS.

THE apostle in his epistle to them directed his Hebrew brethren to the same Lord whose name had been confessed and worshipped by their forefathers. He takes occasion to bring forward their ancient laws and ceremonies, that they might see, while he was a strong advocate for the abolition of Mosaic laws, and espoused with all his powers the interest of him whom they had sacrificed, he still retained the most sacred views of the religion of his ancestors, in all its opening discoveries of the God of eternity, and was not teaching them to worship another God, but directing them to another Priest by whom to adore him. "Wherefore," says he, "we receiving a kingdom that cannot be moved, let us have grace whereby we may serve God acceptably, with reverence and godly fear, for our God is a consuming fire" (Heb. xii. 28, 29); in whose covenant we stand, and under whose favour we worship.

In reflecting on the face of this assertion, we may try our thoughts and feelings by the spirit of it, and remark how far the reverence we profess, the faith we receive and retain, and the sentiments we have drunk into, are really fitting us to admit the fact asserted, and confess the character of the God of heaven with affection, fearlessness, and adoration.

Our God is a consuming fire;—first, *In the manifestation of himself*; second, *In the punishment of sin*; third, *In the acceptance of sacrifices*; fourth, *In the protection of his worshippers*. On this platform the

passage is evidenced, and its design and substance embraced. The character of God is to be known, and to be vindicated; the friends of God are to be accepted, their persons and their rights are to be protected by him. Which of us is unwilling that he should appear? which of us can deny him to be a God punishing sin? which of us is without some sense of desire that our sacrifices should be accepted by him? and who among us can look up to heaven and say, Father Eternal, thy protection I can forego; I can do without thee! I am aware the subject is one beyond our grasp, but we may make some remarks upon it.

First.—*In the manifestation of himself*, God is known as a consuming fire. It is observable in Holy Writ, that the ancient symbol more particularly chosen of the divine presence was that of fire, and it has pleased the God of heaven to speak of himself as a *consuming fire*; and to denote his attendants as flames of fire, or as chariots and horses of fire. When he has been pleased to manifest himself to the ancients we shall find this has ever been the medium employed. When he made a covenant with Abraham, he appeared as a burning lamp. That was the Shechinah of the great God, or the vehicle in which he condescended to visit the patriarch. When his posterity had served their appointed time of captivity in Egypt, this same divine visitant again appeared in a flame of fire in a bush, which bush was not consumed. (God can kindle a fire that

shall not consume you. He could even place you in hell without hurting you, if he pleased, for his judgments are under his own control.) He then made known himself to Moses as the God of Abraham, Isaac and Jacob, but the medium of his manifestation, or the sacred vehicle which rendered him present, was a fiery one. When the divine Majesty manifested himself in his legislative character from his right hand went there a *fiery* law for them, and Mount Sinai was altogether in a blaze; and this fire was harmless to Moses and the people; but only as God held the reins of Government, for one flash from his presence would have swept them into endless ruin. All his powers are under his own control. (See Exod. xxiv. 17.) Thus God clothes himself with fire, fearful to his enemies, but enlightening and purifying to his friends. Further, when he became a leader and a guide to that people, "He went before them by day in a pillar of cloud and *in a pillar of fire by night.*" What was this for, but that it might appear conspicuous to his people that the very same God who had entered into covenant with them in their father Abraham, who had sent for them out of Egypt, and who had given them a law of Government, was going before them to guide them. For here were the same symbols, the same titles, and the flaming forth of the same Divinity. Again, God chose a particular place to dwell in. He ordered a tabernacle to be built, appointed both materials and workmen; and the tabernacle being ready, "a cloud covered the tent of the congregation, and the *glory of the Lord filled the tabernacle.*" Thus the Lord proceeded, and still kept his chariot of fire in the Shechinah or visible abode of his glory, so that when the cloud appeared they knew the Lord was in the camp; and in the last days the Jews shall again see the Shechinah visibly appearing in the person of Christ coming in far brighter displays of his glory, and rocking old creation to nothing with the thunder of his power. We may conclude the apostle had present to his view all those ancient appearances of the God of his fathers,—*light, purity, and power invincible* are suggested to us by this manifestation. The same ideas have opened the Christian tabernacle and raised the advancing interest of Messiah, so that we shall not find that the New Testament began its establishment without fire. When the Word was made flesh and dwelt among us, John says, "We saw his glory." His idea was

that the Shechinah was come down; but, says the Jew, "I do not see his glory;" "no," replies the enlightened apostle, "his glory is laid aside, to accomplish a work which had been prevented had he worn it. But did it never attend that holy tabernacle, the body of our Lord, the residing Shechinah or Habitable of Jehovah shorn of its glory to serve for wretched man? Yes, the glory of God shone visibly once on the Mount of Transfiguration, when talking with Moses and Elias, he put on his heavenly dress, while the poor Galileans lay on the ground wondering at their Master's new glory. The brightness of his garment exceeded the sun at noon, and overwhelmed the senses of the disciples; for the tabernacle of God had come down to dwell among men, the great Shechinah having only *veiled* his glory and hidden his grandeur in conformity to the design which infinite wisdom had preferred. But the connection of idea refers not only to our Lord, but to the ordination of his ministers. In the day of Pentecost the Holy Ghost descended on the apostles in the appearance of fiery cloven tongues.

From these things we see the Christian religion does not oppose Judaism; it carries on the same work, only the light is clearer, the manifestations brighter, and the views more extensive. The kingdom of Christ begun with baptism by fire. God thus begun with fire, and he will end with fire, too; for he will come in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. I do not wish to indulge in speculation, but it appears to me as though the natural body of our Lord was made answerable to the *tabernacle*, which was a shifting thing, and his body, in his resurrection state, to the *temple*. In each, and in both, God was manifested a consuming fire, and there is no such thing as a Church without a fire in it. "*His fire is in Zion, and his furnace in Jerusalem.*" Accordingly we find the apostle saying, "*quench not the Spirit;*" whereby we understand there is a fire of grace as well as glory, and that the work of God within is as a coal of fire, unquenchable in its kind, and which shall ultimately burn in the perfection of glory and felicity. This is the form in which things lie, and in this way I invite your attention to them, because the allusive ideas have a beauty in them, and account for a variety of expressions you meet with in reading the scriptures, which cannot be

understood without comparing the Old Testament with the New. What God says of himself, and what the apostle here says of him, is intended to shew us he will be to and for his Church, and even in the very character of his Church, and the glorification of his people, *a consuming fire* wherein the attributes of Godhead form a shelter to his saints, while they bring destruction to his enemies. I can now repose in the bosom of his justice, where once "I dared not to trust a hair of my head. Thus one man runs unto God for safety, while another runs from him. God's presence sheds light and detects character wherever he comes. The expression is likewise emblematical of his omniscience. John saw his divine Master walking in the midst of the seven golden candlesticks, clothed in his priestly robes, and says of him, "His head and his eyes were white like wool, as white as snow, and *his eyes were as a flame of fire.*" He also himself says, "All the Churches shall know that I am he that searcheth the reins and the heart." A flame of fire is here figurative and emblematical of his *all-seeing eye; his omniscient, penetrating, discriminating eye; and of his invincible approach*, for there is no standing against fire. "Who can stand in thy sight when once thou art angry?" says David. All which brings us to this conclusion, that the Lord's discoveries of himself are attended with every expression of greatness and majesty, with fearful displeasure against the unrighteous, and for the display of his character to his covenant people, that they may be of good cheer, and worship him, though with the profoundest reverence. *The Being* revealed to us in the Scriptures is seated visibly in the Church above, and when the case requires the Shechinah will travel, and walk through the earth; when the visibility of God will be afforded this world again, for the perfecting the purposes of grace and accomplishing the happiness of his people. *Christian principles prepare us to welcome all.*

Our second idea was, that our God is a consuming fire, in the *punishment of sin*. Punitive justice is aptly represented by consuming fire, and his law as a fiery law. The expressions of his displeasure are thus strongly spoken of, and to his indignation and wrath, tribulation and anguish, we were all exposed to a man. If we escape this cosuming fire, brethren, it is not because we were not fitted to destruction as others, or were not children of wrath, even as others by nature; not

because justice saw no inflammable matter in us. The dispensation of God brings the character of the creature to view, and shews our exposure, while it points out our shelter. If the Lord be what he is in the dispensation of His justice, and vindication of his own character, then he will never strike a blow but justice moves it, he never puts on a frown, but fault must account for it, he never thunders a threatening, but evil calls it forth. The same feature attends the manifestation of himself, and the execution of his will. Here I call your attention to Old Testament instances. Aaron was a holy man, and he had two sons who were officers by family relationship. They offered strange fire unto the Lord, and there went out a fire from the Lord which devoured them; for when God appears in the vindication of his injured government, and in the maintenance of his command, he is a consuming fire. What should this say to us if we are found out of the hiding place, the fire will certainly come out from God and consume us. The christian is to know that if he escape the punitive justice of offended holiness, it is at the expense of Jesus who atoned. He alone is the shelter from that indignation and wrath. Shall we ever be sufficiently thankful? The hell you have escaped, my friends, defies imagination, and the heaven you through grace anticipate, cannot be conceived of for its glory, its gladness, or its greatness. There was once a great strife in the congregation of Israel concerning the rights of Moses and Aaron (Num. 16). "There came out a fire from the Lord, and consumed the two hundred and fifty men that burnt incense." The contention was against the law of God, and the result was the judgment of God. The Lord's acts have all been explicit, and have all proved him to be a God that hateth iniquity, who was jealous for his honour, and that attention to his authority was always for their advantage. Together with these intentions, they were suited to lead the mind forward to a particular day of settlement, and therefore in the death of the cross we have it summed up in total, and in the sufferings of a dying Mediator. we behold our text exemplified to the uttermost. There the wrath of God burnt with its tremendous greatness, against all the plea of infinite love. "*He spared not his own Son.*" Here he appears in the same character in reference to his covenant Church. This was the grand antitype of all former sacrifices, and all

the visitations of justice before, were but like drops to the ocean, all terminated ultimately in the tremendous event of our crucified sin-bearer and Saviour being made a curse for us; when the fire of God seized on him in his manhood, and seemed to burn down the very tenement of God; but mercy arose again to view, and grace reigns through the righteousness, and with it unto life everlasting. Our God is a vindicator of his injured character and a punisher of sin as well as a pardoner of it. For this we refer to our dying Lord: when the curse of the law would expend itself, it fell wholly on him, who is, therefore represented as dying *accursed*, under the sentence of it, offering himself a sacrifice, and bearing the tremendous fire. Here we learn where the fire has spent its force, and is therefore harmless. The fire on the Jewish altar was never suffered to go out, for the principle was to run on, that no satisfaction could be obtained till Incarnate God should appear. On him the eyes of the people were fixed, as the very person who should end the contest, take on himself the headship and government of his Church, and maintain the liberty and rights of his people for ever in his own great name. Thus all the iniquity, all the pardon, and all the praises of the people meet in him, and all our prospects of eternal life, are settled on us in him. The wrath which was threatened to our trespasses fell on his person, and in this medium we see the principle of the text exemplified in the boldest respect. Nothing could change its justice, nothing would alter his claims, or move the divine character to deny itself; but this great plan has brought into harmony the attributes of God in the person of our atoning Christ, and pardon is bought by the very person who endured the punishment. Does this eclipse the grace, my brothers, that your pardon comes through the death of your substitute? Jesus never sought the benefit but by procuring it at the hand of divine justice. The government of Heaven is thus established on pillars that never tremble, and the happiness of God's chosen is as equitable as it is compassionate, and as fully righteous as it is truly gracious, "Being justified freely by his grace, through the redemption which is in Christ Jesus." We see something of the outbreaking of the same principle in the conversion and trial of the mind of a sinner when arrested by justice. "Remove thy stroke away from me," says David,

"I am consumed by the blow of thine hand; when thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away." The fire flashes awful warning in the conscience of the need of a better atonement and righteousness; it is a fire that acts on the mind, dividing it from itself, making the sinner tremble, and bringing in the man aware he needs a hiding place, which is only to be found in the merits of a mediator, and in the righteousness of Messiah. *There in fire we hide from fire. From Thyself to Thee we fly.* The converted sinner instead of flying from God, tries his success with him and cries "God be merciful to me a sinner." He comes to the Saviour, who suffered for the guilty, lays his hand on the altar of atonement, holds up the beloved sacrifice and the cleansing blood, and obtains at the throne of indignant majesty a remission, free full and endless for his Mediator's sake. When again I cast mine eye downward to the depths of never-ending darkness, I learn there is a fiery dispensation awaiting the enemies of unrighteousness, represented as a lake and furnace of fire.

Third.—*In the acceptance of sacrifice* it is evident "our God is a consuming fire." We have found the grand principle of atonement and satisfaction in the Son of God, and have now arrived at an attendant principle, the acceptance of all sacrifices offered in his name. His person, his mediation, his redemption, his elevation to heaven and enthronement there are all to lay a sort of groundwork for his people to follow him in an adoring attitude. All the millions of sacrifices that come into heaven by his one offering are sure of acceptance for his sake. In receiving sacrifice God acts by fire; thus you may have observed when the ancients offered sacrifices, they were represented as partaking of them, and God as receiving them, and thus the Lord and his people are together. Fire has been as God's mouth; thus when Gideon presented his offering on the rock, it was consumed by fire and the angel departed in the flame. The same was the case with Manoah's offering, and when David offered a sacrifice to make peace in the day of calamity, the fire came down from heaven and devoured it. When Elijah would confound the prophets of Baal, having presented his bullock on the altar, and called on the God of heaven, the fire of the Lord fell, ate up the sacrifice, and burnt the very dust and water around, to indicate that

nothing should remain. In all these instances we have the idea "Our God is a consuming fire." The fire in the temple was lit by himself and was ordered never to be suffered to go out, to intimate all true religion proceeds from himself, while we are employed in cherishing it and feeding it by the use of means. The reception of these sacrifices of old were strong indications of the Lord's being pleased with what was offered, and that he was at peace with them. This was most remarkably verified in the one great offering of Jesus on the cross, of which all former sacrifices were but hieroglyphics. Jesus was accepted and cried out "It is finished." The evidence of acceptance was strong in

the convulsions of nature that attended. Nature put on its sable covering at noon-day, when Jesus, the Light of Life, was expiring, when the author of salvation was dying, when peace was making between heaven and earth. Heaven received the offering and his resurrection for the justification of his ransomed is an everlasting witness that his sacrifice is accepted. "This is my beloved Son, in whom I am well pleased." May it be our happiness to say, as into heaven we go, we are well pleased too. Mercy and equity are now in harmony, and will so be found at the final and glorious uprising of the Church of God.

"BE CLOTHED WITH HUMILITY."

"Why take ye thought for raiment?" is the Saviour's rebuke to undue care concerning bodily clothing. It is one of the needed things to be added to those who "seek first the kingdom of God and his righteousness." But in that kingdom there is a garment with which we are commanded to be clothed, and our care for this will never be too much.

The close of the year appears a time for drawing this garment more closely around us; for wrapping ourselves afresh in its folds; and for seeking by grace to repair the rents which the flesh may have made in the comely raiment.

In reviewing the past year we see many reasons for humility; our *sins* may well humble us; our want of love to Him whom we worship our greatest sin; so little "delighting ourselves in the Lord." This we must confess of our worship, both secret and public—how little true and high communion with the clouds of earth beneath us.

Then, the lack of zeal in his service, too often making the interests of his kingdom yield to our own comfort, inclination, and convenience. Lacking in love to our God, we have often become earthly-minded, and lost our view of the better country. In our path we have not borne with others as our God has borne with us; "Kind one to another," tender-hearted, forgiving one another as God for Christ's sake has forgiven us.

Many, many other causes for humility may be remembered and confessed in detail before Him who searcheth the heart. We would humble ourselves in the sight of the Lord, pleading for a fresh sense of pardon

through the blood that cleanseth. The thought of the *continual* burnt-offering, the daily lambs (Ex. xxix. 38-42) is most precious. What should, oh what *should* we do without the glorious antitype of these? and the long-suffering of our God! how can we praise him enough? In thinking of the *sins* of the past year, we can only resolve our safety into his own gracious and sovereign reason, "I will not return to destroy Ephraim, for I am God and not man."

Our *failures*, too, have shewn us our weakness, ignorance, and nothingness. Some enterprise may have been undertaken with, as we thought, due faith and prudence; perhaps, it may have been some undertaking immediately in the service of Christ, but it has failed; something unforeseen has hindered, or our own mistakes have thwarted our intentions, and we must lie low under a sense of insufficiency. Or, in some intricate and perplexing pathway, we may have erred through weakness and ignorance, and failed in our sincere desire to do the best; and, but for His unfailing faithfulness who never leaves his children when they most need his help, we had altogether fainted; but he pitied and sustained. We bless his name who, showing us from these things our nothingness as creatures, still *less* as fallen creatures, yet says in his character as a Father that "He knoweth our frame; he remembereth that we are dust."

Thus, sins and failures on our part say, "Be clothed with humility," and the language of our God in his daily mercies is the same; always abounding with causes for gratitude, the heart says, "Not worthy

of the least." The full cup of blessing should constrain to "walk humbly with God." Should we spend the months of the new year in this wilderness, we shall need the clothing of humility every day; and, while we meditate on constraining motives to its use, we must look to our God to put it on us. True humility is the work of his Spirit, and exercised under the power of his grace. Walking with God is the only atmosphere in which the garment will be really comfortable. To put it on will often be difficult in a lower region. Contentment to be nothing, if but right with him, is the spirit we should aim at.

When we stand before our Saviour, who freely chose us, died to redeem us, and who has borne with us another year—when we see His face, our humility will be perfect. For his sake alone shall we be made glori-

ous, and shall be filled with wonder at our position. In view of this, it is no lack of humility to expect a high place then. To question his promise would be the highest pride; and he has said, "I go to prepare a place for you . . . where I am there ye shall be also." His ultimate design of love in dying was that he might present us to himself a glorious church. The day of presentation has been longed for by the waiting Bride in all ages; and still, as years pass on, the utterance is heard—alas, too faintly, yet the groaning within means it—"Come, Lord Jesus, come quickly."

"When that illustrious morning rise,
And all thine armies shine
In robes of victory through the skies,
The glory shall be thine."

M. A. B.

TRUE FAITHFULNESS.

A WORD FOR THE DESPONDING.

WHEN prevented by outward circumstances, by the pressure of other duties, or by want of health, power, or capacity, from engaging in outward religious works, or from engaging in them successfully, the feeling is very apt to arise in the mind, "I cannot now serve the Lord, I am laid aside, I have no work to do for God. I can do nothing to show my love for him who so loved me; I may still, through his grace, be his child, but how gladly would I also be his servant, and render back something to him of that which I have so freely received." Thus, even while the believer, through the simplicity of faith in Christ Jesus, does possess the joy of God's salvation, the added joy of conscious and accepted service is often lacking to him, because he does not bring the same simplicity of faith to bear upon the details of his daily life. It would bring comfort to many in this matter, if they could realise that our true work for God is not what we plan to do for that which we call his cause, but what he gives us to do and to be, for himself. If we live by faith in the son of God, we shall serve; if we abide by faith in him, we shall bring forth much fruit; for the service and fruit that the Creator requires of every one of his creatures is rendered to him, whenever that creature occupies its true and appointed relationship to God and its fellow-creatures.

Therefore, when any man knows that he has passed "from death unto life," that

having the Son of God he has life, it is faithless in him to be disquieted as to how he can serve the Lord, or to seek out new and difficult ways of working for him; let him only live with God's own life, and love with God's own love, as they were poured into him by the Spirit of Life and of Love, and every breath of that life will be service; every manifestation of that love will be fruit. In the Scriptures, and especially in the New Testament we find the idea of good *fruits* suggested far more frequently and impressively than that of *good works*. We shall do wisely to meditate for a time upon the loving-kindness and tender mercy that inspired these words, and that gave to the Church of Christ the divine thought of fruit unto God, as an equivalent, and more than an equivalent, for the more human thought of work for God.

The word fruit suggests a producing cause, a hidden power sufficient to effect, in due time, a certain manifested result; a power which, unless hindered or checked, cannot fail to produce that result. When we desire to undertake any special work for God, it is quite possible to commence our labours without a sufficient realisation of our natural lack of working power, of vigorous spiritual life, adequately proportioned to our intended efforts. It is quite possible, in our eagerness, to forget that, although for working the works of the flesh, we have the required vitality of the flesh, or natural mind, ready at hand

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within us, it is far otherwise with spiritual work, for the execution of which the living energy must be received from above. But if we set beside the idea of our intended *work* for God, its other aspect of *fruit* unto God, or fruit of the Spirit, it is impossible for us to do otherwise than turn to the Lord and Giver of life, the engrafted Word, looking up to him expecting to receive that good seed which, sown in an honest and good heart, shall bring forth fruit an hundredfold. In that pause of expectancy, that act of faith, may lie the secret of a future activity, a joyful success such as our Father can only safely trust to the hands of those who have become as little children.

Another point for consideration is, that fruit conveys the idea of seasons. The fairest trees of the Lord's planting are but required to bring forth their fruit in season; that is, the visible fruit is only to be seen at certain seasons on its boughs; yet, in one sense, a good fruit tree *never* ceases bearing. From the moment the ripened fruit is gathered, hidden and secret preparations begin for the bearing again of fruit the next year; the leaves fade and fall off that they may no longer exhaust the strength of the tree; as a consequence, the tree for the time looks less living, yet in truth a step has been taken towards a new and fuller development of life. There is a rest, a pause; but not because there is now nothing more to do, but a definite pause for a definite object; namely, for the sake of the new kind of effort required, and for the gathering together and strengthening of the vital energies of the tree. Even during the winter the roots strike deeper, the stem acquires strength and toughness, from its resistance or its yielding to the rough winds; in short, every inward process and outward circumstance is made to work on towards the future production of fruit, till at last the inner life gets so strong that it cannot be hidden, and it must again burst forth in leaf-buds, leaves, flower, and fruit, each in their season. Could we see the inner life of such a tree we should feel that it might rightly be called a fruitful tree the whole year round; that is, a tree whose energies of life are directed unceasingly day after day, year after year, to the production of fruit at such periods as are appointed to it by its Creator. Our Lord *does* see the inner life of his children. Let us hear what he says: "He that abideth in me, and I in him, the same bringeth forth much fruit" (John xv. 5); "Blessed

is the man that trusteth in the Lord, and whose hope the Lord is, for he shall be as the tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, *neither shall cease from yielding fruit*" (Jer. xvii. 7, 8); "Those that be planted in the house of the Lord shall flourish in the courts; they shall still bring forth fruit in old age; they shall be fat and flourishing" (Ps. xcii. 13, 14). Think on these words, and feel assured by them that if you do abide in Christ, if you really trust in the Lord and really make him your hope; if God has planted you by the waters, and if you spread out your roots to receive and drink in those waters, it is not in the power of weakness, sickness, poverty, isolation, human control or opposition, excessive daily toil, overwhelming care, or *any other circumstance*, to stop you from bearing fruit unto God. These may, indeed, prevent you from bearing the kind of fruit *you* might like to have on your branches, or from bearing it in such measure and at such seasons as *you* fancy would best please God and most profit man; but they cannot hinder you from bearing just the kind and measure of the fruit that the master seeks from you, and in the very season that he will come to seek it. Be not discouraged, therefore, if you see many around you yielding rich fruit unto God, and yielding it often, while you can hardly find in yourself the visible promise of any fruit in the course of years. Rejoice that the Master has such goodly trees, and let the sight of them, instead of filling you with envy or discontent, increase your humility and your thirst for the living God. Receive every ray of given sunshine, every sparkling gem of sent dew; welcome every drop of living water that flows within reach of the smallest fibre of your roots, and trust that the Great Husbandman who sows the seed and plants the vine does know exactly what fruit you are meant to bear, and at what periods of your life it will be the best, and safest, and happiest for you that that fruit should abound. Dread nothing but the want of water; dread that exceedingly, for since you are planted by the *River* of the water of life, lack of moisture can only come through your own fault, through your own unbelief, your own unwillingness to receive that which is both so abundant and so near. Come and drink of the water of life freely, and while you do so, leave the care of your fruitfulness to

the almighty power and the steadfast faithfulness of your Creator and your God.

Before leaving the consideration of fruit unto God, I would ask attention to the following passages: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. v. 22, 23); "For the fruit of the Spirit is in all goodness, and righteousness and truth" (Eph. v. 9); "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men (Rom. xiv. 17, 18); "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly-kindness; and to brotherly-kindness charity. For if these things be in you, and abound they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (2 Peter i. 5-9). Let us meditate on these words, and then rejoice and give thanks for ourselves and the whole Church, that when God would state what he required under the New Covenant, he named fruits that could be borne in any circumstances, in any climate or country, in the feebleness of age, or

while under the needful restraints of youth, on the sick-bed or the invalid's sofa, in a prison or in the stir of the busiest life, forced to devote its every hour to the gaining of daily bread. How many young hearts who "pant to toil for God and man" think they can do nothing because they are not yet allowed by parents or friends to engage in teaching or visiting the poor. How many who have engaged in such teaching or visiting and rejoiced therein, and whose strength has failed (perhaps through those very labours) feel it a bitter thing to sit still, when they know by experience the need there is for such toil. How many have almost grieved that the providence of God had placed them in circumstances where their whole time was required for the service of the home circle. Are not these persons often tempted to feel, "I would work for God, but others in authority over me will not let me;" or, "I have worked, but the power is gone, and I can work no more;" or, "I do work, but it is for my children, my parents, my brothers, and my sisters; it is not work for God." All the pain of such feelings would be healed by patiently listening to these portions of God's Word, for they are regrets which he never meant us to feel, and which his word should cause to cease at once and for ever.

Oakfield Papers.

OPEN COMMUNIONISM NOT OF CHRIST.

BY J. D. FULTON, OF BOSTON, U.S.

"Thus saith the Lord, Stand ye in the ways, and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."—JER. vi. 1.

INFINITE wisdom is a divine attribute. It is finite to err, to go astray, to hew out cisterns that hold no water, to believe that progress is secured by loosing from God, and letting go of the divine hand, and turning aside from the old paths marked out by Inspiration, and pointed out by prophet, priest, and Saviour.

It is impossible to pass beyond the confines of the divine plan, or to devise methods which shall be an improvement upon those which come to us from God. To those who love Christ the "Bible is a perfect treasure of heavenly instruction, which has God for its Author, salvation for its end, and truth without any mixture of error for its matter." Hence the Bible furnishes the true centre of Christian union, and the supreme standard by which

all human conduct, creeds, and opinions should be tried. Let us rejoice in this fact and stand in the ways which truth provides, and standing there, look about, and "ask for the old paths," for those trodden by Christ's feet, and inquire, "Where is the good way?" and having found it, walk therein, and then we shall find rest for our souls.

The words of the prophet invite the church to seek an observation, and to this end he commands, "Stand ye in the ways, and seek and ask for the old paths." This work is essential to the health of the church now. Hence our obligation to those who, like the prophet, have, in the fear of God, endeavoured to recall attention to the old paths, and who have defended the old ways, cannot be overestimated. Those who accept the word of God as a supreme authority in matters of faith and practice are right in "contending for the divinely-appointed order of bap-

tism before the Lord's Supper, and in regarding as an inversion of the Scripture requirement the inviting to the Lord's Table of those who have not been baptized, as being contrary to the prevailing customs of Christendom, as an infringement of the divine law, and a violation of christian property."

All honor to the men who dare give utterance to these sentiments. They recall to us the precedents of the past, to the teachings of Christ, and to the example of the apostles, the true source of denominational strength. Let us hope that the Spirit invoked may strengthen and bless the church.

By some the report has been circulated that the Baptists of America were beginning to tire of the restrictions of the gospel, and were seeking affiliation with those who are a law to themselves. The almost universal support given to the position that "baptism is the pre-requisite to communion," and that inviting those who have not been baptized is an infringement of the divine law, disproves the utterance, and enables us to assert with boldness that while we desire a union in Christ *with all*, we seek no union outside of Christ, and hold open communionism in spirit and in letter as utterly opposed to the teachings of the Scripture, and to the highest interests of truth and righteousness. That open communionism is not of Christ may be inferred from the pernicious effects which follow it, and from the bad spirit it engenders. Here the poisonous plant is only seen in the flower: go to England and you behold the fruit.

Some insist upon a baptized membership, but welcome to their communion table any who may happen to be present with a desire to celebrate the Lord's Supper. They regard the care of the church as appertaining to the membership, but hold that the ordinances of baptism and communion are outside the jurisdiction of any church. Baptism, they declare, admits the fact that an individual is a member of the one great church of Christ, but he is not thereby constituted a member of any particular church, nor has any church the right to judge whether he shall receive baptism or not, that being a matter between the individual and his God. The same principle, in their estimation, rules in regard to the Lord's Supper; the ordinances as such being outside of the pale of all ecclesiastical organizations.

With these we agree that none but baptized believers should have a place in

a Christian church. We admit and declare that whenever a minister of the gospel goes forth to make new aggressions and gather fresh materials from the unconverted world, he would by necessity, acting under the apostolic commission, judge as to the evidences of conversion, and admit to baptism those whom he deemed proper subjects. He would also associate on the first day of the week with baptized believers in celebrating the Lord's Supper, baptism being regarded as the essential element of outward organization. This we hold and believe, but find here no warrant for declaring that the ordinances of baptism and the Lord's Supper are outside the pale of the organization of the church, for we find that when the church was duly organized, the responsibilities of government no longer rested in the hands of the individual, but were transferred to the body. Our Lord and the apostles honored the organization of the church. It is a matter of regret that these Baptists do not permit that primitive law and order which guarded the membership of the church to be extended to the guarding of its sacramental fellowship.

Certain it is that Christ did not spread his table at first in the street, or in the court of the temple where he preached, or amid the promiscuous crowd at Bethesda, though many might have been gathered there who paid him homage and worshipped him for his gifts of healing; but in the upper room, in the midst of his disciples after the most ample and minute preparations. Here, on an occasion which signalized the close of the old dispensation, viz., the last Passover, addressing himself to those who did represent the idea of a local church in Jerusalem with the same elements, he instituted a new ordinance designed, as Paul declared to the church at Corinth, to express the central truth of his religion even unto the end of the world. Is it not evident that in the view of the apostle, who thus spoke, the setting forth of this testimony was the very office of the church in the fulfilment of its design as the pillar and ground of the truth? All admit that he appealed to the church of Corinth to guard the purity of its membership by acts of discipline; and is it not equally true that he appealed to the church in its social capacity to guard the table of the Lord against abuse? In neither case did he appeal to christians as individuals, nor to parties, but to the body itself, recognizing in both directions the

power of the church for self-preservation. This being true, we marvel that those familiar with the precedents of the New Testament should ignore the rights of the church to sit in judgment upon the qualifications of those who are candidates for that baptism which is the initial condition of membership and for reception to that table which the church was charged with the responsibility of guarding. Does not the theory which invests the minister with the sole power to determine the qualifications of baptism and of communion, divest the local church of the power which it originally possessed, and become itself a germ, which if planted in congenial soil would flower out into Prelacy, if not into Popery? The gradual corruptions of the early churches, and the steps by which Presbyters were transformed into Prelates, indicates to us that this question has a significance which it becomes us seriously to consider. Apprehending as we do the connection established between church membership and sacramental fellowship, we are at a loss to understand how those in deference to the authority of Jesus are so conscientious in guarding the one, and so utterly oblivious of the purity and dignity of the other. A restricted membership was joined by Christ to a restricted fellowship. "What God hath joined together let no man put asunder."

Another class are open Communionists. With Robert Hall and John Bunyan they affirm that in no part of Scripture is baptism designed to be a preparation to the Lord's Supper. In these churches, independents, Episcopalians, and Nothingarians find a welcome, and oftentimes occupy prominent positions. It is not uncommon to find two or three deacons in a so-called Baptist church, who have never been immersed, and who claim that sprinkling is baptism. The particular Baptists occupy one extreme, the open communion Baptists the other. Between these extremes the pendulum of public opinion is swinging. In Ireland, in Scotland, and in England, men of position are agitating this question. They are to side with the Baptists of America and the particular Baptists of England, or go over to open Communionism. The claim is put forth that open Communionism strengthens the Baptist cause. Statistics do not show it. The conversation of leading men does not endorse it. That it places them on a better footing with other denominations is contended by them, and

by us denied. They are weak because of their insincerity, for their motive they do not boast a "Thus saith the Lord." Expediency, instead of the gospel, is their law. They ask those who desire to unite with them, "Do you believe in the Lord Jesus Christ as your Saviour?" and, if they reply in the affirmative, and evidence of the fact be given, they are admitted to church membership, and to the Lord's table, without baptism, quite as readily as though the desired requirements be met.

The fact that the church where John Bunyan ministered is now an Independent church, and the additional fact that quite a number of open communion Baptists are conferring their connexion to the Independents, proves that open communion is a source of weakness and demoralization.

Jesus declares, "He that believeth and is baptized shall be saved." Open communionists by their conduct declare that baptism may be dispensed with. If a believer can do as he chooses about being baptized, why not the unconverted find a warrant to trifle with the first portion of the command? As Richard Baxter well said, "This paramount law of the great institutor, the commission, is not like some occasional historical mention of baptism, but is the very command of Christ, and purposely expresseth their several works, in their several places and order." Their first work is by teaching to make disciples, whom Mark calls believers. The second work is to baptize them. The third work is to teach them all other things which are afterwards to be learned in this school of Christ. To condemn this order is to renounce all modes of order. That this order is divinely prescribed may be proven by a reference to Matthew xxviii. 19, 20: "Go ye therefore," said Jesus, "and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." This is the statute of the Christian church. The apostles understood it, and so it is written in Acts ii. 41, 42: "Then they that gladly received his word were baptized; and they continued steadfastly in the apostles' doctrine, fellowship, and in breaking of bread.

Those who deny this order are compelled to claim that the apostles were unbaptized. Jesus set them the example of being baptized. They followed Jesus

Now, because the date of their baptism is not given, is it to be supposed that they were not baptized? Having denied the baptism of the apostles, open communions declare that in giving them the broken bread and peured-out wine, he furnished an example for the practice of open communion! Christ placed the table within the sacred enclosure of the baptized membership, and thus for ever established the divine order of baptism as the prerequisite to communion.

That this divine order is established in the same way and by the same authority, which furnishes us for the groundwork of our faith in an organized church and in the observance of the christian Sabbath. Let those who call for the declaration of its being divinely appointed remember that apostolic precedent and example is, in many things in the church, our law. If anything is established, the order is established that faith precedes baptism, that baptism is a pre-requisite to the Lord's table. Open communion is not of Christ, because it refused to carry out the commission. It produces weakness in the body.

Open communionism in the Baptist churches of England worked the same disastrous results which attended the open communionism of the Orthodox churches in America. The truth was sacrificed to error, and error won the day. That Unitarian church at Plymouth, where the Mayflower landed, and in Boston, where Elliot preached, prove that the lack of positivity in faith is a curse, though in disguise.

In England, Baptists have but little power. Indeed, as an English writer says, to be a Baptist in England involves a sacrifice of social standing. Do we seek the cause?—we find it in the fact that they have but little self-respect. They profess in one breath that immersion alone is baptism, and in the next declare that it

is of no importance whether the believer is baptized at all. With one hand they build, with the other they destroy. Instead of taking front rank as the Baptists in America have done, the denomination occupies an inferior position. A few illustrious names give prominence to their several churches, but there is no strength in the creed nor power in the faith that is held by them.

The invitation to seek the old paths, the paths marked out by Christ, and walk therein, comes to us with peculiar emphasis and gives a promise of rest and peace, essential to denominational progress and strength. This promise is for us. Experience confirms its truth and commands us to proclaim it to the ends of the earth. Positivity of faith is not a misfortune. Rome builds up her collossal power because of it. If Rome can do this without Christ, what ought we to do with Christ? There is rest in having a "Thus saith the Lord," and in standing upon the foundations laid by Christ and the apostles.

[As a sequel to the above (which is abridged from the *Boston Christian Era*) we may notice that the Vermont Baptist State Convention, at their recent 43rd anniversary, unanimously passed the following:—"Resolution, re-affirming adherence to the distinctive faith and practice of our denomination.—*Resolved*. That in this day of spurious charity and false liberality we deem it right to hold fast, proclaim and defend the scriptural character and order of church ordinances: That there is no Church fellowship without baptism; no baptism except the immersion of professed believers in Jesus Christ; and no right to the Lord's supper until baptized; and to protest against the inconsistency of Baptist Churches inviting to the communion table, members of Pædo-baptist churches."]

Biographical Sketches.

"MY FATHER, I COME, I COME."

THE CHANGED HEART, USEFUL LIFE, AND TRIUMPHANT DEPARTURE OF B. J. L.

"Lost in the ruins of the fall,
I lay in awful night;
Till Great Jehovah changed my heart,
And gave me heavenly light."

It is written of Headly Vicars, that noble warrior of Queen Victoria, (and of the Lord Jesus, that in his youth he "was

a wayward boy, open-hearted and generous, high-spirited and fearless, loved and loving, and yet thoughtless as the idle wind. When twelve years old, his father's dying hand was laid on his head with earnest prayer that he might be a good soldier of Jesus Christ, and so fight man-

fully under His banner to glorify His holy name. But hope deferred had often made his widowed mother's heart sick before that prayer was answered. And many lads have been like him until changed by the grace of God. B. J. L. was brought up to nearly sixteen years of age under his parents' roof, who used daily loving efforts to train him in the "nurture and admonition of the Lord," and constantly led him to the house of God's sanctuary. At this age he was apprenticed to a Christian tradesman at Bridgewater for four years.

When that anxious time came when he would be no longer under his mother's eye, nor within the hearing of her voice, or of his father's prayers, amid the many injunctions to their precious one, his mother spake to him of the necessity of his constant attendance on the ministry of the gospel at the Baptist Chapel, where the family he was now to enter also attended. But noble-minded and excellent as he was in many things his heart was far from cordial in this. He seems to have been far from loving God's house. Alas! would that B. J. L. were the last youth who, leaving a godly home felt, to say the least of it, this ungodly repugnance, this first step often, too often, on the road, the broad and downward road to dreadful ruin. The next step is, to tens of thousands of young men, either into the specious foils of flesh-pleasing errors, or the snares of infidelity and vice.

He did attend as he was desir'd, but then, as is not unusual with such minds, he did not like the preaching of the honoured pastor. The master and mistress of the establishment, with their household, supported, and were intimate, as they should be, with that pastor, and highly regarded his labours, yet B. J. L.'s inclinations were against going with them. On learning this waywardness of their dear boy his faithful parents, loving their religious principles as revelations of God, and being sure and certain, beyond a doubt, that those principles only could make souls and bodies happy here, and glorious hereafter, this faithful mother insisted that he should, while under his parents' jurisdiction, be regularly under this ministry of God's holy word. And many prayers, believing parents can understand, besieged the throne of grace on his behalf. And faithful, prayerful, and hopeful, such parents can commit their beloved children to the Almighty God of all grace.

It showed a determined spirit, not on the Lord's side, when this affectionate, attached member of a united family of ten sons loved and distinguished as they were, could be heard to say, "If I attend his ministry for ever, he shall never convert me." I never saw this lady, but I love her, for the truth's sake. How different is this firm and wise treatment of her son, this holy, faithful confidence in the truths of God to what I have sometimes met with elsewhere. "Is it true," said I, some time back to a mother of two young ladies who had just left their own and their father's and mother's place of worship, and in which the father is to this day a most indefatigable deacon, "Is it true that your eldest daughters have left such an excellent minister as you are favoured with for Mr. —?" "Yes," said she, and added, "Why, you know young people will be young people, and we were fearful they would not, perhaps, do so well, if we did not consent." "But yours is such a loving preacher of the gospel, as well as a full and rich one, and your people so adapted to attract those who are seeking inducements!" "Oh yes, but we thought it best to let them go," was the reply. Not so B. J. L.'s mother. All honour to her memory. She "insisted," we have said, that he should attend on this gospel ministry, and it became known to the minister that he had so unlovingly complied, and afterwards, in writing the account of B. J. L.'s conversion to God to his mother, by her request, he says—"He was quite right in saying, If he attended my ministry for ever, I should never convert him; the work belongs to the Spirit of God. It was not very long, however, before he had the convincing evidence that the Spirit could work by me." Well may B. J. L. pronounce in his dying rapture, "It is all of grace from first to last."

Thus were the hundreds of the home prayers answered.

"The Great Jehovah had changed his heart."

The services of the sanctuary became interesting to him, the word was effectual, the minister was beloved, the self-complacent young man became a weeping penitent before God, and his minister. The sermon was preached from the solemn words of Isaiah, which were used by God the Spirit as an arrow to his heart. "There is no peace, saith the Lord, to the wicked." The ministry was indeed "mighty through God to the pulling down strongholds;

casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." B. J. L. became a humble, broken-hearted sinner, and, in the light of God's heavenly grace and truth, he sought after peace with God, through Christ, as mercy from the eternal store of love, and ultimately found it to the joy of his heart, as all such do.

"Born of the Lord—I rose from sin,
Fled to the Prince of Peace;
He loved the risings of my soul,
And shew'd a smiling face.
Born of the Lord—I feel a power
That draws to Jesus' blood,
Loosens my soul from chains of guilt,
And ties it fast to God."

As these lines teach so he found joy of heart in the things of God, and at once he entered as a teacher in the Sunday School. "As a prince he had come out of Egypt," and he began to labour in the kingdom of heaven amongst the young people around him, like Abraham did, Gen. xviii. 19. As did Moses and his chiefs, Deut. iv. 9, 11, and vi. 6, 7. Like Joshua and his princes, Josh. iv. 4, 7. Like King David, Psalm xlvi. 12, 13, and lxxviii. 1—8. Like King Solomon, Prov. xxii. 6. Like King Hezekiah's blessed fathers, Isa. xxviii. 19. Like the prophets, Joel i. 3. Like the gospel Elijah's converts, Mal. iv. 5, 6. Like the Lord Jesus Christ, Matt. xix. 13—15, and xxi. 15, 16. Like the Apostolic Church, Eph. vi. 4.

B. J. L.'s believing being with all his heart, he was, as all such always are, deeply in earnest, and his faith was blessed, he rejoiced in his Saviour, and he desired to honour Him as his King. The language of his soul was—

"In all my Lord's appointed ways,
My journey I'll pursue;
Hinder me not, ye much-loved saints,
For I must go with you."

Being constrained by the love of Christ he related the particulars of his change to the admiring church, and on the Lord's day was baptized as Christ and His apostles enjoined, being buried by baptism into His death, and then publicly received the right hand of Church fellowship of the pastor at the Lord's Supper.

I love to dwell upon the grace of God which is developed in all such Christian

young men, like Barnabas of old, who, on being sent to aid certain young converts, and saw genuine fruits of the Spirit; we are told, "When he saw the grace of God he was glad, and exhorted them that with purpose of heart they would cleave unto the Lord." And if ever it was needful to cleave unto the Lord by the people of God, it is most certainly needful in this our day. Young men and women, with constant prayer to God, and a diligent consistent walk before God, according to His word, seek before all things this heart-purpose cleaving unto the Lord who has saved you from eternal woe, and to eternal bliss in glory, and who alone can make you happy, and useful on the earth daily.

I think I see in B. J. L. at this part of his life at least twelve marks of "the true grace of God in which he stood." First, the heart pricked with conviction of sin, righteousness, and judgment. Second, the spirit quickened to seek in the means of grace how he could be safe before God and for ever. Third, true repentance towards God. Fourth, a reception of the word of God gladly, as one finding peace with God. Fifth, a faith that worketh by love. Sixth, an obedience to the Lord's commands in baptism, thereby making a godly profession of his faith in the Triune God, and of his death unto sin as his element and satisfaction, as well of his rising to newness of life in, and with, Christ; also, that all his hope was in the once suffering, and dying, and buried, but now risen Christ Jesus, the Lord. Seventh, an adding to the Church of the Lord, as by the Lord. Eighth, a steadfast adherence to the apostolic doctrine. Ninth, a continued companionship in apostles' fellowship. Tenth, a steadfast, continued reception of the Lord's Supper. Eleventh, a steadfast, continued association in prayer. Twelfth, a separation of himself from this untoward generation (as 2 Cor. vi. 17, 18). And sure I am all these marks of grace were wrought in the members of the first gospel church as is taught us in the inspired account of its formation. Young men and others, study that account given us in Acts ii. 37—42, 47.

May our God increase the number of such young men by millions.

W. HAWKINS.

8, Infirmary Road, Norwich.

MR. RICHARD CHARLICK,
OF ADELAIDE, SOUTH AUSTRALIA.

My dear husband departed this life July 9th, 1868, aged 47. He was formerly a member of the church under the pastoral care of Mr. John Foreman, in London. When we see a *christian* die—one who has felt the plague of his own heart, and against whom the Spirit of God has set his sins in battle array; to whom, after turning almost every way but the right, the same Spirit has pointed out Christ, the only true way; who has found pardon, peace, and joy in his atoning blood and justifying righteousness—yes, when we see such an one die, our first impulse is to sorrow and weep, for it is the loss of a beloved one: but when we consider how great the gain to that one; now rejoicing with the blood-bought throng around the throne—we desire to be kept from sorrowing, for which there is no real cause: remembering that even the body shall rest in peace till the resurrection morn, when it shall be raised in the likeness of God's dear Son to be ever with HIM. And it is of one of the precious sons of Zion, whom death has removed from amongst us, that I desire to speak. About the age of eighteen he lost his father; a loss which, through the mercy of God, was made the means of turning him from a world of vanity to seek the things of God, in which he took great delight. In the year 1848 he left England for Adelaide, with myself and two children, and continued to walk in the fear of the Lord. After a time, however, he strayed from the right path; but the dear Lord, after suffering him some time to roam, restored him according to the promise, "I will heal their backslidings; I will love them freely." After some months of soul-trouble *bordering on despair*, the Lord graciously spoke peace to his troubled soul, and then he was enabled to look into "the perfect law of liberty," and to embrace all those precious doctrines of free and sovereign grace, which were his joy to the end. Self abhorrence, godly fear,

and love to a precious Saviour—who spared not his own life to save his people from perishing—gained such an ascendancy over him, that his delight was to talk of Jesus and what he had done for him to all those taught in the word by the same Spirit, that they might rejoice together. He let nothing keep him from the house of God, so precious was the word preached to his soul, and he was ever ready to help in the cause of Christ. So, also, he faithfully performed all those duties in his family which are well pleasing in the sight of the Lord, being ever an affectionate husband, a kind and just father; yet, while growing stronger in the divine life, it pleased the Lord to gradually weaken his frame, although he kept about till a few days before his death. He seemed perfectly resigned, and I think was aware that he should not recover. The great pain he endured prevented his speaking much, but solid and sweetly precious were his last words, which will ever be cherished in my memory. He seemed to be in continual intercourse with his God, for I constantly caught from his lips sentences of Scripture. On the day he died he said he had often walked and talked with Jesus. Once when I spoke to him of Jesus,—“Jesus,” he answered with great emphasis—“He is the Anchor of my soul; he has been, and is still precious to me;” “In Him I have strong confidence.” Again he said, “I am following the Captain of my Salvation.” And so he passed away, and now he sweetly sleeps in Jesus, leaving myself with six sons and two daughters to mourn his loss.

“Now to sing the rest of glory,
Mortal tongues far short must fall;
Tongues celestial strive to reach it,
But it soars beyond them all:
Faith believes it; hope expects it;
Love desires it;
But it overwhelms them all.”

JANET CHARLICK.

Home Intelligence.

MOUNT ZION CHAPEL, CHADWELL STREET, CLERKENWELL.

SERVICES in connection with the fifteenth anniversary of the opening of the above place of worship were held on Lord's day,

December 13th, when two sermons were preached by Mr. J. Hazelton, the pastor; and on Tuesday, the 15th, when a public

meeting was held in the chapel. A large number of persons sat down to tea, and at half-past six the chair was taken by the pastor.

After singing, Mr. H. Wise, of Pimlico, opened the meeting with prayer.

The chairman then made some interesting and grateful observations. He said that in the experience of the christian, as well as in the history of a christian church, a day of prosperity was generally preceded by a day of adversity, and that frequently the most gratifying results grew out of the most painful circumstances. Doubtless there were painful circumstances connected with his own removal from Cambridgeshire to London; there were also, no doubt, painful circumstances connected with the formation of the church to which he had been called to minister; but these had been over-ruled for good. This was the fifteenth anniversary of the opening of their chapel, and about the seventeenth of his pastorate, which was a considerable portion of his lifetime. When he first settled with them there were about 36 members, and an average congregation of about 60 or 70—about a tithe of their present numbers. They might, therefore, say with propriety, "Who hath despised the day of small things." After nearly three years of his labour they found the little chapel they then occupied too strait for them, and the present one being offered for sale they became its purchasers. One third of the money was borrowed from a private source, and two thirds from a building society, which latter portion they had bound themselves to repay by monthly instalments, which was now accomplished, and a portion only of the remainder was still unpaid. This had been up-hill work, £7 per month, besides the working expenses, having to be repaid, but as each month came round the money had been always ready. He well remembered preaching the first sermon in the chapel,

the text being, "If thy presence go not with us carry us not up hence." The Lord had, however, been very manifestly *with them*. Commencing with 36 members, there had been, during his pastorate, nearly 500 persons added to the church, of whom the greater part remained unto this present; some had fallen asleep, some had been removed to other churches, and a few (but very few) had left those principles and the order of things maintained there; so that, although he was what had been *called* a narrow-minded man, and even bigoted, yet the Lord had blessed his ministry, and under it souls had been born again, educated in grace and taken to heaven. A hope had been expressed by some, that when he and brethren Foreman, Milner, Palmer, and a few others, were dead and gone, their angularities and contracted views would die out with them; but he did not believe he preached a *dying gospel*, he held that truth was immortal. They had enjoyed, as a church, unbroken peace and tranquility: this was a mercy. The church was to the christian a kind of oasis in the desert, whither, after a week of turmoil and labour, he repaired for refreshment on the Lord's day, and if there were turmoil and strife *there*, life would indeed be a misery; if peace dwell not in the church, where could it be expected? In such a case he should wish to die and go home out of it. But blessed with *uninterrupted* peace, and a gradual but *steady prosperity*, they had cause to acknowledge the Lord had done great things for them, whereof they were glad.

Several addresses were then delivered as follows:—Mr. Foreman, on the *Book of Life*; Mr. Milner, on the *Tree of Life*; Mr. G. Webb, on the *Bread of Life*; Mr. Griffin, on the *Promise and Hope of Life*; Mr. Meeres, on the *Crown of Life*. After a few congratulatory remarks by Mr. Wise, the crowded, and spirit-stirring meeting was closed by singing and prayer.

AYLESBURY.

The wise man's saying that "Hope deferred maketh the heart sick," has been long felt by those anxious for the prosperity of the people worshipping in Walton-street, Aylesbury, and desiring to see a pastor settled over them, and living in the affections of an united people. Such have been gratified by the services held on Dec: 3 in connection with the recognition of Mr. Thomas Colsell as their

pastor. A goodly number of friends assembled and filled the chapel, though the weather was very unpropitious. Mr. Coughtrey of Waddesden Hill commenced the morning service by reading the Word and Prayer, after which Mr. Crampin of Aston Clinton solicited a relation of the new pastor's *call by grace and to the ministry, with his confession of faith*, each of which questions were answered in a most

candid, concise and scriptural manner, leaving the impression on the hearers that our brother was *called, sent, and taught* of God. After this our venerable deacon, Mr. Marshall, detailed the leadings of Providence in bringing pastor and people together, and both the Church and new pastor signified their mutual will by show of hands. Mr. Crampin then offered the ordination prayer and stated the nature of a gospel church, showing in a forcible manner that the Church is altogether a scriptural community, planted, sustained, defended and governed by spiritual influence for spiritual purposes and opposed in its very nature and constitution to State interference or human legislation—a spiritual bride for a spiritual husband. The afternoon service was opened by Mr.

Chivers of High Wycombe, who read and offered fervent prayer, then Mr. Alnutt of Sydneham, Oxon, (Mr. Coleshill's former pastor) delivered a charge to the newly-chosen minister in a homely but loving manner, full of solemn warning and sage counsel, founded on Timothy iv. 11—16. Mr. Alnutt has been a tender father in Israel for many years, and his expressions of sympathy with pastor and people shewed a large and loving heart. After the charge about 120 friends sat down to tea. Mr. Bennett, of Akeman-street, Tring, preached in the evening from Philippians i. 27, giving some weighty advice to the church and congregation. May the good Spirit abundantly bless the union.

H. J. LESTER.

Poetry.

LYRICS FOR THE HEART.

BY W. POOLE, BALFERN.

REST PILGRIM FEET.

Written on the death of a poor and afflicted Christian, but recently departed.

Rest pilgrim feet! life's journey's done,
No more the cold wind, rain, and snow;
But balmy breezes soft and sweet,
And light and joy where'er ye go.

Where thorns and briars often pierce,
Life's desert paths no more ye tread;
No more shall angry tempests break
In pit'less fury o'er thy head.

For lo! the city of the blest!
Its pearly gates and streets appear;
The prize long sought through many a storm,
And many a sad and changeful year.

Take off thy sandals now and rest;
The heat and dust of time are past;
Lie down and rest; for ever rest!
For peace and home are reached at last!

THE FOREST.

THERE have been holy men who hid themselves
Deep in this woody wilderness, and gave
Their lives to thought and prayer, till they outlived
The generation born with them, nor seemed
Less aged than the hoary trees and rocks
Around them; and there have been holy men
Who deemed it were not well to pass life thus.
But let me often to these solitudes
Retire, and in Thy presence reassured

My feeble faith. Here its enemies,
The passions, at thy plainer footsteps shrink
And tremble, and are still, O God! when thou
Dost scare the world with tempests—set on fire
The heavens with falling thunderbolts, or fill
With all the waters of the firmament
The swift, dark whirlwind, that uproots the woods
And drowns the villages; when, at thy call,
Uprises the great deep, and throws himself
Upon the Continent, and overwhelms
Its cities. Who forgets not, at the sight
Of these tremendous tokens of thy power,
His pride, and lays his strifes and follies by?
Oh, from these solemn aspects of thy face
Spare me and mine, nor let us need the wrath
Of the mad, unchain'd elements to teach
Who rules them. Be it ours to meditate
In these calm shades thy milder majesty,
And to the beautiful order of thy works
Learn to conform the order of our lives.

TEACH ME TO LIVE.

TEACH me to live! 'Tis easier far to die;—
Gently and silently to pass away—
On earth's long night to close the heavy eye,
And waken in the realms of glorious day.

Teach me that harder lesson—*how to live*,
To serve thee in the darkest paths of life;
Arm me for conflict now—fresh vigour give,
And make me more than conqueror in the strife.

Teach me to live!—Thy purpose to fulfil;
Bright for Thy glory let my taper shine!
Each day renew, re-mold this stubborn will:
Closer round *Thee* my heart's affections twine.

Teach me to live for self and sin no more,
But use the time remaining to me yet;
Not mine own pleasure seeking, as before—
Wasting no precious hours in vain regret.

Teach me to live! No idler let me be,
But in thy service hand and heart employ;
Prepar'd to do thy bidding cheerfully—
Be this my highest and my holiest joy.

Teach me to live!—my daily cross to bear;
Nor murmur though I bend beneath its load.

Only be with me. Let me feel thee near:
Thy smile sheds gladness on the darkest road.

Teach me to live!—and find my life in Thee—
Looking from earth and earthly things away;

Let me not falter, but untiringly Press on; and gain new strength and power each day.

Teach me to live!—with kindly words for all—
Wearing no cold, repulsive brow of gloom;

Waiting, with cheerful patience, till thy call Summons my spirit to her heavenly home.

The Children's Page.

A NEW YEAR'S WORD.

DEAR YOUNG FRIENDS,

Time has passed by as a dream since the hand that now writes last addressed you. What changes has a year made! Death has entered the homes of some of us, and taken away our loved ones; they are numbered with the dead: but we trust their ransomed spirits are safe and happy before the throne. *Death!* This is the greatest change. It awaits us all, whether *prepared* or *unprepared*, *willing* or *unwilling*. Death is a relentless foe; and 'tis only Jesus, death's mighty Conqueror, who can take away his sting. Dear young friends, this is no fancy, but a solemn *reality*. "It is appointed unto man once to die." And concerning some of us the decree is gone forth—"this year thou shalt die:"—a saddening thought to none but those who have no friend to comfort and sustain them through the dark valley. Youthful reader, does the shadow of this dark valley eclipse your happiness? Are you still in the broad road where the beams of the Sun of Righteousness never shine? Pause, and ponder the path of your feet; and (however guilty and self-condemned you may be) escape to the only sure way, even Jesus. This is indeed a *narrow way*: no room for the world; no room for self: but 'tis a *high way*! None are unwelcome there, and its signpost is, "Ho, every one that thirsteth, come ye." The commencement of this way is as the dawn; but it ends in the mid-day of eternal glory. At times it may be a rough way, but it is always *safe*. (Isiah xxxv. 9.) It is a way of conflict, yet of peace—peace with God. (Luke i. 9.) It may to strangers be a

gloomy way; but to the heaven-bound pilgrim it is a most pleasant path, because the light of God's countenance rests upon it. (Psalm iv. 6.) Are you travellers herein? If you are, you are truly happy, for the inheritance of the saints in light lies beyond, in view of which you can sing:

"I would not change my blest estate
For all that earth calls good or great."

A SISTER.

GOD IN HIS WORKS.

I.—THE ANIMAL KINGDOM.

Yes—the animal *kingdom*. Such is the good old-fashioned name by which the great family of birds, beasts, fishes, and creeping things used to be called; while trees, grass, herbs, corn, and so forth made up the *vegetable kingdom*; and earths, rocks, sand, metals, and all the other materials that so beautifully build up this wonderful globe, on the crust of which we move and have our being, was the *mineral kingdom*. Yes, we confess to like those titles; they are proper ones, and help us to remember that the great God, our maker and theirs, is KING everywhere. Nor does he ever deem it beneath his dignity to superintend and arrange, to supply and succeed the affairs of his meanest subject; and often, very often indeed, does he employ the feeblest of his creatures to do some great work on which he has set his holy heart. The sea is his and he made it; the winds are held in his fist, and the waters measured in the hollow of his hand. His will can in a moment bring unknown powers into action, and cause the waters

to stand as an heap ; or, with a mere outstretched rod in a man's hand, bid them all return and sink the insolent oppressor and his army like lead in the deep. Without any effort, he commands the innumerable swarms of frogs, and flies, and lice to invade the haughty tyrant's land, and bring him to the dust ; or, with equal ease (for he knoweth all the fowls of the air), directs the flight of quails to the unthankful camp of hungry Israel. If he would inflict wholesome chastening on a forgetful land, the caterpillar and the locust are his "great army" (Joel ii. 25). For humbling reproof, the dumb ass shall speak with man's mouth ; or, to afford daily food at once for the hungry prophet and his failing faith, ravens shall bring him bread and flesh morning and evening ; to punish, and in the punishment to let the judge be distinctly seen, the lion shall be permitted to slay, but forbidden to eat, and the ass shall stand unharmed and quiet by ; serpents, with fiery poison fangs, are sent to scourge rebellious Israel ; and ferocious bears tear the vile young scoffers at Elisha ; dogs, too, are commissioned to lick, with healing tongues, the sores of poor neglected Lazarus, but to devour the body of cruel Jezebel, and lap the blood of her wicked husband. And ah ! (the threat is not uttered merely to frighten) "The eye that mocketh at his father, and despiseth to obey his mother—the ravens of the valley shall peck it out, and the young eagles shall eat it." Half-starved lions cannot open their mouths against the captive Daniel, but crush the bones of his persecutors ere they roll into the depth of their den. Again, the monster of the deep closely following, by divine direction, the vessel on board of which Jonah is foolishly trying to flee from God and his work, receives, without injury, that strangely rebellious prophet, and in due time casts him forth on the shore, a sadder, but a wiser man.

Cows are irresistibly moved unconsciously to travel with the ark along the appointed way, and leave their bleating calves behind. (i Samuel vi. 7—12).

And not only has the great King employed many of his meaner creatures thus to work out his will, but in his word has spoken of them and their habits to compare and enforce great truths, and, by similitude, make these familiar to us.

When the Lord would answer Job out of the whirlwind, he appeals to the tokens of his might in earth, air and sea, glances at some peculiar habits in a number of different animals and concludes with a grand description of the power of three of his creatures—the war-horse, behemoth, or hippopotamus, and leviathan, the fierce, scaly crocodile. (See Job, 38th, 39th and 40th chapters.)

And when God would encourage us to put our trust in him, he reminds us how he constantly provides for the poor little cheap, despised sparrows. Nay, when he would set forth the loveliness or majesty of his own character, he pictures himself as the lion of the tribe of Judah ; the lamb led silent and meek to the slaughter ; or the motherly hen gathering the timid chickens under her strong, warm wings.

Many more touching things are told of these, our fellow-creatures, which it would please you to search the Bible and find ; but it is not only in special seasons and for particular purposes the Creator takes deep interest in them ; no, every day they live they are in his hand ; every part of their bodies he has carefully formed ; and all the instincts of their life are implanted by the same supreme intelligence that knows all the fowls of the mountains ; by the unerring hand that garnished the heavens and formed the crooked serpent. (Job xxvi. 13).

But more of this by and bye.

Beccles.

S. K. BLAND.

Beliefs and Criticisms.

A Baptist Minister's Appeal, &c. ; or Ten Reasons in favour of Church and State.
By CHARLES WATERS BANKS. London : National Protestant Union.
The rev. gentleman says, "But first let me tell you what I am. . . . A Noncon-

formist or Dissenting minister." Is that all ? We might have expected a little fuller history—from Canterbury to Basinghall Street ; but, no, not a syllable, not a breath. Is not discretion the better part of valour ? In the heading the author

terms himself a "Baptist minister of nearly forty years' standing." In America they have a species of white blackberries which are said to be *black* when they are *white*, and *red* when they are *green*. We suppose our language and ideas will soon become equally flexible, and a man will be said to *stand* when he *falls*, and to *fall* when he *stands*. Happy thought! We commend the study of white blackberries to this new champion of Church and State. Perhaps he will work out the idea into ten reasons for the *standing* orthodoxy of the Established Church. We suggest a few to begin with.

1. That James I., the Head of the Church, whom Skeats describes as a liar and a drunkard, was a *standing* example of truth and temperance.

2. That Charles II., whom Macaulay described as a lewd debauchee, was a *standing* monument of chastity and virtue.

3. That the Five Mile Act, Test and Corporation Acts, Schism Act, &c., were *standing* evidences of the gentleness and moderation of the Church of England.

4. That altars, candles, incense, confessions, prayers for the dead, &c., are *standing* proofs of the *Protestant* character of the Church of England.

5. That the denial of the inspiration of some portions of the Pentateuch, &c., is a *standing* assurance that the Church of England is set for the defence of the sacred oracles.

6. That regenerating babies with one drop of water is a *standing* demonstration of the power of the priesthood, and of the scriptural character of the Anglican Establishment.

7. That their employment of Charles Waters Banks as their new Defender of the Faith is a *standing* illustration of the unparalleled wisdom of the Hierarchy, as represented by the Protestant Union.

But we stop. If we complete the list, we shall leave nothing for C. W. B. to do; and who knows but we might get a cheque from the treasurer, in acknowledgment for our able defence of the Establishment.

But what shall we say of the Church of England in seeking such aid to prop her tottering system. In their straitened circumstances, we suppose, the smallest donation is thankfully received, and to catch a live Baptist minister (*OF STANDING!*) is a perfect windfall. Poor Church of England! thy greatest enemy would hardly desire to see thee sink lower than this: "the straightness of the siege wherewith thine enemies have besieged thee in thy gates is so great that

an ass's head has been sold for four score pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver."

We will not ask C. W. B. whether he ever read the Hon. and Rev. Baptist Noel's work on the "Union of Church and State." If he ever did, either his judgment or his conscience must be sadly out of repair, or he never could have penned that farrago—that jargon of nonsense,—and called it "TEN REASONS." However, it was, we suppose, an election dodge;—the cat's paw has answered their purpose, and little do they care whether the paw or the conscience, or both, have been seared thereby. We say that the Ritualists ought to go to Rome, and Dissenters who can do the dirty work of Tory election agents ought to go to their own place, and no longer be reckoned among the body that they are handing over to the enemy.

Lamps, Pitchers, and Trumpets; Lectures delivered to Students for the Ministry, on the Vocation of the Preacher. By EDWIN PAXTON HOOD, London: Jackson, Walford, and Hodder, 27, Paternoster Row. (pp. 736.)

MR. HOOD takes the trumpets to represent the loud heralding forth of the Gospel, the lamps to represent the enlightening power of divine truth, and the pitchers the comforting, refreshing, and consoling grace of true religion in the soul. These lectures were delivered to the students of Mr. Spurgeon's college, and they are about as far from being a complete system of theology as they can well be; indeed there is very little system in them at all, nor was it needed. We are not sure that they are any the worse on that account. If not a chain of gold links, they are a casket of precious jewels, with here and there a Bristol diamond of little worth, or a fragment of copper ore, and not unfrequently a *bit of brass*, we suppose for the sake of variety. From all sources—Fathers, Monks, Reformers, Puritans, Nonconformists, Methodists, &c., illustrations of preaching are given, in rather a free and easy, than elegant style. As the following on "*Tools of the Preacher*."

"Do you know," says the author, "Voltaire's definition of a doctor or physician? 'One who pours drugs of which he knows *little*, into a body of which he knows *less*.' But how often this also might be the definition of a preacher, and how shocking

that it should be so. One who pours truth of which he knows *little*, into souls of which he knows *less*." (p. 637.)

We believe that any intelligent minister might get good out of the mass of information here brought together, and though we do not admire everything in the book, we feel bound to give it, on the whole, our hearty recommendation.

From the BAPTIST TRACT SOCIETY, 3, Bolt Court, Fleet Street, London;—we have received a packet of new issues, comprising some very interesting and useful tracts.—*A Life of Fashion, and a Life of Faith*—John Newton; or, the Scoffer turned Preacher—Death Bed Scenes—Martyrdom of John De Backer in 1525, and of Wendelmoet Klaas in 1527—Our Heavenly Father: a narrative—That's Me; or, Old Hannah Saved at Last. By Samuel Couling.—Three Sisters, A Monument of Grace, and Elizabeth Rudder, all three touching narratives by W. Yates, Stroud—Infant Dedication—The Power of God's Word illustrated by Facts—Don't be Ashamed to Pray—A Brief Plea for Believer's Baptism.—We strongly recommend Baptist churches to read and circulate the tracts of this society, if they have any interest in denominational progress in connection with the salvation of souls and the sanctification of the saints. Many of these tracts are, in our opinion, far superior to those of any other society.

The Scattered Nation, edited by Dr. SCHWARTZ (Elliot Stock), is full of good things about God's ancient people, the Jews.

The Hive (Elliot Stock) still retains the character indicated by its name.

The Watchmen of Ephraim, edited by JOHN WILSON (London: Mackintosh), contains another chapter on the "English Language derived from the Hebrew," by Mr. Govett, of Norwich, besides much useful intelligence, especially respecting the Holy Land.

The Gospel Magazine (London: Collingridge, Aldersgate Street).—Venerable—valuable—truthful.

The Gardener's Magazine, conducted by SHIRLEY HIBBERD, Esq., F.R.H.S. (London: E. W. Allen), still maintains its high position. We can only repeat our former commendations.

We hope to notice Dr. Carson's excellent Works, with others, next month.

Monthly Notes on Passing Events.

THE NEW MINISTRY is now complete, and its chief members re-elected. It is not the place here to refer to the political aspects of the change thus inaugurated. The members of the new Government are men of character, earnestness, and ability. Great things are expected of them, but we believe from many indications they are imbued with a deep sense of their responsibility, and that they are earnestly desiring to act on principle instead of that shifting, uncertain policy which marked the late administration. Many journals are discussing various plans for the Dis-

establishment of the Irish Church, but as yet the Government has evidently prepared no detailed scheme.

THE GREEK CHURCH has, through its leader the Patriarch of Constantinople, administered a very pretty rebuff to the Pope for the presumption of asking its co-operation in the forthcoming Ecumenical Council. Don Testu reminds the Pope's delegates of the rise and history of the supremacy claimed by Rome over all churches, and says that if Rome is willing to re-consider that matter, well; if not, the

Greek Church, which claims an existence antecedent to that supremacy, must stand aloof from Rome still.

RITUALISTIC NOTES. The Bishop of Ely cannot take action to prevent prayers for the dead being offered in his diocese, "because it is not forbidden" in the English Church, which is as much as to say, that whatever Romanizing tenets or practices are not expressly prohibited, are legally authorized in the Church of England — another illustration of the "bulwark of Protestantism" theory. Two notable Manuals have recently been issued. One is for children, teaching them that *confession to a priest* is the only authorised way of obtaining absolution. The other is for the poor, teaching them all the points of the Ritualistic faith and practice, and telling them withal not to read newspapers or cheap tracts, but the Bible and Prayer Book and "this Manual." Also Nelson's Fasts and Festivals, &c. We much question whether this latest attempt to proselytize among the poor will not do more harm than good to the Ritualistic cause.—Dr. F. G. Lee has been engaged in an epistolary contest with his Bishop; which shows, as has been happily said, that when a Bishop interferes with the Ritualists it is like poking his pastoral staff into a nest of hornets. While promising canonical obedience, Dr. Lee produces a legal opinion that his original engagement not to do certain things is binding neither in law nor in morals!—The Church Association has raised its guarantee fund to the required £50,000. We suppose it is now prepared to "appeal to Caesar" against the principles and practices of Ritualism. Little do they reckon where that will end.

LORD CAIRNS has at least signalized his Chancellorship while it lasted, by a display of party gratitude. He has conferred a Vicarage at Canterbury on a Mr. Sidebotham, who is not only a "sound churchman," but has "worked very heartily for the Protestant cause!" Not a word as to his spiritual qualifications. In a case of private patronage this might pass; but when the high office of Lord Chancellor is involved in such a display of political partizanship, in connection with a religious appointment, it is worthy of special notice.

DR. MANNING is working hard to place his church in a more commanding posi-

tion in London. Three acres of land have been bought at Westminster, at a cost of £36,000; on which it is proposed to build an immense Roman Catholic Cathedral. Already a subscription list, amounting to £29,000, has been got up towards the required amount for building purposes. Such is the issue of the rapid increase of Romanism among us, for which the Established Church is training recruits every day by Ritualistic means.

MR. SAMUEL MORLEY, M.P. has disconnected himself from the Liberation Society, owing to an "imperfect sympathy with its main objects." A reply to his letter on the subject from the treasurer, Mr. Edwards, is calm, dignified, and telling. He reminds Mr. Morley that his approval of educational efforts to bring about disestablishment is virtually the same as approving the adoption of *practical* measures to bring about the same objects which the society advocates, and that in regard to the future disposal of church property the society has prepared no rigidly defined, nor in fact any scheme. We are sorry to see standard bearers faint under their burden.

THE NONCONFORMISTS in the new Parliament are composed of various denominations as follows:—24 Roman Catholics, 17 Unitarians, 12 Independents, 10 Presbyterians, 4 Jews, 5 Baptists, 5 Society of Friends, and three Wesleyan Methodists. There are, therefore, 84 members of the House of Commons unconnected with the Established Church.

DR. MCLEOD, editor of "Good Words," has been appointed Moderator of the General Assembly of the Established Church of Scotland in 1869. This will add considerable interest to the forthcoming meetings. Sir Henry Moncrieff is designated for the Moderatorship of the Free Church Annual Assembly of the same period.

We are sorry to have to record this month the sudden death of Mr. R. W. Overbury, formerly pastor at Eagle Street, Chapel, London, in his 57th year. Mr. Overbury was co-pastor for a short period at that well-known place of worship with the venerable Joseph Ivamy, and, subsequently 19 years sole pastor. Of late years he had been engaged in the work of tuition at Devonport. He was one of the founders of the Baptist Tract Society.

Essays and Expositions.

THE ERROR OF BALAAM.

"Who loved the wages of unrighteousness."—2 PETER ii. 15.

"Who ran greedily after the error of Balaam for reward."—JUDE 11.

How pitiable is the man whose heart is supremely fixed on riches and honours! This was the case with Balaam; and it made him fight against the strong convictions of his own conscience, and trample under foot all that he knew of God and heaven and hell. But suppose that he had succeeded in his endeavours, and Balak had given him his house full of silver and gold, what would this have availed when he came to die? Could he bribe the Judge of quick and dead? Could he purchase salvation with heaps of gold? Oh, no! The treasures which men now dote on are not current in the world to which they are going: "We brought nothing into this world, and it is certain we can carry nothing out." What comfort does the wealth of money afford them on a dying bed? Alas! it is like a thorn in their pillow—a dagger in their breast—a mill-stone round their neck. A monarch in great extremity once exclaimed, "My kingdom for a horse!—my kingdom for a horse!" and in a moment of reflection, many would part with all their idolised treasures for a well-grounded hope of eternal life.

How frequently do men neglect their salvation in pursuit of the world, and in the end find that they have lost their souls and the world too! Woe unto these followers of Balaam! Very few of them attain their object: the riches they seek take wings and fly away. Among those who pant after wealth—ah! what crosses—what reverses—what disappointments! Yet disappointments, often repeated, will not turn them from these lying vanities to seek the unsearchable riches of Christ.

What numbers are there who, like Balaam, have some idea of what they ought to be and yet persist in pursuit of the vanity of riches. Woe unto these followers of the madness of the prophet! They have knowledge sufficient to make them miserable, but not determination enough to seek true riches. Their views of God keep them from going all lengths with the world, and yet they hanker after it, and go as far as they can, like a fish at the bait, which, though seemingly conscious of danger, yet nibbles till it is caught.

And are there not even ministers of the sanctuary who run greedily after the error of Balaam for reward? Woe unto them!

A craving, eager desire for money in ministers is a disgusting sight, and awful proof of the state of their souls. It is true that Balaam was a teacher of religion, that he had grand conceptions of the Deity, uttered prophecies, said he was directed by the Almighty, pronounced a benediction on the people, and wished to die the death of the righteous; yet, although such were his engagements and expressions one day, on the next he was with the enemy: and is it not just the same with those who, on Sundays, are making long prayers and delivering sublime sentiments respecting the Eternal, whilst on the other six days they are living as though there were no God? Ah, it is an awful thing to preach sermons on salvation, and yet fall short of it; sermons on damnation, and yet fall into it; sermons on Christ, and yet neglect him; sermons on the Spirit, and yet resist him; sermons on faith, and yet remain unbelieving; sermons on repentance and conversion, and yet remain in sin; sermons on a heavenly life, and yet live after the course of this world. O Lord, arise in mercy and remove such stumblingblocks out of the way!

Our young people are in great danger of being ruined by following Balaam's error.

"Demas hath *already* forsaken us, having loved the present world;" and many interesting youths, who perhaps once promised fair for heaven, are sadly altered. Oh, what a difference since you left your father's house! *Then* you could have cheerfully said, "If Balak would give me his house full of silver and gold, I would not wound my conscience—I would not displease God;" but you afterwards launched out into the world, and a golden idol was placed continually before you. The conversation of the workshop and of the market; of the counting-house and of the dining-room; and perhaps also of the parlour on Sundays, was chiefly in admiration of this idol; and you were gradually led to regard it as a God, and you fell down and worshipped it.

This is no mere picture—it is a reality—in thousands of instances among the aspiring youth of the age.

Parents, furnish your children with a practical illustration of the happiness of avoiding Balaam's error.

Run not after him *yourselves*, and that will have an amazing influence on your children. Let them never behold *you* worshipping Mammon. Never teach them to imagine that gain is godliness, but *prove* to them, from day to day, that "godliness, with contentment, is great gain."

Too frequently, it is to be feared, the first thing which parents teach their children is, *to set a high value on money*—that the principal thing is money; and, consequently, that riches are the CHIEF GOOD.

This was Balaam's error: let it not be yours. Urge your children to be diligent as the ant, wise as the serpent, and harmless as the dove; but, above all, endeavour to convince them that, though they might attain the riches of the universe and die without Christ, they would be eternally poor and miserable.

There are many errors into which men fall and are destroyed: let us take care to build on a good foundation.

Not on our official character. Peter calls Balaam a *prophet*, and Judas was an *apostle*!

Not on our influence. Princes solicited favours of Balaam, and offered money for his cooperation.

Not on our own good wishes. Never was a better wish than that of old Balaam: to "die the death of the righteous."

Not on our works. It would be a great work if we could *prophecy*, or cast out devils; but many who have done these are now in hell!

Let our dependence be on Christ. He is a sure refuge. He is the true foundation. He is the Lamb of God "which taketh away the sin of the world;" and "whosoever trusteth in him shall not be confounded."

AMUSEMENTS IN CHRISTIAN HOUSEHOLDS.

RECREATION, in some form or other, is a necessary ingredient in human life. It may be taken in excess, or at unseasonable times; but, it may be taken for granted that all need relaxation from the pressure which business, study, anxiety, and toil exert upon the faculties of mind and body. Some find enough in change of

occupation; but the majority seek something which is not of the nature of serious occupation at all. Visiting, light literature, social converse, out-door pastimes, and in-door amusements constitute some of the many forms of recreation which are demanded and enjoyed, according to the preferences and positions of individuals.

We propose, however, now briefly to glance at one form of recreation only—that of *social entertainments*, and that, not as they are carried out in the world generally, but as they now obtain in families and households of professed Christians.

We are now in the midst of the winter season, when social festivities in the form of evening parties are frequently given, especially in towns; and it may not be amiss to inquire dispassionately into the nature and tendency of these entertainments as they are now conducted—not for the mere purpose of denouncing or of exciting prejudice against those who engage in them, but with all kindness and earnestness to induce a calm consideration of the subject in the minds of those who are sincerely desirous of being and doing *right* in this and in all other things.

A writer in a Presbyterian journal has recently thought it needful to call the attention of the members of *that* body to the growing tendency of the wealthy among them to give more time and expense to these evening entertainments, and more to assimilate them in their character to the fashionable amusements of the world than was ever known at any previous period in their history as a body of Christians. Perhaps the same thing may be said of the same class in all denominations of Christians. Even Baptists, who are generally supposed to be backward in conforming to the maxims and customs of the world, are now found in many instances vying with other professors of religion in matters of luxury and amusement. Nor is this tendency unknown among that section of the body to whom the term *strict* is for distinction's sake applied. Strict in some things, and very properly so, they are relaxing their strictness in others, and yielding to the prevalent tone of the religious world around them.

But apart from the comparative blame attaching to individuals or bodies of Christians, it is important to observe that it has now become the custom to concentrate upon mere diversions and amusements an amount of care and attention never before known; and further, that these now embrace entertainments which, till a comparatively recent period, were regarded as exclusively belonging to the world, and not to be indulged in by Christians without great inconsistency and blame. This is a fast age—fast in business—fast in literature—fast in manners—fast in amusements; and it is perhaps not to be

wondered at that some of its fastness has penetrated into Christian circles and invaded the precincts of the House of God. We are not now speaking against that refinement and attention to what is pleasing and becoming in domestic arrangements, which is the natural outcome of the increase of education among all classes; but rather to that current of entertainment which has now set in, which makes mere diversion and amusement (and this by no means of an intellectual character) the occupation of the entire evening in the families of professed Christians. The “spirit of the world” has in this respect penetrated into the Church, and the eager pursuit of wealth, combined with the determination to enjoy it, which marks the present times, is gaining upon Christians to a degree which obliterates more and more the line which should separate them from other men. There is a tendency abroad to judge over again what was regarded as settled by Christians of former days. Their beliefs and their modes of living and acting are being brought to the test of an examination *de novo*, and the result is, that many things are now discarded as obsolete which were once regarded as settled and unquestionable. Were this inquiring, restless spirit the result of an earnest search after truth—truth in doctrine and truth in practice—it would be worthy of all respect; nor do we doubt that in many instances it has led to more just views on some subjects. But is it not to be feared that in many cases it has resulted from a desire to be set free from the influence of authoritative declarations as to what is to be believed and what is to be renounced in the sphere of religious truth and practice? And in regard to the subject now under consideration, does it not often arise from a restlessness under the restraints which the plain injunctions of Scripture impose upon those who name the name of Christ and profess to be his followers?

We know how difficult it is to settle in *theory* the right medium in the matter of amusements, and the consequence is that many young Christians cut the Gordian knot, by allowing themselves as large a latitude as their position and circumstances admit. Hence they do not think it inconsistent to spend an *entire* evening in acting semi-theatricals, or in dancing. Members of Christian churches, and of churches reckoned sound in the faith, lay themselves out for these things increasingly every year. We do not deny that young

people must and will have amusement when they are brought together for social relaxation, nor that, in a mixed company comprising those who make no decided profession of religion, and those who have professedly put on Christ, it is difficult to fill out an evening with entertainments which should interest all parties and yet be free from objection on the score of inconsistency. But surely it is due from christian parents that they should regulate and control the amusements carried on under their roof, so that there may be nothing contrary to the christian profession they make, and Christ be not "wounded in the house of his friends." But instead of this, how often do they yield to the wishes of their children and worldly connections, and lower the tone of their entertainments to the level of the ideas and examples prevalent around them. To make young people happy is a right and desirable thing; but in deciding the *form* their amusements should take, both the kind and measure should be such as comports with Christian character and Christian obligation, and above all should not awaken the injurious suspicion that Christians are ashamed to act up to their professed principles.

With regard to the particular diversion of *dancing*, respecting which there are so many doubtful minds and different opinions, this at least seems clear. Whatever may be granted as to its being a harmless and healthful occasional recreation for young children in their own homes, what are called *dancing parties*, or evening parties in which dancing is mainly carried on, is a conformity to the world which cannot be justified by any fair reasoning. Dancing parties, like cards, form one of the world's recognised amusements, and there can be no doubt that the world regards their being sanctioned by Christians as so far a concession to itself. Whatever dancing may be in itself, so long as the world regards it as its own diversion, the Christian must look upon it as at least of doubtful propriety for *him*. The matter may be brought to a very simple test. Christians are declared by their Lord to be the "light of the world" and the "salt of the earth." This implies, if it means anything, that they are to exert a salutary and elevating influence on the world around them. Then the question simply is, would their conformity to the world in the point alluded to *help* or *hinder* their exerting that influence for good which they are bound to exert? Would not the

very fact of standing aloof from the world in this matter compel attention to a higher standard of life and character than the world at large recognizes or exhibits? We are not contending for verbal strife on this subject on any and every occasion; we more than question the expediency of pressing the unwilling with arguments as to the lawfulness or otherwise of particular diversions. Such disputes often degenerate into splitting hairs, and seldom lead to conviction. But it is otherwise with the enforcement of great principles. Few will be found to deny that the life of a Christian should be formed on the principle of self-denial and self-sacrifice, rather than that of self-indulgence—at least if the example of Christ is to have any influence upon it. Whatever differences may arise amongst conscientious people with respect to particular amusements, all true Christians will agree that they are bound to show by their conduct that things which, if not evil are yet subordinate, should not be suffered to supplant or interfere with the things which relate to the soul's highest interests and the commands and example of their Saviour and Lord. If not, what means the injunction to have the loins daily girt, and the lamp daily burning, and the commanded posture of waiting servants? Surely nothing should be admitted even in times of relaxation that will not comport with the thought of an unseen Saviour's presence in the family circle and the entertainments carried on there. The life may be one of cheerfulness and of simple-hearted playfulness in hours of relaxation, and yet should be far removed from those artificial pleasures which are connected with expense, display, late hours, and diversions which cannot be reflected upon afterwards with satisfaction or pleasure. No Christian has liberty so to order his mode of living as that the due expression of his high calling is impossible. And when the effect of his indulgence in the world's amusements is to weaken his influence over the world's followers, it is high time that he should retrace his steps. The question is not so much what positive evil or sin there may be in this or that, as whether it comports with the Christain's professed aim and character; whether it dissipates the mind and unfit it for service or worship; and above all whether it agrees with honest devotedness to Christ and his cause, and a hearty desire to do his will and follow his example in all things.

X. Y. Z.

"DRAW NIGH TO MY SOUL."

THIS is the desire of every true Christian. All feel that there is a greater *nearness* required." "Peter followed the Lord *afar off*," and Peter has many relatives. In our loss and sorrow we all know that there is something of Peter's character in us all. And this is too much the present state of the church. It is "following the Lord *afar off*." The spirit of the world has impaired the spirituality of the church. The locks of her strength have been shorn off by Delilah. She is sitting in the lap of the world. She has been beckoned, and she has with too little reluctance responded. Her prostration is the result of her guilty folly. Her glory has departed, and her beauty has been marred by the too near fellowship with the world; but in the midst of this too prevailing "spirit of worldliness" there are some of the Lord's hidden ones who "are sighing and crying" for the spiritual decline that is too apparent; while they are exclaiming, "My leanness, my leanness, woe unto me!" they are also "lifting their eyes to the hills from whence cometh their help," and saying, "draw nigh unto my soul;" and "draw me and we will run after thee." And is not this *our* cry? Do we not feel to need more of his gracious presence? Is it not the absence of that blessed manifestation that is causing the sad and prevailing deadness and lifelessness that is patent on all hands? We have "grieved his holy Spirit by whom we are sealed until the day of redemption!" The

"heavenly dove" has *not forsaken his abode*; but he is *silent*; he is *grieved*; he is "vexed," he does not "move;" yet, "he is waiting to be gracious," and when the church shall unite with Habakkuk, and cry, "O LORD, REVIVE thy work," and with David "draw nigh to my soul," we shall have "a season of refreshing from the presence of the Lord." And Oh, do we not need it *now*? We feel the cold chill of a spiritual decline. We "have left our first love," and it "is high time to awake out of sleep." But *he is gracious!* He *waits*. He says, "In their affliction, they will seek me early." And oh, that all the "living in Jerusalem" would unite with one earnest voice and cry, "draw nigh to my soul." True, we have been "brought nigh by the blood of Christ." And in this "nearness" we all stand "accepted in the beloved." We "are redeemed to God by his blood;" so we are "a people *near unto him*;" but the *nearness of communion is interrupted, and we have done it*. We are still near to him in *relationship*, but *far from him in communion*. This is the cause of our *weakness*. We want again to be *brought nigh*. *He must do it*. Let us *CRY to HIM, Draw me, draw nigh to my soul*; and if we do, we shall have to say, "He brought me into his banqueting house, and his banner over me was love." *Blessed Jesus, draw nigh to my soul!*

New Bexley.

W. FRITH.

Illustrations of the Scriptures.

THE VINE.

ONE of the most familiar and forcible natural figures employed to set forth divine truths or spiritual things is this beautiful plant.

Fruitful and delightsome as are all the works of God, the vine—luxuriant and full of sap—affording welcome shade—a cool, refreshing beauty of leaf and luscious, cheering fruit—doth in vivid truthfulness describe the Church of God and her living Head. Under this symbol both psalmists and prophets sang of the ancient people of God's love and care. (Ps. lxxx.; Isa. v.) Probably the chief feature intended to be pourtrayed is that of *fruitfulness*. Thus

the rich lot of Judah is indicated by his "binding his foal unto the vine and his ass's colt unto the choice vine, &c." (Gen. xlxi., 11.) The cluster of Eshcol was the surest token of the abundant productiveness of the promised land, for the culture of the vineyards whereof many rules were given ere the people took possession. (See Ex. xxiii., 11; Deut. xxii., 9; xxiii., 24; xxiv., 21, &c., &c.) Dr. Hamilton says that in Palestine the vine is usually planted on the side of a terraced hill, and the aged branches are allowed to trail along the ground; the fruit-bearing shoots being raised on forked sticks.

Sometimes the vines are trained over a rough stone wall about three feet high, thus exposing a large surface to the sun, and ripening magnificent clusters, not unfrequently weighing six or seven pounds each, and Sir Moses Montefiore saw one a yard long. In the courts of many houses, vines are trained over a trellis or wooden framework, and the ample foliage affords a delightful shade. (1 Kings, iv., 25; Micah iv., 4.) Mr. Gadsby tells us that the productiveness of the vine in the East is astonishing. "Even at Constantinople I have seen large bunches of grapes hanging over our heads across the public streets. One traveller declares that in the first half of the last century, Hebron alone sent annually to Egypt 300,000 lbs. of grape juice; and Buckhardt states that three crops are gathered from the same vine every year!" Thus we find when desolation and barrenness is to be most forcibly described, the vine is said to languish (Isa. xxiv., 6, 7); its leaf to fall off (Isa. xxxiv., 4); to bear no grapes (Jer. viii., 13); or to turn into the degenerate plant of a strange vine (Jer. ii., 21); an empty vine (Hosea x., 1).

Mr. Gadsby, in his "Wanderings," also records the custom of the owners of vineyards to select for themselves some particular vine, which they tend with the greatest care, and their delight is to see it thriving and bearing abundantly, above all others in the vineyard, and he adds, "No doubt the Psalmist had his eye on this custom when he penned Psa. lxxx., 14, 15, 17." The Jews have perpetuated the symbol of the vine on their coins and tombstones, and over the porch of the second temple was carved the representation of a vine—its branches and leaves of pure gold, its clusters of precious stones. They are said to have been continually added to until its worth equalled two-and-a-half millions sterling! How striking is the language of Jesus, if, as many think, he alluded to this magnificent symbol, when he said, "I am the *true* vine," that is only a false one, notwithstanding its dazzling and gorgeous display. "Ye are the branches," but how different in appearance; only poor, meanly-clad fishermen! Yet ye bring forth fruit, which those dead ones, with all their glare, cannot do. (John xv., 5.)" (Wanderings, vol. II., page 141.)

Dr. Hamilton (*in Fairbairn's Bible Dictionary*) instructively alludes to the "vinedresser's" watchful skill;—"Besides 'anting the vine and protecting it from

aggressors, such as jackals, or 'little foxes, and that wholesale destroyer, 'the boar out of the wood,' besides unscrupulous passengers or mischievous marauders (Ps. lxxx., 12; Gen. xl ix., 22, 23), the careful husbandman *prunes and purges* his vine, that it may bring forth more and better fruit. (John xv., 2.) 'The *pruning* or lopping of the fruitless shoots takes place first in March, when the clusters begin to form, and the twig that is then cut off has time to shoot by April, when, if it give no promise, it is again lopped off, and thus again, if still fruitless, in May; after which it does not shoot forth, and the process of pruning ceases. Such is the different treatment of the fruitful and the fruitless branch. From the former a twig or shoot is taken away; the latter is itself taken away, and its wood, being unfit for any other use, is burned.' (Ezek. xv., 2, 5.)

"The *purging* of the vine is effected by making incisions in it with a knife, which requires to be done with the greatest skill and delicacy. In this way the infected sap is drawn off, and the diseased vine, which would otherwise die, is preserved. This is what is called the *bleeding* of the vine, and is often alluded to as an emblem of *sanc-tified affliction*."

The vineyards were amongst the most enchanting parts of this goodly land—there the singing of birds was heard in its richest melody—no wonder that so many of the inhabitants took up their residence almost wholly, during the summer, in the gardens and vineyards, for even in spring, as Dr. H. reminds us, long before a single grape was ripe, their rich and delicate fragrance bore promise of "things not seen as yet," and though it were only to 'see if the vine and the tender grape appeared,' it was worth while to 'arise early and go forth to the field and lodge in the villages.' (Sol. Song, vii., 11, 12; ii., 11, 13.) Very sweetly does this attractive writer apply the emblem:—

"Everywhere present, so beautiful, so valuable, we cannot wonder that the vine reappears on almost every page of poetic Scripture; and, almost as if created on purpose, it has become the symbol of the believer and of the Church. With a stock or stem and its outgoing branches, a wonderful hydraulic apparatus, made for the rapid transmission and rich elaboration of the liquid treasures hid in the soil; with feeble flexible twigs which, in order to grow upwards, must clasp the elm or cling to the wall; with its avidity for the

sunshine and the shower; with its large soft leaves, and the tender scent of its meek inconspicuous blossom; above all, with its amethystine ripeness empurpleing autumn's diadem, and inviting the world to gladness, it is an admirable emblem of the Christian and the Church—of the believing soul and the believing society. 'My soul cleaveth to the dust,' and it is only by clasping and clinging that the fallen nature rises; and like the vine with its curling tendrils, so with the feeble fingers of his faith the Christian takes hold and mounts upward. Of the Rock of Ages—of the Pillar and Ground of the Truth—of the Tree of Life he takes hold, and from the dust, and from amidst the creeping things, is drawn up into the pure air and the sunshine. And just as he reposes on a sure support—a Saviour as faithful as he is mighty—so he has a strong affinity for those truths and that communion which keep up the spirit's life. The vine subsists by drinking. It is because he is himself such a thirsty plant, that his clusters are so refreshing. Through every eager channel absorbing

the fulness of the neighbouring wall, he hangs aloft his flasks of nectar—his pensile fountain filled with the essence of all the summer, yet cooled again by the broad leaves amidst which it nestles. So the believer has not only an aspiring tendency, but a thirsty temperament. Longing for that which is the very life and renovation of his reawakened immortality, his 'soul thirsteth for God, the living God,' and with great joy it is that he draws water from the wells of salvation. If true to his privileges, if planted by the river and constantly resorting to God and the Word of his grace, the inner life will be vigorous and abundant. Still 'fat and full of sap, and ever flourishing,' through the much fruit which he bears the world shall be the better, the Father shall be glorified."

Somewhat varied, however, appears to be the point of the Saviour's meaning in the 15th of John, and the thoughtful and elaborate Benjamin Keach has well arranged the precious lesson of that wonderful allegory. This we propose to give to our readers next month.

Spiritual Correspondence.

LVII AND LVIII.—A SOLDIER'S LETTERS HOME.

Agra, February 16th, 1848.

MY DEAR PARENTS,

Father's letter, dated December 12th, came safe to hand about a week since. I was glad to read in it of your continued preservation in health, although disease and death prevail so greatly around you, and I desire to feel truly thankful to the Almighty for it, as also for being able to return to you a similar testimony of His providential goodness to myself.

Trials and temptations beset me unceasingly without, and fleshly lusts and evil corruptions harass me within. Bitter experience has taught me the fallacy of trusting to my own strength to resist and overcome them. Dr. Andrews (whom I oft remember) used to say, "Experience is a hard school-master, but fools will not learn under any other," and now I can appreciate its truth. Oh, how closely will the soul cling to Jesus for strength and support when his own self-righteous confidence and presumption have failed him, and he is brought trembling and guilty to his feet! Oh, that I could trust him more; but I feel such a—I scarce know what to call it—such a trembling fear—

such diffidence in laying hold on the promises; I would have some assurance that they are for me! There they hang at times, in such pleasing aspects, almost within my reach; and when I would grasp them, Satan prevents me—says they are not for me. Who are you that dare presume to take that which belongs only to the *sheep*? Where are your evidences of being one? and then, like Christian on the hill Difficulty, I am obliged to go back to find them. But there is a hope arising from the past that he cannot quite divest me of, and on this I *will* rest.

Some remarks last Sunday from Mr. Williams in the pulpit have led me to think seriously of joining, or at least essaying to join, the church. "The church," said he, "is the vineyard, and the trees planted in it are under the care of the Husbandman, have their roots well dunged, and receive the refreshing streams of his grace. They are hedged in and guarded, while those outside are subject to be ill-used by the rough hand of every passer-by. Therefore," he continued, as if personally addressing me, "it is the duty of you, whose hope is in him, to seek to be numbered with his sheep—to be planted

in this vineyard. 'Tis here that Christ is doubly sweet. It is here that he loves to walk, gathering myrrh, spices, and honey—the blessed fruits of his trees." I felt his reasoning, and have not ceased to think of it. I would indeed like to be numbered with his sheep, and to feel assured that I *am* one, e'er I essay to join them. I will, however, lay the matter before the Lord, and as he shall think fit to direct my desire, so act.

Has my sister any serious impressions? Since she avoids any allusion to serious subjects in her letters, I am afraid not. Oh that the Almighty would open her eyes to see her lost condition, as a sinner; it is his work alone, but nevertheless we can pray for it.

Do not fail writing me every month.—True, you may not know what my state of mind may be at the time I shall receive your letters, but *the Lord does*, and he can direct your thoughts accordingly. Pray for me and with me, and believe me to remain, with kindest love, your affectionate Son,

WILLIAM FREDERICK.

Camp, near Wuzerabad,
May 21st, 1849.

MY DEAREST PARENTS,

Yours of the 21st February and the 11th of March arrived on the 13th of this month, and the fears therein expressed will, of course, be long ere this dispelled.

Your two expectations are destined to be by no means realized, viz., that the war in Punjab is not likely to be soon ended, and that the 24th Regiment will soon be ordered home, for you already know that the war is brought to a complete and satisfactory termination, and the 24th is as fit for the field as any other Regiment that stands on Indian ground.

We entered the last field 200 stronger than any of the other regiments, and, in consequence of being thought the pride of the army, were sent unsupported against the strongest position of the enemy; and thus within our ranks was there so much bloodshed.

We are still in camp and there is no probability of our going into quarters (or barracks) for the next month. The heat is most intense—thermometer 114° in the tent with a tattie,*—in the sun I suppose it is about 150°. How sweet under such circumstances is the promise,—“The sun shall not smite thee by day,” &c. I have still to testify of the Lord’s gracious loving-kindness towards me. I have been

* A kind of fan.

lately led to see more clearly and to feel more powerfully than ever before, the long succession of mercies towards unworthy me. Powers of mind, affections of the heart, strength of body, preservations from dangers, all have proceeded from his infinite bounty; and when I consider what I have been in the midst of such astonishing mercies, I see heaps of transgressions rise up in battle array against me. Not an hour—not a minute—has passed when I have not sinned against him from whom I have received everything; but blessed be God, yea, a thousand times blessed! he has given me to feel my interest in him through whose blood we have redemption—even the remission of sins, according to the riches of his grace. Join with me then, my dear parents, in blessing him who has remembered His unworthy servant in the midst of iniquity, and so graciously.

Oh, why does not my heart melt in gratitude. I would it were so absorbed in the love of Christ as to be a part of that love—even as the iron when heated becomes part of the fire.

I sometimes think that the reason so many of God’s children are so frequently mourning is because they neglect to praise for such mercies as they have received. Is there on earth a more delightful employment than that of blessing him to whom all praise belongs? Oh that I could make known to everyone what I felt when he revealed to me more clearly the greatness of my deliverance through Christ Jesus, and when, at the same time he has given me grace to praise him with some degree of warmth for all these his wonderful mercies, and then I have desired to praise him yet again for granting me the power of praising him,—such happiness had I felt in doing so.

The enclosed for Lizzy.—I am glad to hear she is growing more serious. The Gospel Standard for March came safe to hand, for which receive my warmest thanks. A chaplain has been appointed to this station; but has not yet arrived. I trust he is a God-fearing man, and interested in the mighty truths that it is his duty to preach.

Excuse this scrawl; I can get no good ink, for our baggage has not come up from Agra yet; I am also troubled with sore eyes, with this exception, my health and appetite (notwithstanding the heat) are good.—With love, I remain, yours affectionately.

W. F. LAWRENCE.

Replies to Query,

PSALM-SINGING.

"Were ALL the Psalms intended to be sung in Public Worship; and, if not, is it possible to distinguish which?"

In psalm xlvi. 6, 7, we are exhorted to "sing praises to God, sing praises; sing praises unto our King, sing praises. For God is the King of all the earth: SING YE PRAISES WITH UNDERSTANDING." That *all* the psalms were sung in the Temple services I have no doubt; but that *all* the book of Psalms is intended to be sung in the public worship of the Christian Church, I think admits of grave doubts. The Jew could sing the language of unfulfilled prophecy and of type "with understanding;" but now the prophecy is fulfilled in the person and work of Jesus, and the type has given place to the glorious Anti-type. We are not to go back to the shadow when we have the substance.

In most of the Churches in Scotland "the Psalms of David in metre" are regularly sung in public worship: but I have often felt there was incongruity in singing many of those Psalms as a part of New Testament worship: as for instance the 109th:—

"And when by Thee he shall be judged,
Let him condemned be;
And let his prayer be turned to sin,
When he shall call on Thee."

Or the 140th:—

"Praise Him with trumpet's sound: His praise
With Psaltery advance;
With timbrel, harp, string'd instruments,
And organs in the dance."

The first of these Psalms contains a prophecy concerning the destruction of Judas, and the second is only appropriate to the ritual of the Temple service. Neither are fitted for the Christian worshipper. Surely the proper rule to guide us as to what we shall sing is that we should always endeavour to SING PRAISES TO GOD WITH UNDERSTANDING, and we can so sing *many* of the Psalms, though *not all*. On the whole, there can be no better book of praise, in my judgment, than Dr. Watts' Psalms and Hymns, with Dr. Rippon's comprehensive selection.

With your correspondent I most thoroughly agree that "many hymns framed in the most doleful language, full of lamentation and woe—repenting, confession of sin—bitter accusation, and such

like," are "certainly more fitted for closet prayer than for sanctuary praise." As John Calvin very pertinently remarks, "To the lawful office of singing there is required knowledge, that the name of God be not profaned with empty noise." It is cause for alarm that in so many of our Churches more attention is being paid to the mere mechanical form of Psalmody than to the state of the heart. The rage for *organs, choirs, and fine singing*, indicates a lack of spirituality, and a departure from the simplicity of the teaching of the New Testament. If our "service of song" were more real worship, instead of being a mere addendum to worship, we should have more real harmony. Good singing by all means; but let it be singing from the heart the praises of God. Well-managed voices if possible; but souls filled with grateful joy are indispensable, if our praise is to be an acceptable offering to God.

"Rehearse His praise with awe profound,
Let knowledge lead the song;
Nor mock Him with a solemn sound,
Upon a thoughtless tongue."

Glasgow.

T. W. MEDHURST.

I THINK it certain that all the Psalms were *not* intended to be sung in public worship, because the object of singing is not to complain, confess, repent, or pray, but at all times when so engaged to *praise* the ever blessed God for the bestowment of his favours and mercies of every kind; and I very much question, whether, if a Psalm which resembles either the 51st, or the 88th in its *matter* and *language* be given out by him who is called the clerk, or by any other person, and sung by the congregation on the Lord's-day after receiving a week's suitable and invaluable blessings from his hand, can possibly be acceptable to him, or be received by him with approbation. He will hear our complaints when we pour them into his loving bosom at a throne of grace, he will hear and forgive when we confess and repent of our sins before him, (blessed be his name), but "Whoso offereth praise" (he declares) brings glory to his name; therefore in all cases where the selecting of the Hymns is left to the person who reads them in our places of worship, he ought

to be a man who can distinguish pretty clearly between *complaint* and *praise*, for what we decide upon respecting the Psalms is also applicable to the same kind of Hymns (and we have many such).

As to whether it is possible to distinguish which of the Psalms *were* and which *were not* intended for public worship, my reply is, that I think it is possible, nay, easy to do so, and that by different ways and means. First, let us inquire under what circumstances they were severally written, and then the spirit they breathe; for instance, when the 6th, 38th, and 51st Psalms were written, the writer felt himself to be under the chastening hand of his God, and was pleading with his heavenly Father for the return of his manifest favour, and no doubt the blessed Spirit caused them to be recorded for the encouragement of that part of the family of heaven who should have to suffer in mind or body from similar causes, and in the same way, but not to be used for singing in public worship. But when the

same writer, or the writer of the 100th Psalm is in different circumstances, viz., about to engage in public worship, his language is, "Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name." Again, all the Psalms which *were* intended to be sung in public worship breathe a particular spirit, greatly differing from those which *were not*; they show that their writers were very observant of the Lord's dealings with them, and thereby were made to understand his loving-kindness, according to his precious promise; and feeling their interest in the same, they cry, "What shall I render to the Lord? I will pay my vows," &c., see the 16th Psalm, last verses. May the saints of the Most High be anxious still, to

Enter his gates with *songs of joy,*
With *praises* to his courts repair,
And make it their divine employ
To pay their *thanks* and honors there.

Bungay. J. BRAND.

Biographical Sketch.

"MY FATHER, I COME, I COME."

CHAPTER II.

" What though our mortal comforts fade,
And droop like withering flowers;
Nor time nor death can break that bond
Which makes Jehovah ours."

At his cruel execution, Sir Walter Raleigh was asked by King James's executioner if his head lay right on the block. "It matters little, friend," was Sir Walter's answer, "It matters little, friend, how the head lay, if the heart is right." From what has been recorded in our first chapter of last month's *Herald*, we may conclude that B. J. L.'s heart was made right with God. To him, with the power of the Spirit, the Lord had said, "My son, give me thine heart." Yes, for two reasons. "First—Unless the heart is given, nothing is given. Second—If the heart be given, all is given." As with the heart thus disposed, our departed young friend as a member of the church, and as a teacher in the Sunday School, happily labored under the thrice precious influences of the Great Teacher's example, the light of the glorious gospel of Christ, and of the youthful willingness in its enlightened vigour. And, measuring their solemn pleasure with mine, in like circumstances, I conclude that on several accounts, God, the author

of all, was praised on his behalf and the school's, and that prayers to God were presented for blessings to rest on him personally, and on his labors constantly.

But these prospects and hopes were dashed by sore afflictions. Yet, God is gracious; and his young servant was borne up in his keen trials. "It is the crushed olive that yields the oil—the pressed grape that gives the wine. It was the smitten rock that gave the people water. The palm is said to grow the strongest when pressed down. So is it the broken and contrite heart that is most rich and fragrant in grace." And in B. J. L.'s sorrow this truth was verified.

It wanted only some two or three weeks to his twentieth birthday, and nine weeks to complete the term of his apprenticeship when the first indications of disease were observed. It was then discovered that an abscess was formed on his thigh. Medical aid was sought, but in vain; and no improvement being visible, he returned home to his parents. His native air, aided by the kind attentions of *home*, all proved unavailing also. With Mr. G. and B. J. L. there existed a feeling of mutual regard, and as there was no prospect of immediate recovery, Mr. G. gave up the indenture.

The sufferer was then placed under the care of the family surgeon, aided by a physician of Torquay. He was not long so placed before the alarm was sadly increased by his rupturing a blood-vessel. The Lord, nevertheless, revived the hopes of all so deeply concerned by putting His blessing on the care, skill, the nutritious food, and the beautiful air of that region, so that at the end of about four months he was considered tolerably well. These four months were fraught with lessons of everlasting importance. Besides the critical state of his own health, the anxiety of his loving parents, the constant attendance of his own doctors, with all the effects on his own weak frame and nerves, that awful messenger of death, the cholera, appeared, carrying into the eternal world its poor victims, and appalling his neighbours, as it did the millions of this country. It also stirred up his fellow-christians and others to frequent gatherings for prayer. Four times in the week did they assemble for this hallowed purpose, and regularly amongst them B. J. L. was found. And it is recorded as his young heart poured out his supplications to his God, those present within the sound of his voice were deeply affected with his great solemnity, fervour, and unction, and it is remembered by them to this day.

This young man being relieved of the abscess, the ruptured blood-vessel for the time healed, and, in the midst of very many carried off by the cholera, is spared. With gratitude and hope behold him seeking again to leave his home. In the providence of Him who has numbered the very hairs of the head of each of his beloved charge, there are two situations offered to him—one at Bideford, and the other at Taunton. The latter is elected by him because of its advantages in the matters of his God, and the opportunity of being engaged in His service.

Honoured motives, and everlasting to be honoured young man! But, being wise unto salvation, and confirmed in all that is God-exalting by the blest favours and teachings of his own affliction received, and the awful fears and alarms during the havoc made by the ravages of the cholera, his heaven-born spirit "seeks first the kingdom of God." His employer being a man of God, soon perceived and valued the fidelity and skill of his assistant, and in a very short time there was a mutual declaration of entire satisfaction. How delightful was this; for not a few employers of young people never encourage, never show

more to their employees than the incorrigible, grasping, insatiable intenseness of the sordid task-master. Of course there are some honourable exceptions, and here was one who could recognize in his agents intelligent spirits and immortal souls, and show his own intelligent humanity and more, in his treatment of them. And all happiness to those distinguished assistants whose deportment is deserving of all commendation.

At Taunton B. J. L.'s health continued apparently good for four months, so much so, indeed, did it seem established that at this period he wrote home, saying that he was never better in his life. In less than three weeks, however, another vessel was ruptured without any evident cause. The intelligence of this he communicated to his parents, adding, that there was no cause for alarm, as he only felt a little weakness. Recourse was had to the former remedies, but without restoring his strength. Debilitated in body though he was, he continued unwilling to leave his employ, until a most affecting calamity happened to his excellent friend and employer which overwhelmed his assistant, so that he felt no longer capable of remaining at his post. That master who had so kindly expressed his pleasure in him and the manner in which he attended to his daily duties, was suddenly smitten down with apoplexy, and for a few hours his agonies were distressingly intense and alarming, which ended in death. Crushed as B. J. L. was with prostrating lung disease, sensitive nervousness, and shattered frame, he was obliged to witness this shocking stroke upon his friend, after which he could stay no longer, and again returned to his beloved and anxious parents the broken down invalid.

On his arrival at home his relatives were dismayed at the terrible inroads which disease had now made upon him. His breathing was short, and his rest broken; still his vivacity was strong, and he hoped that he might yet recover. The physician of Torquay was again called in, and, after an examination, declared that pulmonary disease had far advanced, and that it was his opinion that recovery was hopeless. What an ordeal was this for a young man. But how many thousands are thrust into the same solemn situation every year in this kingdom. I know, too strongly, something of the dagger-like stab-feeling of receiving home a death-stricken son of his age, with *Consumption* written deep on his countenance, on his eyes, his hands—his tall fine

figure now leaning, and his once broad shoulders now bending—also upon his voice, on his breathing, yea, upon all but his own hopes. But ere long those hopes were consumed too, but only in the hour of death itself. Ah, that pang which pierced then my soul, perhaps, I shall never lose on earth. So that it is not surprising that B. J. L.'s hope was so sanguine as still to look forward yet for recovery. Such is this insidious disease. Even a physician in the West of England who, being laid up with this same "Pulmonary" blast of our species, sent for two eminent friends, physicians, from London. They came: they saw and examined him anxiously: they consulted, and, full of sympathy they

approached his bedside and delivered their united judgment that he had not long to live here, when the learned patient replied, "I thank you for your kindness in coming to see me, but I consider you are both incorrect," &c.; "yet," said Dr. Morgan to me, "he was a corpse by that time next day."

B. J. L. was not confined to his own room, but was able to walk about, more or less, daily. But he wasted daily, while an internal fever was unceasingly consuming him.

W. HAWKINS.

Infirmary Road, Norwich.

(*The concluding Chapter in March Herald.*)

Missions at Home and Abroad.

STRICT BAPTIST MISSION.

THE Committee of the Strict Baptist Mission have recently issued a "Periodical Paper," from which we take the following account of their new native missionary in India.

Coopoosawmy Row is by birth a Brahmin, the highest caste in India, and was born at Manargoady, in Tanjore, a place beyond all others noted for its wickedness and devotedness to idol worship,—two things which most frequently go together. Here he lived, an ugly, idolatrous youth, until it pleased God to bring him, about five years ago, into connection with the Wesleyan Missionary Society's missionaries in the district where he resided. He now heard, for the first time, of the true God, and the way of salvation by Jesus Christ, and became, we believe, truly converted, not merely to a belief in the Christian religion, but to embrace Christ as his only hope as a guilty sinner before God. His parents were much enraged, and brought the Wesleyan missionaries before a court of law at Madras, as having influenced their son against them. But, as he was of full legal age to act for himself, the parents were defeated, and Coopoosawmy left father and mother, and even his intended wife (to whom he was betrothed when a child according to Hindoo custom), to join the Christians whom all his friends and relatives hated. But this was not all. About a year ago, he was brought into contact with some of the Strict Baptists

at Madras; and finding that the Wesleyan teaching respecting the doctrines of the gospel and the ordinance of baptism was not according to the scriptures, he determined, by the help of God, that, as he had left home and friends when a dark heathen, in order to follow the light of truth, so now he would follow the same light, and cast in his lot among the Strict Baptists, who, he satisfied himself, taught and practised only what Christ had commanded. This resolve was not carried out without great opposition and reproach; but God supported him through it, and he was last year immersed on a profession of his faith at Madras, and joined the church at Perambore, of which a highly beloved and esteemed native Baptist brother, Mr. Doss Anthravady, is the pastor. Here he was for a time employed by the railway company, but has now become one of our missionaries, having for his station the town of Perambore. His former friends, the Wesleyans, and his present pastor, Mr. Anthravady, both speak in the highest terms of his character and abilities. For himself he says, "From the beginning, my desire has been to consecrate my life to the service of the great King Jesus, preaching and teaching the gospel to my perishing fellow-countrymen; consequently I shall only be too happy to become your missionary." Perambore, where Coopoosawmy is appointed to labour, is in the midst of a thickly-populated district. It abounds, says Mr. Doll, "in streets, bazaars, highways, villages, hamlets, railway-lines, and stations, workshops,

military barracks, &c., &c., and is unoccupied by any other missionary." Here is, therefore, a wide field for usefulness. May God make it the scene of much spiritual instruction and saving power to the hearts of the dark heathen who reside in this locality.

Besides preaching and conversing with the natives, Cooposawmy has already a day and Sunday school in operation. In a recent report he says: "Colonel Innis, of the 41st Native Infantry, kindly offered me his bungalow for a school, which we thankfully received,—a good help in a good time—for the building we engaged was unfit, and needs repair. The boys are increasing daily; I have now thirty-seven on the list. Scripture is the principal study. All the boys attend also the Sunday-school. The first and second classes repeat verses from the Psalms, which they commit to memory. The third and fourth classes are taught in Luke's Gospel in the vernacular. My wife teaches these two classes. After the Sunday-school, I give them a short address or interesting narrative, which they hear with great delight.

"Mrs. Colonel Innis visited the school yesterday morning, (July 14th), and examined the first class in arithmetic, &c. She was pleased with their answers. May God grant his blessing on the feeble labours of this past month."

We are sure the young friends in our Sabbath-schools in England will be pleased to hear of this little Christian school established among the heathen at Perambore.

Besides regular preaching at Perambore, Cooposawmy visits the villages around, where he is received kindly, "seeming convinced," he says, "that my object is to do them good. They do not oppose the truth, but would rather lose their souls than break caste. If Christianity would tolerate caste, they would at once profess Christianity." A service is also conducted amongst the native Drummers of the Regiment stationed at Perambore, who, he says, attend cheerfully, and some of them manifest great seriousness. We subjoin the following extract from his journal of August last:—

THE NEW TESTAMENT IN SPAIN.

At the present time, when the political framework of Spain, as a Roman Catholic country, is being broken up, and opportunities for distributing the *pure* word of

"VILLAGE PREACHING.—On Monday morning, while I was going to Madvapoorni, I found a crowd of people passing on the road. On inquiry, I learned that they were returning from a feast at Pariapoli, a village about twenty miles from Madras, northwards. I determined to preach to these ignorant and benighted people Christ, the true way of salvation. Under a large shade, and near a small bridge, I read to those who collected about me, a portion of Scripture, and explained the folly of idolatry, and sinfulness of going to that feast. While explaining the true way of salvation through faith in the Lord Jesus Christ, the increasing multitude listened attentively, telling each other that what I say is nothing but true. But one of them, who was partly drunk, broke out with all sorts of bad language, and attempted to beat me, and seemed as if he would have put me to death; for he seemed to be so full of rage; but I entrusted myself in the hands of Him that sent me to proclaim his holy name. The drunken man followed me till I reached home, with abuses and threats."

The day and Sunday-schools appear to be attended with pleasing results, as the following extracts from his September journal testify.

"DAY SCHOOL.—This work is sweet to me, and Sunday-school work sweeter; and if Narrainsawmy, Soobamany, and Codandapa are converted and baptized, it will be sweeter still. These boys show an abhorrence to the worship of idols and the superstitious ways of their heathen parents; they show a desire to become Christians, and they shed tears while I tell them of the dying love of Jesus. May they be brought out of darkness into the marvellous light of Christ's gospel.

"SUNDAY SCHOOL.—The boys seem to like the Sunday-school better than the day school. The first and second classes are taught by me, the third and fourth classes by my wife."

We are sorry to say that the school has been diminished by Colonel Innis leaving the district with his native regiment.

God, such as have never been before known, are the result, the following particulars respecting the only version of the New Testament in the Spanish language

which is at once *faithful* to the original Greek, and *correct* in regard to modern Spanish idioms and expressions, will, we hope, be carefully considered by our readers.

THE SPANISH NEW TESTAMENT of the American Bible Union,—"El Nuevo Pacto,"—was completed in 1858. Two sets of stereotype plates were made of this version, one for use in America, the other for use in Britain. The copies printed from those in Britain are exhausted, and funds are needed to print others. The Baptist Tract Society has voted £20 for this object. Thomas Ridgway, Esq., has given £13 3s. 0d.; friends in Glasgow, £7; other friends have promised aid. The importance of circulating this version in Spain at the present time, can scarcely be over-estimated. The two versions circulated by other societies are the Roman Catholic version of *Scio*, and the Protestant version of *Valera*, completed in 1602. The British and Foreign Bible Society circulates *both these*, a course which has been much protested against. The Trinitarian Bible Society circulates that of *Valera*, but this, in common with all the ancient Spanish versions, contains modes of expression which have ceased to be used by correct Spanish writers; nor does it express so fully the meaning of the original, in many cases, as a translation ought to do.

The *Nuevo Pacto*, as a Spaniard has said, is a "literal translation," as distinguished from a loose paraphrastic one; and "not being made in a sectarian spirit, or with a view to favour peculiar tenets, it is not likely to create jealousy." It was

made with a view to express the exact meaning of the inspired text, in regard to *baptizo* and all other words, as that text expressed it to those who understood the original Scriptures at the time when they were first written; to express it "with the least possible obscurity or indefiniteness," and with as "much purity, accuracy, and grace of Spanish idiom as the best native judgment, and the most exact and discriminating Spanish taste could secure." The success with which these ends were pursued, has been attested by concurrent opinions, from which the following are two short extracts. A Spaniard says, "It unites accuracy, grace, and ease of expression with simplicity and clearness, in such a manner as to adapt the version both to the correct taste of the more educated, and to the understanding of those who are less so." He speaks of it as a "complete success." As to its fidelity to the Greek, a clergyman of the Church of England, who examined it, the Rev. Thomas Boys, A.M., said, "Your work bears every indication of your sincere and earnest desire to give a faithful representation of the original." Aid for printing a new edition is the more important on account of the present degree of religious liberty possessed in Spain, and the efforts made to put a stop to it.

[Donations are urgently needed for printing and distributing a sufficient number of copies of this beautiful Spanish version of the New Testament, which will be gladly received by the agent of the American Bible Union in this country, Mr. W. Norton, Combe Down, Bath.]

GERMAN BAPTIST MISSION.

OUR beloved brother Oncken, of Hamburg, gives delightful testimony to the progress our principles are making, in spite of much opposition, throughout the continent of Europe.

He says—"The largest ingathering of souls has been in Russia and Poland, and that in spite of much opposition. Southern Russia indeed has of late become the scene of a great spiritual movement. Large awakenings and many conversions have taken place. In Courland upwards of 300 converts have been baptized within the last four months, and in Poland 180. The prospects in Russia among my countrymen, both in the Baltic provinces and in the South, on the Moloschina, among the

Maronites and Lutherans, are glorious indeed. I have at present with me a brother from the South, who is passing through a course of instruction to be initiated into the practical working of a New Testament church. He will return in May or June (D.V.), and if I possibly can I propose to accompany him. Numbers of converts are waiting there to be baptized, and to be united into churches of Christ. I have no doubt, in my own mind, that these churches are destined by the Head of the Church ultimately to effect the first breach in the great Greek Church of the Russian Empire. In Austria, Hungary, Switzerland, and the Danubian Principalities as far as Turkey, wide doors are thrown open before us; but, alas, we

cannot obtain the necessary funds to supply the brethren we might send with food and raiment. Our poor mission churches are giving to the utmost of their ability, but are unable to meet the wants of a larger staff of missionaries. The want of simple chapels greatly retards the work. In the large city of Konigsburg, where the church numbers 200 members who reside within the walls of the city, the church has no chapel, and in May next will be ejected from the saloon they now occupy."

"Christian liberty has been greatly increased in the countries annexed to Prussia. I have been twice to Cassel during the present year, and preached to 500 attentive hearers in the large saloon of one of the best hotels. But many of the golden opportunities now presented to

preach the good news to the perishing millions, and for which we have prayed and wrestled with our God, and endured and suffered, will be lost for ever for want of a few thousand pieces of gold annually. Help us with your prayers, and lend us your influence!"

Brother Oncken has been engaged in a lengthened visitation of the churches in Switzerland, Alsace, Wurtemburg, and the Rhine provinces. This will prevent his leaving home work to visit England or Scotland this winter, but we hope this will not hinder the generous remembrance of our friends; their continued and increased aid is much needed and justly asked for the furtherance of this God-honoured mission.

Poetry.

THE RESURRECTION.

"A seed found in the hand of a mummy two thousand years old, when planted, bloomed into a beautiful flower."

Two thousand years ago, a flower
 Bloomed brightly in a far-off land ;
Two thousand years ago, its seed
 Was placed within a dead man's hand.
Before the Saviour came to earth,
 That man had lived, and loved, and died ;
And even in that far-off time
 The flower had spread its perfume wide.
Suns rose and set, years came and went,
 The dead hand kept its treasure well ;
Nations were born and turned to dust,
 While life was hidden in that shell.
The shrivelled hand is robbed at last,
 The seed is buried in the earth ;
When, lo, the life long hidden there
 Into a glorious flower bursts forth !
Just such a plant as that which grew
 From such a seed when buried low ;
Just such a flower in Egypt bloomed
 And died *two thousand years ago*.
And will not He who watched the seed,
 And kept the life within the shell,
When those He loves are laid to rest,
 Watch o'er their buried dust as well ?
And will He not from 'neath the sod
 Cause something glorious to arise ?
Aye, though it sleep *two thousand years*,
 Yet all that buried dust shall rise.
Just such a face as greets you now,
 Just such a form as here we wear,
Only more glorious far, will rise
 To meet the Saviour in the air.

Then will I lay me down in peace,
 When called to leave this vale of tears,
For "*in my flesh shall I see God*,"
 E'en though I sleep *two thousand years*.

SARAH H. BRADFORD.

LYRICS FOR THE HEART.

BY W. POOLE, BALFERN.

RETROSPECTION.

WHEN to the judgment of calm, sober,
 thought,
We bring the past with all its hopes and
 aims,
And ponder o'er the things which God hath
 wrought,
To heal the mind and mitigate its pains ;

Oh, then, before the mercy seat we fall,
 With weeping eyes confess how base
 we are,
And deeply feel that Christ must be
 our all—
 Our only hope, and fairest of the fair.

When to life's blotted page we turn our eye
To read the golden legend of Christ's love,
How many dark lines doth our faith espy,
Hiding that truth which points the heart
above ;

Oh, then, before the mercy seat we fall,
 With weeping eyes confess how base
 we are,
And deeply feel that Christ must be our
 all—

Our only hope, and fairest of the fair.
When to the mystic chambers of the heart
We turn to seek the tokens of God's grace,
How few we see, and these how far apart,

How hard the teachings of true love to trace;

 Oh, then, before the mercy seat we fall,
 With weeping eyes confess how base
 we are,
 And deeply feel that Christ must be
 our all—
 Our only hope, and fairest of the fair.

When to the faithful monitor within
We bend to catch the Spirit's loving voice,
What cries we hear, what sad reproofs for
sin!

How few the notes that make our hearts
rejoice;
 Oh, then, before the mercy seat we fall,
 With weeping eyes confess how base
 we are,
 And deeply feel that Christ must be
 our all—
 Our only hope and fairest of the fair.

Oh, Gracious Saviour, our sad moan now
hear,
Oh, let us not from thee again depart;
Through all the changes of the coming year
Help us to serve thee with a perfect heart!
 Though now with sorrow at thy feet
 we fall,
 With weeping eyes confess how base
 we are,
 Still gracious Lord be thou our all in
 all—
 Our only hope, and fairest of the fair.

E T E R N I T Y.

COME, oh, my soul, thy certain glory trace,
If thou partake the Saviour's risen grace,
Infinite years of pleasure thou shalt spend,

Which never, never, never, have an end.
Yes, thou shalt dwell where saints in glory
are

As many years as atoms in the air.
When these are fled, as many to ensue
As blades of grass and drops of morning
dew;
When these are past, as many yet behind
As forest leaves when shaken with the wind;
When these are fled, as many thousands
more

As grains of sand upon the ocean's shore;
When these are spent, as many millions more
As moments in the millions past before;
When all these blissful years exempt from
pain
Are multiplied by myriads yet again,
Still numbers drown the thought—could I
suppose
That then my bliss in heaven would have to
close?

Thrice happy true my glorious lot would be,
But still that would not be eternity.
Eternity would then be just begun,
The day of bliss just dawning, rising
heaven's bright sun;
The concert opening only, banquet just
prepared;
First greeting scarcely passed, first welcomes
only shared;
The jubilee just commenced, the golden
harps just strung,—
Just tuned the lute, first timbrel struck and
anthem sung,—
Just caught the strain by east, west, south,
and north,
Their joy is inconceivable, their happiness
henceforth!

The Children's Page.

GOD IN HIS WORKS.

II.—GOING TO SCHOOL TO BEASTS AND BIRDS,

WHAT a vast expanse of air is spread all around for the birds—what a noble broad earth for beasts of field and forest—what a great wide sea (“wherein are things creeping innumerable”) is meted out by the span of HIM whose is the fulness of all! Well may we

“Sing the Almighty power of God,
That made the mountains rise,
That spread the flowing seas abroad,
And built the lofty skies.”

And let us think for a moment: each creature has its own fit and proper limbs and powers of motion to go hither and thither and enjoy it all. Yes! each one, just as its Maker has ordained—high or

low, swift or slow; the mighty leg-bones of the elephant safely carrying its tons of flesh, and the slender wings of the bat, so neatly and strongly framed, to lift its plump little body into the air.

“Consider the fowls” is the charge of the Son of Man—the very Lord of ALL, who many hundred years before had humbled Job with such questions as these:—“Gavest thou goodly wings unto the peacock, or wings and feathers unto the ostrich? Doth the hawk fly by thy wisdom, and stretch her wings to the south? Who hath sent out the wild ass free? Doth the eagle mount up at thy command, and make her nest on high?”

The gathering of the caterpillar and the running to and fro of locusts (Isa. xxxiii. 4),

the *way* of a serpent on a rock (Prov. xxx. 19), the *light foot* of the wild roe (2 Sam. ii. 18), and the lissom limbs of the leopard, “*leaping by the way*” (Hosea xiii. 7), are all alike the wise provision of their Creator and ours.

It is indeed very pleasant, and the very thing to do us good, to mark the many, many different forms and habits of God’s creatures, and how, without any confusion or mistake, they are all furnished for their own work and their own place in His world.

I meant to talk to you this month about some of their *ways of moving about* in this wide, wide world. Well, not only are several parts of the body, such as feet and fins, wings and tails, useful for this purpose, but the whole surface of the body, and many of its inside arrangements, too, are made to assist. Now, some feet have a broad, flat tread, as the wading birds; some close and firm, to bound over hill and dale, as the horse and the deer; others with long, separated claws, for climbing, as the woodpecker, or shaped more like a hand, for grasping tree branches; so the parrot, monkey, chameleon, and sloth.

All the cat-tribe is furnished with tough pads under the feet, to give a *noiseless tread*,* and enable them to leap safely down on hard ground; the camel and ostrich have large cushioned feet, suited for traversing the hot sands of the desert; while the foxes, which “have holes,” and other burrowing animals, are well-fitted out with digging-claws; and as to the feet of *flies*, they are perfect marvels of mechanism, by which to cleave to the ceiling or smooth upright glass, running along as easily upside down as in any other posture.

Then, even *tails* are quite as useful as they are ornamental to many of our humble fellow-creatures; for, by these fishes scull themselves through the water, while monkeys and such-like coil theirs round the branches, and swing from tree to tree in their native woods. The long leaps of the Australian kangaroo are partly made by means of their powerful tails, while the opossum scuds away from danger with her young ones on her back, grasping the parental tail with their own little ones curled round it, more securely than any baby clasps its mother’s neck with tiny, timid arms.

Oh, there is nothing so small as to be

*Look at the 1st Epistle of Peter v. 8.—Does not this describe the stealthy and dangerous ways of the *Tempter*?

forgotten—nothing so mean as to be uncared for by the Maker of angels and of insects!

You remember that Agur speaks of “the *way* of an eagle in the air, and the *way* of a serpent upon a rock,” as things too wonderful for him; and, indeed, these are specimens of skill far beyond all the mechanical contrivances of man. How a weighty creature like an eagle can lift itself into the light, thin air, and soar away until it seems a mere speck in the sky; or how a creature without hands or feet, or wings, or fins, can glide along the hard rock, and that often at a rate to outstrip many quadrupeds; can swim faster than a fish, out-climb the monkey, or spring so high as to seize a bird on the wing. Yes! these are things not only to wonder at, but to *ask the causes and reason too*.

Well, then, first about the serpents. You see that in these reptiles the multitude of *ribs* form so many levers, by which they press on the hard surface or beat against the stream, and so glide swiftly and gracefully either over the ground or through the water, or even up a tree—not by twisting round its branches, but directly up its trunk. Surely it is God’s own “hand that formed the crooked serpent.” (Job xxvi. 13.)

But of all living creatures the beautiful *birds* are, perhaps, the most attractive. And is it not a wonder still—though it has existed and been watched nearly 6,000 years—a wonder hardly explained yet—how a bird with bones and flesh and blood can rise into thin air and support itself (often for hours), darting about at will, rising high—even out of sight—or taking a long *voyage* across the sea, to seek a warmer home, or fetch its food from afar? *How is it?*

Well, there are several interesting particulars which will help to explain this, and at the same time, I think, move us to repeat with more feeling than before, “Lord, how manifold are thy works; in wisdom hast thou made them all: the earth is full of thy riches.” (Ps. civ. 24.)

First, then,—the bones of birds are more hollow and much lighter than those of beasts, and yet very strong. And these bones are mostly filled with warm air instead of marrow. For instance, the great “*pelican of the wilderness*” (Psalm cii. 6) measures six feet in length and twelve feet across its outstretched wings, and can hold twenty pints of water in the pouch of its fishing-beak; yet all its bones weigh no

more than one pound and a half! Throughout a bird's body, too, are hollow cavities, which it fills and swells from its lungs, so that even down into the quills of its feathers it is full of *hot* air, which, being lighter than the atmosphere, helps it to rise and float with ease. And then it has jointed wings, clothed with stiff, light, springy feathers, all the fibres of which are hooked together, and so form firm paddles or sails, by which it beats the air or skims before the breeze. Oh! whose hands alone could give *goodly wings* to the fowl, and teach them how to fly?

And yet there is one more beautiful provision we must not pass by—a *little bag of oil* at the tail, into which the bird often dips its beak and dresses its feathers, to keep them *waterproof*. This supply of oil is largest in swimming birds, and—but, there—I have neither time nor room to tell you more this month, except just to remind you how true to nature (as all Bible narratives are) is the account of *Noah's messengers*. The clean, gentle *dove* finds at first nothing but a watery world—no ground—no trees for the sole of her foot—and comes meekly back to the kind hand of her master, while the *raven* wanders away, and, as its instincts prompt, no doubt descends on some floating bodies of drowned creatures, and there finds its carrion food, and the rest which its clean fellow-traveller would disdain.

Beccles.

S. K. BLAND.

AN UNEXPECTED LESSON.

WHEN I was a boy, I had watched some

sparrows carrying materials to build their nests under the eaves of our cottage; and although strict orders had been given that none of us should climb up to the roof, yet birds' eggs formed a temptation too powerful to be resisted, and self-gratification was considered and obedience forgotten. So the roof of the house was climbed, and not only was the nest pillaged, but seized and carried off. Among loose hay on the outside was a piece of paper which had been a page in Dr. Watts' Hymn Book, and which, thrown away, had been taken by the poor bird for the purpose of strengthening the nest, or increasing its warmth. A word or two caught my eye, and I unfolded the paper. Need I say that, boy as I was, I read the verses with curious feelings?—

“ Why should I deprive my neighbour
Of his goods against his will?
Hands were made for honest labour—
Not to plunder, nor to steal.

“ Guide my heart, O God of heaven,
Lest I covet what's not mine;
Lest I take what is not given:—
Guide my hands and heart from sin.”

Had the bird been able to read or reason, it could not have selected a text more appropriate for reproof and instruction than this. What was contrived and done “in secret” was thus condemned from the *houselop*. My young readers should remember that when they are doing wrong God sees them, and can send them reproof, even by means of a bird.

The Portfolio.

REAL PRAYER-MEETINGS.

A CERTAIN American preacher has lately spoken some very true and timely things about *prayer-meetings*, which may not be deemed untimely in some places on this side the water also. Amongst others were these,—“The worst speakers in the world are often the best, and the best the worst! for when men stammer out genuine feeling and real experiences they are far more valuable than polished oratory and pointed periods. People should not come to prayer-meetings to please themselves alone, by hearing good speaking, but should be glad to aid and encourage others. Sociability is a necessary element of prayer-meetings.

Many think that the minister should teach; well, and so should the brotherhood too. Taste in speaking is good, but sincerity and fervour are better. Grammar is good, but something for grammar to carry is better. Get men to *think what they feel*, and *say it*. Prayer-meetings should be conducted in a conversational way, and the *TRUE* prayer-meeting takes place often when people gather round the stove after the *regular* prayer-meeting breaks up. A church is a family, and should be conducted on the principle of household familiarity. Prayer-meetings should be in small rooms if the assemblage is small. A scattered audience is not

receptive, and there is great power in contiguity. Conventional prayers are very staid and unaffected exhortations. The same prayers have descended from minister to church member, from teacher to pupil for centuries. There is too much praying in *generics*, too little in *specifics*." — *Lord, teach us all to pray!*

THE POWER OF THE CROSS OF CHRIST.

THEY were living to themselves: self, with its hopes, and promises, and dreams, had still hold of them; but he began to fulfil their prayers. They had asked for contrition, and he sent them sorrow; they had asked for purity, and he sent them thrilling anguish; they had asked to be meek, and he had broken their hearts; they had asked to be dead to the world, and he slew all their living hopes; they had asked to be made like unto him, and he placed them in the furnace, sitting by, "as a refiner of silver," till they should reflect his image. They had asked to lay hold of his cross, and when he reached it to them it lacerated their hands; they had asked they knew not what, nor how; but he had taken them at their word, and granted them all their petitions. They were hardly willing to follow on so far, or to draw so nigh to him. They had upon them an awe and fear, as Jacob at Bethel, or Eliphas in the night visions, or as the apostles when they thought they had seen a spirit, and knew not that it was Jesus: — they could almost pray him to depart from them, or to hide his awfulness. They found it easier to obey than to suffer—to do than to give up—to bear the cross than to hang upon it: but they cannot go back, for they have come too near the unseen cross, and its virtues have pierced too deeply within them. He is fulfilling to them his promise, "And I, if I be lifted up, will draw all men unto me:" but now their turn is come at last, and that is all. Before, they had only *heard* of the mystery, but now they *feel* it. He has fastened on them his look of love, as he did on Mary and Peter, and they cannot choose but follow. Little by little, from time to time, by flitting gleams, the mystery of his cross shines out upon them. They beheld him, and lifted up, and the glory which rays forth from the wounds of his holy passion: and as they gaze upon it, they advance, and are changed into his likeness, and his name shines out through them, for he dwells in them. They live alone with him,

above, in unspeakable fellowship: willing to lack what others own, and to be unlike all, so that they are only like him. Such are they in all ages who follow the Lamb whithersoever he goeth. Had they chosen for themselves, or their friends chosen for them, they would have chosen otherwise. They would have been brighter here, but less glorious in his kingdom. They would have had Lot's portion, not Abraham's, if they had halted anywhere—if he had taken off his hand and let them stray back — what would they not have lost? What forfeits in the morning of the resurrection! But he staid them up, even against themselves. Many a time their feet had well-nigh slipped. But he in mercy held them up: now, even in his life they know all he did was done well. It was good for them to stand alone with him, on the mountain and in the cloud, and that not their will, but his, was done on them.

JESUS THE CHRIST.

THIS is a most high, and necessary fundamental of the christian religion, to pitch our faith upon this only true Christ; all other christs being but mere human fictions, vanities and lies. The whole scriptures of Old and New Testaments do singularly intend to show that *this Jesus is the Christ*; and are for this end specially written, that we might believe that *Jesus is the Christ, the Son of God*; and that *believing, we might have life through his name*. This is that grand truth which the ministers of the gospel should prove and clear from the scriptures, as they diligently did in the primitive times, almost in every sermon. *This* is that saving truth beyond the ability of flesh and blood to reveal, which makes such as *truly* receive it by faith, really blessed. *This* is that rock upon which Christ builds his Church, so firm, so sure, that the gates of hell, all the power and policy of Satan, shall not prevail against it. *This* truth, rightly believed, is a notable evidence of regeneration. "Whosoever believeth that Jesus is the Christ is born of God." But then, in the visible church all are regenerate! Not so:—It is the *right* believing this that discovers regeneration. So to believe this is to come to Christ, to accept Christ, to love Christ, to obey Christ, to live to Christ and upon Christ, to be wholly Christ's! Who doth not believe that Jesus is the Christ? He that doth not so live, as is commanded by Christ. Many

say, 'I believe'; but *faith without works is dead*, it doth not save. The denying of this point makes a man a liar, and an anti-christ, a lying anti-christ, and an anti-christian liar! Who is a liar but he who denieth that Jesus is the Christ? He is anti-christ that denieth the Father and the Son. The believing of this truth is of such importance to salvation, that the not believing will inevitably bring damnation. Oh, this is a blessed and glorious truth! Believe it, not with a dogmatical, assenting faith, but also with a fiducial and practical faith.

"JESUS THE WONDERFUL!"

How wonderful, what a mystery is his person! His person consisteth of God and man, of Creator and creature, of Son of God and Son of man, of Omnipotent and impotent, of Infinite and finite, of Eternal and temporal, of Omnipresent and sitting only at God's right hand, of invisible and yet visible. O wonderful and, mysterious person! Who can understand or sufficiently admire, this humanized deity, this deified humanity, this God-man, Immanuel? And what a profound mystery also in his office! He is God *offended*, and yet a Mediator between God and man *offending*. He is surety and testator of the New Testament; both *Covenant* and *Media-*

tor of the *Covenant*. He is a prophetical and priestly King, a prophetical and royal Priest, a priestly and royal Prophet, being at once Prophet, Priest, and King. He is Priest, Sacrifice, and Altar. He died, and yet is a Priest for ever! He could not sin, knew no sin, and yet was *made sin* for us. He could not suffer, and yet suffered death for us. He is glory, yet abased. He is innocence, yet was condemned. He is life, and yet was murdered. He is the resurrection, and yet was buried and enthralled in the grave. He *descended* to the deepest abasement, and *ascended* to the highest advancement. Oh, how wonderful are the effects of his offices! By his offices we are *slaves* redeemed, *enemies* reconciled, *aliens* adopted, *dead* yet quickened, *buried* yet raised, *cursed* yet are blessed, *sinners* yet sainted! His humiliation is our exaltation; his stripes are our healing; his blood is our balm; his accusation is our acquittal; his condemnation is our righteousness; his curse is our blessing; his death is our life; his vanquishment is our victory; his temptation is our triumph; his exaltation is our GLORY! Here are mysteries upon mysteries in Christ the WONDERFUL! What paradoxes are these to flesh and blood. Blessed God! we adore thy Christ!

ROBERTS on the Covenants, 1657.

Reviews and Criticisms.

The Fundamental Principles of Phrenology are the only Principles capable of being reconciled with the Immateriality and Immortality of the Soul. By JAMES C. L. CARSON, M.D. London: Houlston and Wright, Paternoster Row. (p.p. 486.)

We think this, according to our reading and study of the subject, to be the most valuable book ever written upon phrenology. In the preface the author gives an account of his own prejudices against the science, and how they were removed; so that from a deadly opponent he first became an earnest student, and ultimately an uncompromising advocate of the science. The breadth of Dr. Carson's work is indicated in the table of contents, which we subjoin:—Phrenology—The Reception of Truth—Progress of Phrenology—Utility of Phrenology—Reply to objections—is the Brain the organ of the Mind—Is the

Brain a compound Organ?—Influence of age—Size, Power, and Activity—Temperament—Health of the Brain—Effects of Exercise—The Brain and Skull—Absolute and Relative Size of Brain. As a thorough anatomist, an immense reader, and an excellent reasoner, Dr. Carson fearlessly throws his whole soul into the subject, routs his antagonists, takes all their strong-holds, and leaves them, if not dead, fearfully battered and enfeebled by the blows he gives. Of course we cannot give such a review of this work as we should like to give, as the Herald is not a scientific, but a religious periodical. A very important statement is made at p. 288.

"If we pass through the wide expanse of comparative anatomy, we will find that in the lowest grade of animated existence there is no brain at all; then we advance a little higher in the range of creation, the

brain becomes apparent, and, from being a simple protuberance, step by step, as we proceed, it is increased in size by the addition of new parts, in the shape of processes, convolutions, and lobes, until at last we arrive at man, who is distinguished from all other creatures by the very great size of the anterior, and superior lobes of the brain. If the brain were a single and not a compound organ, where would be the necessity for all this variety? It would be a superfluity in nature, and derogatory to the perfection of the works of God."

This very much harmonises with Dr. Lardner's physiological view of the brain in man and inferior animals. "The part of the brain," says Lardner, "which occupies the front of the skull in man, is remarkable for the extent of its volume, and gives that peculiar elevation to the forehead and nobleness of aspect, which is nowhere to be found among the inferior species." Then from Camper, the eminent Dutch naturalist, he gives the facial angles of man and several other animals thus:—

Man, European, 85° to 90° ; ouran-outang, 56° to 60° ; apes, 30° to 65° ; dog, 35° ; ram, 30° ; horse, 23° (Lardner, vol. viii., pp. 53, 64.)

If then the immaterial immortal mind in man, and the instinct, or whatever else we may call it, in the lower animals, acts through the material organ called the brain, these differences are easily accounted for. Man, the master-piece of creation, stands alone endowed with a reasoning mind, yet he has a brain far superior to all other creatures, through which that mind acts, and the inferior animals differ in brain nearly in proportion as their instinct seems to approximate to the domain of reason. Dr. Carson maintains that if the mind can be diseased in one part, and healthy in another, then the mind must be made up of parts, must be divisible, and, consequently, material, as divisibility is an attribute of matter. This, we confess, is too deep a subject to be entered upon in a short review. As far as we can judge, the Doctor carries all the strongholds of his antagonists, and maintains that the mind, or soul, is immaterial and immortal, though acting through the material organs of the human brain, which organs are separate and distinct; each having its separate and distinct office in carrying out the commands of the immortal mind.

To those who wish to master this important subject, the present work is invaluable. We do not believe, however, if phrenology be a true science, that the

reading of this book will make a man a phrenologist; he will learn much, but will still have much to learn that no books can teach. Dabblers in science generally do more harm than good, and in this sense we opine phrenology is not an exception. It has been said, "A little learning is a dangerous thing." This is partly true and partly false. The danger is not in the little learning; better have little than none. The danger is in setting up to be teachers, with inadequate information; to be masters when, it may be, we ought to occupy the lowest form in the school. With these cautions, which, on such a subject, we believe are absolutely necessary, we give the book our hearty recommendation.

English derived from Hebrew; with Glances at Greek and Latin. By R. Govett. London: S. W. Partridge & Co., Paternoster Row. Norwich: Fletcher & Son. (Price 4s.)

The object of the learned writer is to prove that the English language is derived from the Hebrew. Parkhurst, in his Hebrew Lexicon, frequently attempts to shew the origin of English words from Hebrew roots. Pirie, in his "Dissertation on Hebrew Roots (1807)," and others have done the same. This, however, as far as we know, is the ablest work on the subject, and will probably make no little stir among the learned; it is, however, as far as anything of the kind is possible, made popular and brought down to the capacity of an unlearned reader, the words being in English letters with the Hebrew, in foot notes well defined and easy of reference. Whether Mr. Govett's Hebrew equivalents of English letters will stand the test of sound scholarship remains to be seen. For instance, our W, which in our usual grammars has no corresponding letter in Hebrew, unless occasionally Vau, pronounced by some Vav and Wav, has by Mr. Govett the Hebrew letters usually represented in English by B or V, O, I, A, R, and H. Here are aspirates, quiescents, gutturals, and liquids of the Hebrew applied to one English letter; other English letters have an equal number of Hebrew equivalents. This seems to us to require more proof than is given. That a great number of English words are derived, directly or indirectly, from Hebrew, we think none can doubt after reading this book. As the tin mines of Cornwall were worked by Phoenicians long before the Christian era, and

as some places in Cornwall have decidedly Hebrew names, as *Marazion*, *Market Jew*, &c., probably the barbarous people of this island derived many more words from Hebrew than we have been accustomed to suppose.—Thanking the learned author for this valuable contribution to philology, we heartily commend the work to all who take an interest in such studies.

Capital Punishment is Murder Legalized.

By J. C. L. CARSON, M.D., 2nd Edition.
London: Houlston & Wright, Paternoster Row.

We gave a favourable review of the former edition of this work. This is greatly enlarged and arranged under the following heads:—Capital Punishment—Scriptural Arguments—State Rights—Deterring from Crime—Effects of Abolition—Uncertainty of Punishment—Defects of Jury-Law—Effects of Trifling Punishment—Substitutionary Punishment—No Execution except for Murder—Guilt must be Certain—Circumstantial Evidence. On the passage Rom. xvii. 4—“For he” (the magistrate) “beareth not the sword in vain”—we confess we are not satisfied with the Doctor’s exposition. “In my opinion the word sword here,” says Dr. C., “is used in a figurative sense as an emblem of authority, and no more.” (p. 123). But does not an emblem imply a reality? Or is it a suitable emblem on the Doctor’s hypothesis? Would not a scourge or a rod be more suitable? “If understood literally, ‘every man who does *any evil* is to have his head cut off,’ ” says Dr. C. With such a master of logic as Dr. Carson we are astonished at this sentence; but Jupiter sometimes nods, and even Achilles is vulnerable in one spot. We suppose, with Dr. Carson, that the sword is an emblem of authority and power, and we would add, to be used according to the Roman law, which on the whole appears to be just in cruel matters. “Only the most heinous crimes were punished by a violent death.” (*Adams’s Roman Antiquities*, p. 262.) The magistrate under a constitutional government is as much bound by the law as are the people, and he would soon have the sword turned against himself if he used it for any other crimes than those specified by law. Of course there are times when tyranny prevail and law is trampled in the dust.

So far, however, from Dr. Carson having that morbid feeling about punishment (capital excepted) which so prevails with

some weak people, that he might by some be reckoned severe. The effects of trifling punishments he exposes to just indignation and scorn, when, it may be, a man of fortune is fined £5 for nearly murdering a fellow-man. No doubt capital, secondary, and all punishments require ventilating; and the manly and christian tone of Dr. C.’s work may well commend it to every christian and christian minister who wishes well for his country and for the world, and who desires to master a subject which is likely soon to absorb much of public attention.

The History of Balaam, in Five Discourses.

By Rev. W. ROBERTS. London: Elliot Stock, 62, Paternoster Row, 1869. (pp. 137.)

The history of Balaam is one of the most unique in the Bible. A man richly endowed with prophecy, predicting the most glorious events, seemingly rendering reverential obedience to God, entering apparently into the spirit of the prophecies he utters, fascinated with the wonderful future of the people he was employed to curse, but whom he was compelled to bless, in a kind of rapture exclaiming, “Let me die the death of the righteous and let my last end be like his;” and yet so be at the same time a man deserving the epithets applied to him in the New Testament as well as in the Old. These facts Mr. Roberts brings out in the following passage—“Thus Moses speaking of the Moabites says, ‘They *hired* Balaam to curse Israel.’ (Deut. xxxii. 4. The same passage in Neh. xiii. 2.) Peter also says he ‘wrought for wages.’ (2 Peter xi. 15.) Jude explains that he did it for reward. (Jude ii.) A *hireling* this inspired prophet! A man full of spiritual endowment, who could be bought or sold! A man ready to let his prophetic capacities aid for wages! Oh! can there be anything meaner, viler than this?” (p. 104.)

As a whole this book is well written, and the subject well thought out. When we sit down to read it we are not disposed to lay it aside till finished; and we exclaim, how solemnly awful the thought that men may understand all mysteries, and sometimes be over-zealous for a party, and yet be “in the gall of bitterness and the bonds of iniquity.”

The love of money Mr. Roberts shows to be his cardinal sin. Oh, with what tenacity men hold on to their wealth when once it becomes the ruling passion,

and the older they get the more covetous they get; and this, alas! is too true of many *professing* christians—a great millstone around their necks to sink them to perdition. Instead of being stewards for God, all is used, or held with a tight grasp, for their own dear selves and families.

There is one expression at which we are amazed—"There can be no doubt that God did his *utmost* to save this man." (p. 121.) Why did Mr. Roberts put that dead fly into the pot of ointment? Does he really believe it himself? On reflection, we think, he will not. We hope in a new edition he will draw his pen through it. If God did his *utmost* and failed, he must have done *more* than his *utmost* to succeed: but can the *utmost* be exceeded?

On Mr. R.'s principles the salvation of Balaam was impossible; which is the last thing the writer of Balaam would endorse.

So much real instruction is found in Balaam, however, that with these corrections, we cheerfully commend this book, and especially so to our rich men, who are greatly in danger of this fell destroyer. Well might the apostle exclaim, "The love of money is the root of all evil." "Charge them that are rich that they be not high-minded; that they do good, that they be rich in good works, ready to distribute, willing to communicate." The character and mainspring of Balaam's actions may be especially edifying to all such; and may they be delivered from the demon of covetousness.

Monthly Notes on Passing Events.

THE JUDGMENT recently given by the Judicial Committee of Privy Council has been the subject of eager and anxious debate both amongst Ritualists and Evangelicals. The former wish to slur over their own defeat and to make it appear that the latter are as really affected by the decision as themselves; while the Evangelical party, on the other hand, are treating their barren victory as if the Ritualistic controversy was now finally set at rest. The fact is, the decision is the beginning rather than the end of the inevitable struggle which the presence of two such opposite parties in the same Church Establishment necessitates. The effect of the judgment on the Ritualists, while it prevents certain of the symbols and symbolical actions by which their belief in the Real Presence has been hitherto expressed, has been to induce them to express that belief by other modes, both oral and mechanical, more strongly than ever. It has long been our conviction that nothing but a clear legal decision that the *doctrine* of the Real Presence cannot be taught in the Church of England, will ever have any effect upon the position of the Ritualists in regard to the Church of England. This the Evangelicals hope to obtain by the impending prosecution of Mr. Bennett, of Frome. — Several meetings of the Ritualists have been held at Freemasons' Hall, London, in which, after much discussion, they have finally

resolved to leave each one to act according to his own judgment as to altar-lights and kneeling at the "Prayer of consecration." Mr. Bennett, of Frome, Mr. Orby Shipley, and others, appear bent upon disregarding the law, but others are for yielding, and agitating for independence of State control in matters of ceremonial. Mr. Makonochie, it appears, is willing to make himself a bankrupt to save his friends the inconvenience of paying the costs of the recent adverse prosecution. What a prosaic ending for so grand an enterprise as the Ritualists profess to have in view. It appears, however, that on Sunday, Jan. 24th, this notable Ritualist clergyman, while inveighing against the inequality of the judgment which condemns him, announced his determination to yield obedience to it, with this remarkable addition, that he will have in future seven lamps always kept burning night and day. This, he declared, was not an evasion of the legal decision on the altar-lights, but it is easy to see that it *has* the character of an evasion, since it enables him to exhibit the *same* symbol in another form. In conclusion, he gave minute directions to his congregation how to act and conduct themselves during Communion service, so as to express their belief in the real presence of Christ on the altar. What an elaborate attempt to do what he wants to do and ought not to do in the Church of England, rather than leave the

Church and do what he likes. The reason is obvious.

THE DEATH of Dr. F. W. Krummacher, of Berlin, is announced. Dr. Krummacher was court preacher in the time of the late King, and warmly supported his Majesty in his various schemes for extending Protestant principles. He was the most distinguished clerical member of the religious party called in Germany "Pietists," and in England "Evangelicals," and wrote a number of books, which have been published in England, and which are great favourites in many families. Among the best known of these works are "Elijah the Tishbite" and "Elisha." Politically, Dr. Krummacher was a Prussian tory, and was greatly disliked by the liberals.

THE STATISTICS of the Baptist denomination in England at the present time have been recently given as follows. There are in England 1,840 Baptist churches, in Wales 475, in Scotland 108, and in Ireland 34, making 2,457 Churches in Great Britain and Ireland, comprising 231,506 members. The increase of members in the churches which report to the Baptist Union has been 9,972. There have been 50 new churches formed during the past year, 41 new chapels opened, and 29 enlarged.

THE ARCHDEACONS OF ENGLAND AND WALES have met in solemn conclave in reference to the act for the abolition of Compulsory Church Rates, the gist of their recommendations being the adoption of parochial church-rate assessment, even though all power of legal recovery is taken away, in preference either to pew rents or collections. These prudent dignitaries evidently have more faith in the power of the old machinery to raise money, than in purely voluntary methods. And doubtless the leaving the *form* of assessment intact, which the act expressly does, will lead to *social* pressure, and even oppression, in many parishes, although the *legal* obligation be removed.

THE SECESSION of the Marquis of Bute to the Romish Church derives all its importance from his having become heir to £300,000 a-year. Such vast wealth to draw upon, will naturally be of service to the Romish hierarchy in their schemes for "the advancement of the faith" in England. The circumstance affords another illustration of the growing adaptation of

the Church of England to train up sons and daughters for the Church of Rome.

RELIGIOUS TRUST DEEDS are apt now and then to entail considerable expense in an unjust manner upon those who have placed themselves in the position of trustees. Spa-fields Chapel, London, having become merged in the Congregational body, the question arose whether the trustees of money left for a school in the Countess of Huntingdon's connection was legally payable to Spa-fields Chapel School. They were compelled in the last resort to obtain a decision in the Court of Chancery, and, as the result, have been saddled with all the costs of the suit, merely seeking to do their duty to others with no personal advantage whatever to themselves. It is monstrous that good men in such cases should be saddled with the costs of litigation in reference to trust deeds, which contain no indemnification whatever to honest trustees for the expense to which they may be put in administering the trusts according to the best of their knowledge and ability.

THE TRUE SOLUTION of the "number of the beast," in the book of Revelation, has at length been found. It is now placed beyond a doubt that Mr. Gladstone himself is the individual pointed at! The editor of "*Gilead*," a religious magazine published at Birmingham, who is moreover an M.A. of Trinity College, Dublin, stands sponsor for this notable discovery. He tells us that the letters forming the word Gladstone answer to corresponding Greek letters which represent numbers which when added up make exactly 666. Could anything be clearer—to a Tory mind? Unfortunately, however, another writer succeeds in showing that the Greek letters, which, form the word "*Cumming*," will also make up the mystic number.

DEAN STANLEY, according to the *Christian World*, has been entertained by Mr. and Mrs. Newman Hall at their residence; a number of leading dissenting ministers having been invited to meet him.

JERUSALEM EXPLORATION.—Lieutenant Warren communicates a discovery *within* the Haram area, which, if he is able to follow up, will doubtless throw much light on Scripture Narrative, especially confirming the account of Josephus respecting the limits and position of the second Temple.

Essays and Expositions.

THE WAY TO PROSPER.

THE Holy Spirit is exhibited to us as "the Spirit of grace and supplication, as making intercession for the saints according to the will of God, and with groanings which cannot be uttered." Those, then, who live without prayer, and also those who *neglect* it on any occasion *in which it is their duty*, are despising, or at least slighting, the express command, the gracious promises, the condescending invitations, the awful threatenings and the glorious character of Jehovah revealed in its most interesting forms. How vast the importance attached to prayer by professing Christians of almost all denominations! What strong expressions do they employ on this subject, especially from the pulpit, and at the public meetings of their religious societies! How solemnly do they profess their entire dependance on the blessing of God for success in their various undertakings, and the futility of all their efforts unless He accompany them with the influence of his Spirit; and how earnestly, *apparently at least*, do they exhort one another to abound in prayer; and what confidence do they express, that, if the churches would, so to speak, put forth their strength, and perform their duty in this particular, visible, glorious success would be realized! It is also generally allowed, that while "the effectual, fervent prayer of a righteous man availeth much," special importance may well be attached to united, social prayer, and hence to what are called prayer-meetings. If a church should be found whose members entirely neglect these, all would immediately conclude that it must be in a languishing condition—that its piety and usefulness were at a very low ebb.

Now, what might naturally and rationally be expected from all these premises?—from all these promises, commands, and threatenings, and examples contained in the word of God?—from all these hallowed principles and solemn exhortations and avowed convictions and hopes? Might it not be confidently concluded that prayer-meetings would be crowded?—that efforts, and, if necessary, sacrifices, would be made by all truly godly persons, in order that they might enjoy those privileges, and unite in those fervent appeals to the God of heaven, that so they might share in the blessing that would be secured, and in the honour of the good that would be effected? Could it be thought possible, reasoning merely from avowed principles, from public profession, and from what consistency evidently requires, that there would be any members of churches, especially any deacons, who are *scarcely ever seen at prayer-meetings from the beginning of the year to the end of it*? and that they would be left to the minister, to a few godly females and aged persons, and to two or three males, who generally engage in prayer, without whom the devotional exercises could not be carried on? Is not this, however, only too exact a representation of what is actually the case in many churches? and if so, must there not be something radically wrong, or at least very defective, in the religious state of these persons? To all to whom these remarks will apply, and especially to deacons and the more influential members of churches, I would affectionately address the following considerations:—

Have you not left your first love? Was it thus with you when you first felt the power of Divine truth, and gave yourselves to the Lord, and then to his people by joining the church? And was your love *too ardent* then? or is it *too cold now*? Did you attach too much importance to prayer-meetings then? or do you undervalue them now? Examine the Scriptures, listen to the voice of God as addressed to you by them, and you will hear him saying to you, as he did to the church of Ephesus (Rev. ii. 4), "I have a few things against thee, because thou hast left thy first love: repent, therefore, and do thy first works." How often is it the case that when persons, especially the young, wish to be proposed for membership, and for a time after they have been received, they are punctual in their attendance at prayer-meetings as well as on all the other means of grace; but ere long their places begin to be occasionally vacant; the minister looks for them in vain; his fears are excited lest they should be imbibing the spirit and imitating the example of too many who have first raised and then disappointed his hopes; and, alas! too soon and too certainly the thing which he feared comes upon him. The attendance of those persons becomes less and less frequent, until they almost entirely "forsake," in this respect, "the assembling of themselves together." And, were all to

act like them, these exercises would be entirely deserted, and the voice of social prayer would never, in the interval betwixt sabbath and sabbath, ascend to the God of heaven. And if it is our duty to pray with "all prayer and supplication;" if "where two or three are met together in the name of Christ he is in the midst of them;" would not this be a deplorable state of things? Could that church be expected to flourish? Oh that those deacons and members of churches who have entirely, or almost entirely, forsaken prayer-meetings, would ask themselves, Are we not acting in a way that is calculated to reduce the church with which we are connected to this deplorable condition, or at least very much to impede its spiritual prosperity?

I will not insult your judgment and piety by asking *whether you believe that prayer, in all its stated and usual forms, is a duty?*—that God is the hearer of prayer?—that he requires frequency, earnestness, and perseverance, in application to his throne, in order to success?—whether coldness and indifference, with regard to this exercise, are displeasing to him, as arising from undervaluing and slighting his favour and the blessings of which it is the source?—nor whether or not the very performance of this exercise is necessarily beneficial when we enter into its spirit, and exercise the faith for which God has laid a firm foundation in his word? But I would seriously ask you, in the sight of God, or rather entreat you to ask yourselves, if you can, or how you can, reconcile your conduct with what you believe and profess? Is there no danger lest the word which Christ has spoken, the promises which he has made, the truths which you believe, should judge and condemn you at the last day?

Further: suppose ALL the members of our churches were to make conscience of, generally, or at least as often as possible, attending prayer-meetings and week-day services, would not this present a pleasing aspect, and be an encouraging state of things? Would it not be calculated to produce and maintain a spirit of devotion and holy zeal? Would it not animate and cheer the minister, and thus fit him for his important duties? The language of Solomon will apply to prayer-meetings as well as to others: "As iron sharpeneth iron, so doth the countenance of a man his friend." And would not this attendance make a favourable impression on the men of the world, affording them a practical proof that professors really believed in the efficiency of prayer? Would it not fortify you against the absorbing, carnalising tendency of secular pursuits and cares, and preserve that spirituality of mind which is life and peace? Does not the great danger of professors of religion arise from the tendency of their engagements and pursuits to engender a worldly spirit?—to bring and keep them too much under the influence of the things which are seen and temporal? They are, generally speaking, in little danger of gross sins, such as drunkenness, or profaneness, or injustice. Living in these would at once destroy all their hopes, and cause their expulsion from the church. Perhaps it may be said that, in ordinary circumstances, Satan does not tempt them to the commission of these, because he has no hope of success. He bends all his efforts to induce them to yield to the sin which most easily besets them, viz., immoderate attachment to secular pursuits and gains, so that the cares of the world and the deceitfulness of riches and the lusts of other things may choke the good seed of the word, and render it unfruitful; and, alas! to how great an extent does he prevail! How scanty and how stunted the fruit which many members of churches produce! And is there not reason to fear that some most excellent persons, whom all their brethren must esteem and love, and whose entire consistency they most earnestly desire, are, unawares to themselves, satisfying their consciences by allowing themselves to feel as if they were making compensation for their neglect of Divine ordinances by the liberality of their contributions to the cause of God, and as if money could answer all things even in religion? But how plain is it that whatever respect and influence property, when freely expended in works of charity, may secure amongst men, it is nothing in the sight of God unless respect is paid "to all his commandments." The terrible threatening uttered by Peter, "Thy money perish with thee," will apply to all who think "that the gift of God" can in any respect "be purchased with money." Liberality in the support of the cause of God is a duty; but it will not be accepted as a substitute for spirituality of mind, attention to religious ordinances, and general consistency of conduct.

Above all, would not this regular, conscientious attendance on prayer-meetings be acceptable to the God of heaven? Can we doubt this when we recollect the importance which the Scriptures attach, and the promises which they make to prayer? Oh, let us beware of everything which has even the appearance of slighting his favour! We often

lament, or at least profess to lament, that so little good is done, that so slight an impression is made on the men of the world by our religious societies, and by the preaching of the gospel. Now, God has assured us that he will honour those who honour him; but those who despise him shall be lightly esteemed. Were we more visibly and heartily to honour God by waiting on him in the means of grace, by making efforts and sacrifices in order to meet together to implore his blessing, might we not expect that he would more highly honour us by employing us to do good, and causing us to be more highly esteemed in the estimation of even the irreligious world? It is high time for us to seek the Lord till he arise and pour down a blessing on us.

I would entreat *deacons and the more influential members of churches* to recollect that we are accountable to God for any influence with which he entrusts us in consequence of our station, or property, or mental cultivation. Each of these is a talent which we have received from him, and respecting which he has said, "Occupy till I come." What, then, must be the influence which your conduct in practically despising prayer-meetings,—treating them as if they were of no importance, and as if making anything like efforts or sacrifices to attend them were out of the question, and could not be expected by either God or man,—will have, *must have*, on others, especially on the poorer members of the church and congregation? Must it not be chilling and discouraging? Are week-day services more necessary for the poor than for the rich? Are not the latter as much dependant on God?—do they not as much need his blessing and his influence to keep them from temptation as the former? Are they not as much indebted to him? If there is any difference, are they not more? And is it not the case, that to whom much is given, of them shall much be required?

I know the plea that will be urged, the excuses that will be made. *The want of time, the urgency, and the numerous calls of business, and the extent of the concern, and the multiplicity of the affairs which you have to manage.* In some cases, perhaps in not a few, it might be very proper to inquire whether there is any necessity for your being so much immersed in business as you are, or for making such efforts to engross it all, as far as possible, to yourselves? A woe is pronounced against "those who add house to house and field to field, till there be no place, that they may be placed alone in the midst of the earth," Isa. v. 8. Is there no danger of imbibing the spirit that is here censured, and incurring the woe denounced against it in the pushing of business? This is a question which deserves the most serious consideration. Is all this trade or merchandise necessary to enable you to support yourself in a respectable way, or to provide for your family, or to make provision for old age, or to do good? Or, rather, are you not gratifying the love of money in some of its specious forms? Are you not hastening to be rich? Oh, remember the solemn declaration of the apostle Paul (1 Tim. vi. 9), "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

But not to dwell on this—fully allowing that prompt and vigorous attention to business, and even the acquisition of moderate wealth, when God affords the opportunity of acquiring it, are commendable—allow me seriously to ask, *Could you not manage all your affairs, and yet by wisely forming your plans and making a little effort, devote an hour or two in the week, generally speaking, to social religious exercises?* Suppose you could obtain an order for goods, or secure a customer by the devotion of these hours, would they not be appropriated to this purpose without neglecting any other part of your business? It is impossible not to observe, that when you have invitations to parties, or to meet friends whom you value, whom you would be very loth even to appear to slight, you can at any time command an hour or two for this purpose. Oh, that many of those whom I am addressing would but spend the half of the time throughout the year in attending religious services which they devote to parties and to pleasure! I would earnestly and affectionately, as the friend of your souls, and as desirous of promoting your spiritual welfare, entreat you to ascertain for yourselves, by examining the matter at the bar of conscience and in the sight of God, whether the *true, the real cause* of your absence from these meetings is not to be found in your want of interest in them, and in the feebleness of your faith in the Divine promises. Men will always, generally speaking, find time to attend those meetings into which they can enter with all their hearts, and from which they derive pleasure and profit. I hope you are not amongst those who can find time to attend concerts and other scenes of amusement, and political and tem-

perance meetings, and yet can find none to attend the weekly social meetings of the church to which you belong. If there is a word of truth in the Bible; if all that is frequently advanced respecting the worth of the soul, and the importance of eternity, and the necessity of watchfulness against the influence of the world, is not sheer delusion, the latter are unspeakably more important than the former; and things will never be in a right state in the church, and religion will never flourish till professing Christians show by their conduct that they think so; and thus prove to the world their real belief in the promise of the Saviour, that wherever two or three are met together in his name, he is there in the midst of them. Is there any such promise made to concerts and other assemblages for which prayer-meetings are neglected?

In conclusion, I would beseech you, deacons and members of Christian churches, especially those of you to whom God has committed wealth and influence, and placed in respectable situations, to give to these plain statements your serious consideration. I would entreat you, in the name of the great Head of the Church, by all the promises which he has made to prayer, by the claims which he has on you, by the sacredness of his cause, by the excellence of his religion, and the desirableness that it should universally prevail, by all the regard which you owe to the souls which he has purchased with his blood, to assemble *conscientiously*, and, as far as may be, *regularly*, with the churches to which you belong, and join with them in giving the Lord "no rest till he establish, and till he make Jerusalem a name and a praise in the earth," and till he render your church an abundant blessing in the vicinity where it is located, as well as to the souls of all its members.

Cabinet of Things New and Old.

HOW TO HAVE BETTER PREACHERS.

DR. EDDY, in addressing the Sabbath School of Dr. Elmendorf's church in Albany recently, alluded to a touching incident in his own ministry at Canandaigua. Being at the house of one of his members, he was present at that effecting moment when two little boys knelt at their mother's feet for their evening devotions. Their prayer was as follows:

"O God, bless my dear father and mother; bless my dear brother; *bless my dear minister.*"

Dr. Eddy described the emotions of his own soul at the time, which forty years have not erased from his memory, nor the sense of assurance he then received that his ministry would be blessed to his church and people. After giving the history of these little boys, one of whom is now in heaven, he said to the Sunday School:

"Next to your father, mother and brother, *pray for your minister.* You will love him more, and he will love you more; you will encourage him in his ministry; he will feel the influence of your prayers pervading his inmost soul, and he will preach better to you."

On Monday morning a little girl came running to her mother, saying:

"We are going to have better preaching next Sabbath."

"How so?" inquired the mother.

"Dr. Eddy told us yesterday that if we prayed for our minister he should preach the better for it, and I prayed for Dr. Elmendorf last night."

A beautiful illustration of a confiding spirit of true christian faith. None but Christ himself could so illustrate the spirit of his own kingdom—the faith of a child. Well did he say, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of God."

Let all christian hearers, both old and young, learn how to have "better preaching."

Let them pray for their ministers more in private, around the family altar, and at the prayer-meeting. When the young people and servants in a household hear the head of the family earnestly wrestle with God for their minister at morning and evening worship, a most desirable impression must be produced. Let there be less of criticism upon ministers' sermons in the presence of our children, and more of prayer for God's blessing upon our ministers in the preparation and delivery of their sermons, and we shall soon have better preachers, like Dr. M. Lee, who spoke as follows at the late Virginia Conference:

"I love every thing belonging to the pastoral work. I strive to perform all its duties to the utmost of my physical ability. I never feel anxious to get any

one to do my pulpit work. I love to preach the Gospel of Christ. As age comes on—for I am getting old now, brethren—I feel nothing dry nor harsh in my heart. I cannot help getting old in my body, but within all is young and fresh. The thought of heaven grows

richer and sweeter to me every day. It brings tears to my eyes when it comes up in my study or when I am walking in the street. It fills my heart with abiding pleasure to look forward to it as the terminus of life's toils."

Devonport.

JOHN STOCK.

CHRISTIANITY AND ITS INFLUENCES.

CHRISTIANITY, unlike all other religions, has inscribed on its banner, "Peace and good-will towards man;"—no reign of terror has ever darkened its annals—no, St. Bartholomew's day has ever stained its records—no human blood has ever been poured out, as on heathen altars, to satisfy a guilty conscience, except the one great sacrifice of its founder—we have not been horrified by the savage rites of a suttee, or the mad fanaticism that would induce a man to throw away his precious existence under the wheels of a hideous and monstrous Juggernaut. No! pure Christianity would not lead to all this; it is emphatically a reign of peace. Christ, indeed, says: "I came not to send peace, but a sword;" but, then, we must not understand this to mean that Christianity in itself is warlike,—that it encourages a fierce, vindictive, and persecuting spirit. No, far otherwise; persecution, war, and strife are only the effects of light and darkness clashing together. At the period of our Saviour's birth, the whole world was enveloped in a thick mass of darkness, superstition, and error; in fact, words cannot describe the low state of morality into which society generally had been gradually sinking. Judaism was falling into decay, and had become like an old worn-out and threadbare garment;—it could no longer boast of its pristine grandeur; it had lost its power; it had lasted its time; it had shadowed of better things to come; and now, if, in the midst of so much Pharisaism, the substance really appeared, and the pure rays of Christianity lighted up the dark places of the earth, we cannot wonder that Christ, in his infinite knowledge, should foresee the effect that the introduction of his newly-founded religion would bring about, but which, in the end, was to fill all the earth with its praises.

According to some of the most reliable statistics the population of the entire known world is about one thousand millions; of these nearly one half are Pagans, one hundred and fifty million Mahomedans, about

the same number of Roman Catholics, one hundred and twenty million Protestants, seventy-five million Eastern Christians, and nearly five million Jews. In most heathen countries Christianity is steadily increasing; Mahomedism and the Greek Church are rapidly falling into decay, and, what is most remarkable, Roman Catholicism is gradually dying out, except in our own enlightened country. In England we are continually hearing of the immense strides that Puseyism is making—of daily prayers for the union of the Eastern, Western, and Anglican Churches—of the amazing progress of the deceitful, and ever to be detested, Jesuits. Why, the very fact of there being in England alone upwards of 3,000 hard-working Jesuits—paid emissaries of Rome—ought of itself to startle us into something like action. There are also 26 Roman Catholics in the Peerage, 49 Baronets, 34 M.P.s., 2,000 Priests, 1400 Chapels, 60 Monasteries, 212 Nunneries, 13 Colleges, 24 Bishops, 2 Archbishops, and perhaps before long his Holiness the Pope. This shows an alarming increase in England alone during the last six years of 250 Priests, 180 Chapels, 20 Monasteries, and 60 Nunneries. It would be well, therefore, for England to study the history of the past—to look back to the period when she suffered under the iron hand of tyranny—how the blood of our slaughtered forefathers flowed freely for the many blessings that we now possess—how she suffered under Rome, and how she triumphed under the governments of such men as Oliver Cromwell, and William III. It was a glorious day for our native land when the dawn of the English Reformation shone with all its full lustre,—when the darkness, that had shrouded England for centuries, was dispelled, and the Bible became a household book, and could be read without fear of molestation, for it is by the Bible, and by the Bible alone, that England is "Great;" and if a parcel of Jesuits and others would strive to take the Bible from us, let us exert every power, every energy, every

justifiable means to scout them from us, and never let it be said that England is again a slave to Rome; let us keep our freedom intact, and ever remember that Christianity and prosperity must go hand in hand together. We need not go very far to verify the truth of this statement. In the south-west of Ireland, where Romanism prevails, the inhabitants are a miserable, wretched, superstitious class, living in equally miserable mud huts, surrounded by filth of every description,—on land that is of itself fertile, but which, by the laziness of its people, is but indifferently cultivated. On the other hand, in the south-eastern parts where Romanism is not so rampant, the condition of the people, and general appearance of the island, is vastly different;—the houses, more thickly populated, are cleaner, the commerce is greater, the land is better cultivated, life is safer, crime is not so frequent, and, altogether, education and general prosperity are not at such a low ebb as in the South. Then again, it is the same with Switzerland; out of the 22 Cantons, 12 are Protestant, and travellers state that the difference is so striking that they can tell whether they are in a Protestant or Catholic Canton by the appearance of the very roads. If we compare the state of society in Spain, Austria, Portugal, and Italy, with England, Holland, Prussia, and America, we have much to be thankful for; the terrors of a despotic monarchy, the pernicious influences of the priests, are numbered with the things of the past; and let us earnestly pray that England may never witness a reaction. Then, again, Italy, though a most delightful country, has been blasted by the baneful influences of a system that is utterly opposed to all progress—that holds in bitter bondage body as well as soul—that will not permit a man to have a mind of his own, and if he possesses the slightest spark of independence, it is immediately extinguished by the iron-heel of oppression. Italy has, we may hope, seen her worst days, and, under the guidance of a man whose name will be handed down to posterity as one of the greatest patriots that a country could ever boast of, the Italians have freed themselves from the excessive tyranny of a dynasty they have always hated: General Garibaldi, at the head of a small army of volunteers, almost without bloodshed, under the divine blessing, has wrought such a change, that the land, once the stronghold of Popery, is now open to the

circulation of the Bible and the influences of Christianity; and let us hope that the good work will be speedily completed, and the Italians have Rome for their capital. In Mahommedan countries the same evils exist, though not to such a great extent. The governments of Turkey and Persia are very despotic, though the people are noted for their great hospitality; but it is in Arabia, Egypt, and nearly all the northern coast of Africa, that the followers of the false prophet Mahomed are most degraded. Egypt has always been the theatre of constant turmoil, and the wild Arab of the desert wonderfully verifies the truth of the prediction "His hand shall be against every man, and every man's hand against him;" but it is in heathen lands, amid heathen people, that the beneficial influences of Christianity are most apparent. If it were possible for the great navigator Captain Cook to rise from his grave and again visit those islands in the south sea, he would, perhaps, stand and gaze with wonder and amazement. Are these the islands I once visited? "Are these peaceable natives the warlike and barbarous savages that I once saw? Are these neat houses the reed-huts that once existed? Are these fields of rice, sugar-canes, and flax the uncultivated wastes on which I have witnessed many a horrid feast of human flesh? Are these unpretending buildings the fantastic pagodas or temples of their false gods? surely some superhuman agency must have been at work here to effect such a marvellous change," and if he were a man rightly influenced, he would be constrained to exclaim, "What has God wrought?" Who could have supposed that this once warlike, savage, and cruel people would have beaten their swords into ploughshares, and their spears into pruning hooks? And let us hope that the day is fast approaching when the Hindoo, the degraded Hottentot, and the weak and cowardly Bushman will bow before the mild sceptre of that Prince, whose yoke is easy, and learn of him to be meek and lowly in heart, when they will grind their false gods into powder, when no huge Juggernaut will slay its tens of thousands, when no deified river will hear the dying shrieks of its numberless victims, but when the olive branch shall wave over the former scenes of slaughter, and when all the nations of the earth shall raise the lofty hosannahs of "Peace and good-will towards man, now, and evermore." I may

not now take up this subject in a more extended form, but for the present rest satisfied with having attempted to show that those nations that profess pure Christianity are the most prosperous. Take Great Britain for example. Four hundred years ago, England, under Rome, was but a fifth-rate power; three hundred years ago, under Elizabeth, a third-rate power; two hundred years ago, under Cromwell, a second-rate power; and now, in a time of great missionary enterprise, Sunday-school labour, and Bible and tract societies, we stand among nations completely unrivalled. In our foreign commerce, with every quarter of the globe, we are second to none, and our internal peace is nowhere to be equalled; Christianity teaches us industry, it teaches us the value of life, it is not with us as in China, where, for mere trivial offences, scores of prisoners are placed in a row, and each with one sweep of the sword their heads are all cut off as if they were so many cabbages. No! Christianity has made England great, and if we swerve, neither to the right hand nor to the left, but keep straight on in the path of duty, we may be raised to a still higher pitch of greatness. Thus we have seen that Christianity is without doubt the grand cause of England's greatness; without it she would be still degraded and

under the spell of superstition. We have compared the state of other lands, where Christianity is unknown, with our own; there the people are taught, instead of one true God, to acknowledge thousands, instead of regarding the deity as benevolent and gracious, there they must bow the knee to gods of cruelty and hatred, instead of living in peace and friendship with neighbours; society is there convulsed by ceaseless turmoils; but we hope for a better state of things, when the whole earth will be filled with the glory of the Lord, when the angel of peace shall scatter, with his breath, all the forces of war, when he shall snap asunder the fetters of the slave.

“When freedom shall reign triumphant,
And spears but as pruning hooks glisten
in store,
When swords become ploughshares, and
war be no more.”

Then,

“Roll on, ye slow ages, that he may appear,
Whose coming shall scatter armed hosts
with his fear;
Who, true to his promise, for freedom
will plead,
And crush, in his anger, both serpent and
seed.”

Norwich.

S. G. HARRISON DEARLE.

THE CHURCH OF ENGLAND A BULWARK OF PROTESTANTISM?

THAT the English Church, at different periods of her history, and especially by the writings of her distinguished men, has rendered great and essential service to the cause of Protestantism, is beyond all doubt. It seems to us of the highest moment, however, to note that the service has been rendered, not in virtue of anything distinctively Protestant in the *constitution* of the Anglican Church, but rather, on the contrary, in spite of many things in her constitution more or less Popish in their character and strongly Romeward in their tendency. Let us look rapidly in this view, at the Articles, at the Liturgy, and at the Act of Uniformity under which the English clergy to this day hold their livings and exercise their functions.

I. The Articles.—No doubt, these are in the main Protestant and Evangelical, and they are the most distinctively Protestant part of the constitution of the

English Church. Unhappily, however, the Romish leaven is even here far from being absent—the “dead fly in the ointment of the apothecary.” In the sixth Article, for example, “Of the sufficiency of the Holy Scriptures for salvation,” we have first a brief and scriptural deliverance respecting the canonical books. But immediately we have this painful utterance respecting the apocryphal writings:—“And the other books (as *Hierome* saith) the Church doth read for example of life and instruction of manners”—the more shame, say we, to the *Church*—“what is the chaff to the wheat? saith the Lord”—“but yet doth it not apply them to establish any doctrine; such as these following:” Then come the names of the different apocryphal books, set down precisely as those of the canonical ones had been, including the book of Tobias, the story of Susannah, and of Bel and the Dragon. To say the least, the Article is

well-fitted to beget very serious confusion respecting the sole authority of Scripture, and to smooth the way for the deadly errors of Rome regarding the Rule of Faith. Then in the twentieth Article, "Of the authority of the Church," it is declared that "the Church hath power to decree rites or ceremonies." And although it is added, no doubt, that she may not "ordain anything that is contrary to God's Word written," yet, inasmuch as the Article gives her the power of *adding* to that Word,—adding "rites and ceremonies" of her own devising—a power necessarily carrying with it the counterpart duty, on the part of the Church's members, of religiously observing them—we have thus again the leaven of Rome, in the substituting of the authority and will of man, in the matter of divine worship for the sole authority of Christ speaking in his Word. And, once more, the thirty-seventh Article, "Of the Civil Magistrates," gives to the Sovereign of England "the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all causes," while the declaration of the king, prefixed to the Articles, runs in these words: "That We are Supreme Governor of the Church of England; and that if any difference arise about the external policy, concerning the injunctions, canons, and other constitutions whatsoever thereto belonging, the clergy in their Convocation are to order and settle them, *having first obtained leave under Our Broad Seal so to do, and We approving their said ordinances and constitutions.*" Assuredly, in one important respect this is *not* Popish, for there really is nothing so palpably indefensible as this Supremacy to be found in the government of the Romish Church. Practically and powerfully, however, it works into the hands of Rome, by its very indefensibility. Taught, as the English clergy from their youth are, to hold in contempt the "orders" and whole ecclesiastical system of Presbyterians and Nonconformists, and further taught and accustomed to believe in another supreme governor of the Church on earth besides Christ, they become only too ready, on discovering the utter untenability of the headship of the Queen, Victoria, to transfer their ecclesiastical allegiance to Christ's so-called Vicar at Rome.

II. The Liturgy.—That the "order of baptism" for infants, in the plain and natural sense of its terms, affirms the doctrine of baptismal regeneration,—

teaches that all baptised infants are in their baptism regenerated, and made heirs of the kingdom of heaven, seems to us beyond all doubt. We have no wish, certainly, to try further to establish that the words cannot possibly admit of any other intelligible sense; and the Evangelical clergy persuade themselves that they can. But this much is manifest, that this is the sole idea the words are fitted to convey to the tens of thousands of plain people in whose hearing, without comment or alteration, they are uttered in the administering of baptism to their infants. We suppose it is not disputed by the Evangelical section of the Church, that the Romanizing party has at least as good standing-ground in the constitution of the Church respecting this vital matter as they have; and we think it cannot fairly be questioned that, taking the baptismal office by itself, they have much better ground. Is it needful to draw the conclusion here also as to the leaven of Popery remaining in the standards of the English Church? And then, what is to be said of the constant use in the Liturgy of "priest" instead of minister, and of the designation "altar" given to the table of the Lord? Whatever explanation these names may *possibly admit of*, it is surely manifest that, when the English Reformers retained them in the liturgy, yielding to the pressure of circumstances, and acquiescing in the project of a broadly comprehensive Church, with the monarch at the head of it, they left *on the face*, at least, of their Church's daily worship, the Popish substitution of a priesthood for a ministry, and an altar for a communion table—all ready, when the proper time should arrive, for Rome's complement, of priestly mediation, with an atoning sacrifice offered in the Supper. We only add as to this, that the idea of a priesthood, or sacred caste, having the whole lawful administration of the Church in its hands, is confirmed and strengthened by the entire separation of the clergy from the laity in Convocation,—the exclusion of the laity from all share in the government of the Church, save in the form of the monstrous anomaly of the Royal Supremacy, which, instead of removing the difficulty, only complicates it by the addition of another no less formidable.

III. The Act of Uniformity.—It is not in our line of thought, neither have we space, to dwell on the fearful character (for it is really nothing less) of this statute as a whole. It is the very embodiment of

the worst ecclesiastico-civil tyranny, yea, utter cruelty, of the seventeenth century. Nor can we easily believe it possible that it should much longer be suffered to disgrace the statute book of this country. The only part of it, however, which we wish to glance at is the following: "It is further enacted, that no person shall be capable of any benefice, or presume to consecrate and administer the holy sacrament of the Lord's Supper, before he be ordained a priest by Episcopal ordination, on pain," &c. Thus is the validity of the whole Presbyterian ministry, for example, given to the winds; communion cut off with the Protestant Churches of Europe and America; and the Anglican Church invited and allured to seek her sister Churches, not in those of the Reformation, but in the degraded Eastern, and apostate Western, Churches (so called), because, forsooth, they possess Episcopal ordination—ordination at the hand of an order of ministry which, it were easy to show can plead for *itself* no authority in Scripture, but, resting on simple Church tradition, is fundamentally Romish in its character, and ought, perhaps, when fully developed, to culminate in a Popedom.

Now, the bearing of all this as to the elements of Popery in the constitution of the English Church, on the notorious *fact* of her present mournfully and growingly Romanized condition, is, we think, alike evident and vital. The fact itself it is superfluous to enlarge on. The whole country rings with it. The press, secular and religious, Protestant and Popish, evangelical and anti-evangelical, is full of it. And the Church of Rome appears to be but quietly waiting her time to claim the Established Church of England for her own. No doubt, as Dr. Begg reasons in his latest plea for the Irish Church Establishment, Churches are not always to be held responsible for their simple failure or success. But what if the case is found to be, that, as regards the hourly increasing Popery within the Church of England, the fault very largely lies in *her constitution*, and that, as to her Irish branch, probably the real marvel is not so much its having failed to Protestantize the Roman Catholics, as that the Romanish elements in its own system have not wrought altogether the same disastrous effects towards perversion to Popery in Ireland, as they

have done in England? Certain it is, that the perversion of such appalling numbers of the English clergy has been the proper fruit, the simple development, of those germs of Romanism in the constitution of the Anglican Church which we have rapidly touched on. Whence it comes out, on the whole, that so far is the Church of England from being at this hour the bulwark of Protestantism, it is, on the contrary, and *by reason of its constitution*, the feeder and ally of Popery.

As for any hope of relief in this most serious matter from the bishops, or from the decisions of the Courts of Law, surely it is a dream; as witness among other things, the Bishop of Ely's reply to the application made to him on the subject of prayers for the dead: "You are probably aware that a decision of the Court of Arches has been given, to the effect that prayers for the dead have not been forbidden by the Church of England, and you will therefore see that there may be a legal difficulty in dealing with the question which you have brought to my notice." That the new Parliament will interfere to purge the Articles and the Liturgy of their Papal leaven, were an equally wild expectation. And we suspect that the solemn question must thus soon begin to press itself on the conscience of the nation (quite apart from Voluntary opinions), whether, in continuing to maintain the English Church Establishment, the country is not lending itself and its resources to the Papalizing of Britain. We cannot help believing that if, in the adorable providence of God, the English Establishment should ultimately come down, the simple fact of the evangelical Church—separated, as of course it would be, from the Ritualists and Rationalists alike—*being thrown upon the laity for its support*, by at once bringing them largely into the administration of its affairs, would speedily expel the whole notion of a priestly caste, throw the Church back on its fundamental Protestant principles and constitution, and, through the action of its own inherent prerogatives, purge out of it that leaven of Romanism which came of a too imperfect Reformation, controlled and shaped for their own ends, by the caprice, the selfishness, and the ungodliness, of England's monarchs. *The Presbyterian.*

Illustrations of the Scriptures.

CHRIST THE TRUE VINE.

The following is the exposition of this beautiful similitude by the laborious and thoughtful Benjamin Keach to which we referred in our last number.

I. THE Vine seems not so lovely, stately, and amiable to look upon as some other trees; it is not so high and lofty as the cedar, nor to be compared for strength to the oak; nor for beauty to the palm or fir-tree.

I. Jesus Christ in his state of humiliation did not appear in that outward glory, pomp, and magnificence, which the proud grandees of the earth glitter in, Matt. viii, 20; he was not entertained with the royalties of imperial palaces, for his kingdom was not of this world, John xviii, 36.) He was looked upon in comparison of the mighty men, who are compared to the

cedars of Lebanon, and oaks of Bashan, as a poor, mean, and contemptible shrub; as the prophet foretold: "He shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness, and when we shall see him, there is no beauty, that we should desire him," Isa. liii. 2, 3.

II. The Vine nevertheless hath a more honourable name given to it than other trees. The Lord's choicest plantation (the Church) is expressed by it; and therefore it is dignified with the title of goodly and noble, Ezek. xvii. 8, Jer. ii. 21, Psal. lxxx. 9.

II. "Jesus Christ hath a name above every name," Phil. ii. 9; he infinitely excels whatsoever is good, great, and glorious in angels, saints, and men, Heb. i. 14. The splendour and stateliness of monarchs' courts is nothing in comparison of that inexpressible lustre and majesty

that surrounds him. The heavenly lumenaries are dim to him; he is the royal offspring of heaven, of the sublimest extraction. "When he bringeth the first begotten into the world, he saith, and let all the angels of God worship him," Heb. i. 6.

III. The Vine gives large shoots, grows much in its young and tender age, and brings forth fruit in a short time after it is planted.

III. Christ, when in his young and tender age, grew much in favour both with God and man, Luke ii. 52; and when he was twelve years old, disputed with the

learned doctors, "Hearing them and asking them questions; and all that heard him were astonished at his understanding and answers," &c., Luke ii. 46, 47.

IV. The Vine wonderfully abounds with sap and inward virtue, bearing and nourishing many large branches which spread exceedingly; yet all partake of its root and fatness (as it is said of the olive-tree), Rom. xi. 17, where there is enough to feed all, and make them flourish and bear fruit abundantly.

IV. Jesus Christ is full of life and divine virtue; the treasures of his communicable grace are immense and unspeakable; "All wisdom and knowledge are hid in him," Col. i. 19. "In him all fulness dwells," John i. 14. His people, mystically united to him, are his branches; them he supplies with spiritual quickening, nourishment

and growth, and though scattered over many kingdoms and nations, his protection environs them round about, provides a sufficient supply for their spiritual wants, which is to be found nowhere else. "If a man abide not in me (saith he), he is cast forth as a branch that is withered," &c., John xv. 6.

V. The Vine is a most fruitful plant. A great naturalist tells us of one stock, one single Vine planted by the empress Livia, that yielded 12 amphoras (that is, 108 gallons of our measure) of good wine yearly. There are sometimes found hundreds of grapes upon one cluster, several clusters upon one branch, and abundance of branches upon one stock. The scripture when it would express plenty, borrows a term from the Vine, which denotes increase. "Thy wife shall be as a fruitful Vine upon the walls of thy house," Psal. cxxviii. 3.

V. Christ, the spiritual Vine, is not only a green, spreading, and flourishing plant, but also exceeding fruitful; he was so in his life, "Going up and down doing good," both to the bodies and souls of men; fruitful in his death. In that cluster there is much choice fruit; as atonement, reconciliation, redemption, victory over sin and Satan, the abolishing of the law, and es-

tablishing the everlasting righteousness: he was fruitful in his resurrection, ascension, intercession, &c. The graces of the Spirit, holy ordinances, and promises of eternal life, are all fruits of this heavenly Vine; from him is all our fruit found, Acts x. 38, 1 Cor. xiii., Dan. ix. 24, Hos. xiv. 8.

VI. The Vine brings forth pleasant fruit, sweet and delightful beyond others; it is said to "Make glad the heart of man," Psal. civ. 15. "Give wine to those that are of heavy heart; let them drink and forget their poverty, and remember their misery no more," Prov. xxxi. 6, 7. "When the new wine languisheth, the merry-hearted do sigh; all joy is darkened, the mirth of the land is gone," Isa. xxxiv. 11.

VI. The Lord Jesus brings forth the most pleasant and desirable fruit. "I sat down under his shadow with great delight," saith the spouse, "And his fruit was pleasant to my taste," Cant. ii. 3. No cup so refreshing as the cup of divine consolation. No wine nourishes or quickens the

body so much as the love of Christ, peace with God, reconciliation, pardon of sin, justification, adoption, &c., Eph. ii. 1, 5, 6. These blessed fruits of this mystical Vine do cheer, feed, and enliven a drooping and languishing soul, Psal. xxxiv. 8.

VII. The Vine yields profitable fruit; "The blood of the grape" (as it is called, Deut. xxxii. 14), is a great strengthener and supporter of nature. Paul advises Timothy to drink a little wine for his stomach's sake, and often infirmity, 1 Tim. v. 23. The good Samaritan is said to pour in oil and wine into the wounds of the man that fell among thieves, Luke x. 34.

VII. The Lord Jesus yields fruit every way profitable. All the good that soul or body is capable of receiving, flows from him, and is the fruit of his love purchased by his death, and communicated by his word and Holy Spirit: it warms, supports,

and strengthens the souls of his people. His grace is of a healing, quickening, and vivifying nature, 2 Thess. ii. 11, Rom. i. 5, and v. 11, 2. Cor. iv. 1, Eph. ii. 5, 8, Psal. ciii. 4.

VIII. The Vine is a shadowy plant, its spreading branches and large leaves afford a delightful and refreshing shade, and is therefore used for covering of pleasant arbours.

VIII. Jesus Christ is a shadow to his Church, "A hiding-place from the wind, and a cover from the tempest; as the shadow of a great rock in a weary land," Isa. xxxii. 2. He defends from the rage of Satan, from sin, from the fury of man

in the heat of persecution; yea, from the wrath of God, by which (were it not for the interposition of this blessed Screen or Shade) we should be scorched, burnt, yea, utterly consumed, 2 Sam. xxii. 2-4, Isa. liii. 5, Lam. iii. 22.

IX. It is a very soft and tender plant; so that if it be cut, bruised, or any ways wronged, it will abundantly weep and bleed out its sap and moisture, as naturalists report.

IX. Christ, the spiritual Vine, Luke xix. 41, (being affronted, rejected, and abused by the rebellious, obstinate, and unbelieving Jews) when he approached and beheld the city, "He wept over it, was grieved for the hardness of their hearts," Matt. xxiii. 37; but more especially when he

came under the execution of divine wrath for man's sake, and in his stead, which he did willingly undergo, Isa. liii. 7. How did his bruised and abused body sweat, as it were great drops of blood, until he yielded up his blessed life and precious Spirit for us? Luke xxii. 44.

X. An eminent writer saith, that the tears of the Vine (like gum congealed in the stock of it) dropped into dim eyes, remove the little clouds that begin to gather there, drive away darkness, and clear the sight: and further saith, *Quid possit vitis, et alia qua fundit, sermone explicare nemo potest*; that no tongue could sufficiently tell the virtues of the Vine. The like says Pin. lib. xiv. 1.

X. The grace of Christ, the spiritual Vine, is precious eye-salve, which removes

those thick clouds of darkness and ignorance that are upon the understanding,

Rev. iii. 18, by which a soul spiritually comes to have a clear prospect of those never-fading glories of the other world, and plainly discerns the gilded follies and

transitory vanities of all things here below. In a word, no tongue can sufficiently exalt the transcendent virtues of this ever-blessed Vine.

In the following particulars, however, we see the disparity between the metaphor and its antitype.

I. The Vine is a plant of an earthly extract; the choicest and goodliest are only the plantation of men.

I. Christ is of an heavenly original and extraction, "A Vine of God's own planting," John xv. 5, who prepared a body for him, and appointed him to the work of

redemption, Heb. x. 5. He is "The true Vine, and God the Father is the Husbandman," John xv. 1. No other could plant so noble a Vine as Christ is.

II. The Vine is not always green; the leaves fall off in winter. You may look for fruit when the vintage is gathered, and find none.

II. Christ, the spiritual Vine, perpetually flourishes, always abounds with fruit, and knows no winter; "He is the same from generation to generation, yesterday, to-day, and for ever," Heb. xiii. 8, without

variation, or shadow of turning, Jas. i. 17, there is always a full vintage, that never diminishes, withers, nor decays, never grows old, but ever remains in its full growth and absolute perfection.

III. The fruit of the Vine taken to excess is offensive to God, hurts and injures the soul, breeds diseases and destructive humours in the body, bereaves men of reason, intoxicates the brain, &c.

III. The fruit of Christ, the spiritual Vine, never hurts any; no danger of surfeit here; the more you eat and drink the better it is; here is no fear of excess.

The wine of consolation neither gluts, nor inflames, nor intoxicates, but nourishes, and feeds the soul, still begetting a sharper appetite for more.

IV. The fruit of the Vine diminishes, by gathering cluster after cluster you may soon strip it of all.

IV. All the believers in the world may partake plentifully of the fruit of the spiritual Vine (the Lord Jesus) every day, yea, every moment; there's enough for millions, and to be taken freely, yet the

store is never the less. How many have been nourished thereby since the beginning? yet it is as full as ever, and so will ever be, Matt. v. 6, and xi. 28, Isa. lv. 1.

V. The fruit of the Vine is only good for the body.

V. The fruit of Christ is good for the soul; it comforts and revives the inward man.

VI. The Vine wants support; unless it be underprop, it falls, being not able to bear the weight of its own branches.

VI. Christ, the spiritual Vine, is of excellent strength and ability to support his

spiritual branches (the saints), and needs no help from any other.

Home Intelligence.

RE-OPENING OF MR. BULTEEL'S CHAPEL, OXFORD.

TRERE are many interesting associations connected with the above named place of worship, and its once-popular and highly esteemed founder. The late Henry Bellinger Bulteel, was formerly curate of St. Ebbe's, and had for some years embraced the doctrines of grace, and preached them with much fervour of mind and strength of expression. This was a new sound in the University, and a thing almost unheard-of, that a fellow and tutor of one of the

colleges (for such he was when he began to preach) should embrace, and so boldly proclaim the (so-called) obnoxious doctrines of the Calvinistic creed. His church was always crowded with earnest and attentive audiences, and among them were seen many of the University students and now and then, a Master of Arts, some of whom became his most attached and regular hearers; and although many, if not most of his then congregation have

since "fallen asleep, yet some remain to this day," and were present at the services held on Monday last.

As a M.A., it fell to Mr. Bulteel to preach before our learned University (every Master of Arts is expected to preach once), which he did on February 6, 1831, and true to his principles he took for his text 1 Corinthians, ii. 12, from which he delivered a bold and faithful discourse. We need hardly say that to wake up the echoes of St. Mary's Church and rouse from their calm repose the minds of proctors, doctors, heads of houses, and the grand assembly of university dons, who, beside the general gathering of M.As. and the undergraduate students, augmented as they were on this occasion by his own friends and hearers, by bold statements of Calvinistic doctrine, was no slight task to accomplish. But Mr. B. preached an able and faithful sermon, and though he contended for free grace as opposed to free will, he kept clear of any offensive expressions. As might have been expected, that *memorable* sermon, which Mr. Bulteel afterwards published, called forth a reply from Dr. Burton, chaplain to the bishop and Regius Professor of Divinity, and which in return produced a controversy between them that made a great stir at the time. Mr. Bulteel was a Devonshire man of good family, and in the following summer he proposed to his friend (the late W. Tiptoft, then Vicar of Sutton Courtenay, Berks,) that they should go down together on a kind of preaching excursion, not confining themselves to Church of England places of worship, but to proclaim the Gospel wherever a door might be opened in chapels, rooms, private houses, or the open air, which they accordingly did in Devon, Wilts, and Somerset. On this reaching the ears of his diocesan, his licence to the curacy of St. Ebbe's was withdrawn; and Mr. Bulteel, determining not to be silenced, at once seceded, and once on each Lord's day preached in the open air in his garden in Pembroke-street. On receiving the bishop's inhibition, he read it to his open-air audience, and then tore it up into shreds, scattering them, to use his own words, "to the four winds." Very shortly after arrangements were made for building the chapel (which is not very far from the church in which he officiated), and which exists to this day, an enduring monument of the self-denial and unbounded benevolence of a true-hearted Nonconformist minister and eminent ser-

vant of the Lord Jesus Christ, one whose name will be handed down as a "household word" to generations yet unborn. The chapel, which has been better known by the name of "Adullam," was opened without any ceremony on (we believe) June 3, 1832. It is the most spacious and yet the plainest building of its size we ever saw, being built in strict accordance with the wish of the original proprietor, who declared that "he would not spend one farthing in ornament." It cost, including £900 for the purchase of the ground, £4,000; and with the exception of £600 given by a friend, was paid out of the pocket of Mr. Bulteel, who continued to preach in it till about 1846, only receiving pay for the same during one or two years. He then removed into Devon to be near his sons. He was succeeded in the pastorate by David Denham, and subsequently by W. Willey, W. H. Bonner, and J. J. Penstone. In the year 1862, the chapel had to be given up for want of funds; part of the congregation adhering to Mr. Penstone, and the rest were distributed among the various denominations, till about one year and eight months back, when a desire was manifested by many of the old members to be reorganised. This has been done under the ministrations of A. Macfarlane and Mr. Paterson, from Mr. Spurgeon's College; the latter of whom is the *present* pastor of the new and flourishing little church which have secured the above chapel, and whose labours during the past year have been eminently successful among the people. They first met in the Chequers' Sale Room, and afterwards in Alfred Street Chapel, and it becoming known that their old place of worship was to be sold, they—having consulted Mr. Spurgeon—agreed to purchase the same for £1,500, and during the last month it has undergone thorough repair. On Monday Feb. 8, the chapel was "re-opened" by C. H. Spurgeon. An eager and earnest throng lined each side of the street, and every available space was densely packed with an orderly and well-dressed multitude. Among the audience we observed a goodly number of undergraduates, most of the denominational ministers of the city and the surroundings, and old familiar faces of friends from long distances, recognised as former worshippers. Punctually as "Great Tom" boomed out the hour of three Mr. Spurgeon ascended the pulpit, and at once commenced the service by a few words of prayer: after which the hymn,

"Jesus, I love thy holy name," having been heartily sung, the fifty-fifth chapter of Isaiah was read and commented upon verse by verse in a lucid and expository style. The text (which formed the basis of a *sound, experimental* discourse, and which deserved to be termed a body of divinity) was taken from the latter clause of the 5th verse, the words being, "He hath glorified thee," treated under the following divisions:—God had glorified Christ, (a) In the economy and plan of salvation,—in the election of grace,—in the redemption of His people,—and in the justification and preservation of those that believe on His name. (b) In the great achievement wrought out on Mount Calvary—by making an end of sin,—by overcoming death and the grave—and by the utter overthrow of the powers of Hell. (c) In the position He has given him in the Church—as Head—having "all rule, and authority, and power," and being the centre and source of all true light and life. (d) In his position in heaven—exalted to reign as King of kings and Lord of lords." (e) In his relation to this world; and, lastly, in his second coming. In the evening the crowding was unbearable, there being, it was computed, between 1,500 and 2,000 persons present; yet the greatest decorum

prevailed, and, with the exception of three or four undergraduates who were posted near one of the gallery windows and tried to produce inattention by their childish antics, the addresses were listened to with marked attention. Having expounded the sixty-eighth Psalm in a scholarly manner, Mr. Spurgeon selected as his evening text, the 49th verse of the 12th chapter of St. Luke's Gospel: "I am come to send fire on the earth; and what will I, if it be already kindled?" from which was delivered a very able and practical sermon; dwelling on the first part as follows: (a) The Gospel may be described as an ardent, fervent, and burning thing—the word of God is a fire—his ministers should be as living flames, producing in their hearers a burning desire, affecting even those who hate it. (b) If we study the Gospel carefully, we shall perceive that it may be likened unto fire, by the comforting, illuminating, and cheering power it imparts, its testing, and unsparing severity, its essential aggressiveness, its tremendous energy, its rapid advancement, and its final triumphs. Lastly, let each endeavour practically to catch the flame, for wherever it is implanted it makes prayerless souls into praying men, and, as a consequence, earnest and eager for the Master's service.

OTLEY, SUFFOLK.

RE-OPENING OF THE BAPTIST CHAPEL.

This place of worship having been closed for ten weeks was re-opened on Friday, Dec. 4th, 1868.

The interior has undergone entire renovation, at a cost of £352.

The re-opening services commenced at half-past two, when a very appropriate and excellent sermon was preached to a large congregation by Mr. T. M. Morris, of Ipswich, from Psalm lxxiv. 22, "Arise, O God, plead thine own cause."

At five o'clock about 220 persons partook of tea, after which a public meeting was held, when, notwithstanding the inclemency of the evening, the place was filled to overflowing. Mr. Cobb, of Framsden, read the Scriptures and offered prayer, after which Mr. J. Peck, of Crettingham, was called to the chair, who proceeded to give an interesting sketch of the history of the church, referring, with much feeling, to his own connection with it in early age. He remembered hearing Mr. Ludbrook (his wife's father) speak of the time when

he mourned over the spiritual destitution and wickedness of the people of Otley, and the gospel not being preached nearer than Grundisburgh or Debenham he (Mr. Ludbrook) was anxious that something should be done; and after consulting with Mr. Thompson, Baptist minister of Grundisburgh, a house was hired about a mile from the present chapel, in which Mr. Thompson and brethren of his church preached amidst frequent insults and persecution. (This was in 1798.) The Lord blessed the word. The house was crowded, and in 1799 the foundation stone of a new chapel was laid, which, on June 25th, 1800, was opened for the worship of God. Brethren Hall, of Ipswich, Jarmany, of Diss, Cowell, of Ipswich, Thompson, of Grundisburgh, and other ministers, took part in the services. On the following day a church was formed on the very spot where they were that evening gathered together. Brother Mancer, of Horham, was present. Since that time the chapel

had been twice enlarged, and now he was delighted to see it in its present improved state.

Several ministers had been called to the pastorate of this church, but James Cole, who for seventeen years preached the glorious gospel in this place, is still remembered by many of the Lord's people belonging to the Otley cause.

The present pastor has laboured among the people for eight years, during which period sixty-two persons have been added to the church, which is still in a peaceful and prosperous state. Several brethren have been sent out from the church to preach the gospel. Among them was brother Chanea, who preached and died in Framingham, Norfolk. Brother Alfred Catt also, who was exceedingly useful in supplying destitute churches in different parts of the county; and our brother Caleb Broom, who is now preaching at Fressingfield.

The chairman concluded his remarks by urging the people to do all in their power to encourage their minister by regular attendance, earnest prayer, and liberality.

The treasurer, Mr. J. Smith, of Haskeaton, presented his accounts, when it appeared that £243 had been collected from the church and congregation, and from many kind friends in Ipswich and in the neighbouring villages, who contributed liberally.

The pastor then addressed the meeting, expressing his thankfulness for the liberality and kindness of his friends. He said one lady had presented the very handsome chair on the platform, and another the one below, while a third had given the carpet, &c. An aged lady (a hearty friend to the cause) had given the Hymn books, and the Bible was given by small sums, almost every one in the congregation contributing. Respecting the amount collected he was not much surprised, as he believed the commencement was in faith and prayer, and adopting something of Jehoiada's plan by placing a box with a hole in the lid to ascertain the will of the Lord from the deposits, he felt sure of success. The Lord's hand was evidently in the movement. The time had come—it was a matter of necessity.

Appropriate addresses were afterwards delivered by Messrs. J. R. Ridley, and J. M. Morris, who referred to the great change that had taken place in the Baptist body in this county. He stated that seventy years ago there were only four

churches, whereas now they numbered seventy, with upwards of 7,000 members.

Mr. Clark then addressed the meeting in a very friendly spirit, and afterwards Mr. Talbot, of Debenham, who spoke of the relations of the House of God to the Christian life, referring to this sanctuary as having a history, a name and a glory which could never die. It had been reopened that day in the sure belief that it would be the birth-place of many more precious souls; that it would form a centre of manifestation and power, in which testimony would be borne to the truth of the ever living God—the truth as it is in Jesus.

It was now stated to the meeting that the proceeds of the day, added to the amounts received, left a balance due of £82 10s., when two of the Otley friends offered to give £20 each, provided the other £42 10s. was raised in a month. This challenge the people determined to accept. The proceedings of the day (which throughout were of the most pleasing character) then terminated.

SECOND MEETING.

THE CHALLENGE MET.

On New Year's evening members of the church and congregation assembled for prayer and praise in the chapel. The supplications of the friends were of an appropriate character, each seeming to feel thankful for what God had done for them, and a desire to be still guided by divine counsel, and that God the Holy Spirit would abundantly prosper the cause during the coming year. After the service the committee of management assembled in the pastor's house, when the needful sum of £42 10s. was produced, with some £5 or £6 to spare, which was placed to the Sabbath School account. Our kind friends Mr. and Mrs. Gosling, of Charsfield, sent us £10, for which we all felt thankful.

On Lord's Day, Jan. 17th, the ordinance of believer's baptism was administered to a young man who had been connected with the Church of England, but was convinced of the true mode of baptism from reading the third chapter of Matthew.

THIRD MEETING.

On Wednesday, Jan. 20th, public services were held to commemorate the goodness of God in the entire liquidation of all expenses incurred by the late repairs

and improvements. In the afternoon Mr. Morris again preached, from Zech. vi. 13, "Even He shall build the temple of the Lord; and He shall bear the glory." After which a goodly number sat down to an excellent tea.

A public meeting was held in the evening, Mr. J. Peck again presiding.

Mr. Smith, of Soham, read the Scriptures and prayed.

The president referred to the delightful object of the meeting, and the way in which the Lord had blessed the people at Otley.

Mr. Smith, of Hasketon, read the financial accounts, and spoke of the affair as being very comfortably settled.

The pastor ascribed the whole undertaking to the Lord, who had done marvellous things for them; and although their chapel had been renovated and improved, they were quite satisfied with the good old-fashioned gospel of a glorious Christ, with the administration of the ordinances as they were once delivered. They wished for no change in those things; the principles which were held dear to their forefathers were equally beloved by them; they were Strict Baptists from principle, and they felt no inclination to deviate from such scriptural directions. Our places of worship require

repairing and improving, but God's gospel always retains its beauties and perfections without requiring innovation or change.

Mr. Morris spoke of the encouraging prospect connected with the Otley cause.

Mr. Jackson addressed the young as exposed to the dangers of sin, and the sad consequences of dying in such a state.

Mr. Ridley referred to the Christian youth; his walk, life, with its happy termination in glory.

Mr. Collins, of Grundisburgh, spoke respecting the chapel, the necessity for its having been repaired, and considered it ought to have been done years ago. He concluded with some appropriate remarks respecting the scaffold-work, &c., to the spiritual building.

The chapel was well filled, the services were enjoyed by the people, and the general influence appeared to be that of gratitude to the giver of every good and perfect gift. May God's house at Otley be the happy home of kindred spirits, redeemed by the precious blood of Christ. May the pure truths of a free grace gospel be preached until the angel shall swear time shall be no longer. And may the people dwell together in love and unity, for the honour of Christ.

Otley, Feb. 10th, 1869.

P. B. W.

JIREH CHAPEL, EAST

ROAD, CITY ROAD.

The first anniversary of the pastorate of Mr. H. F. Griffin was held on Tuesday, Feb. 9th. In his introductory speech, Mr. Griffin said they had passed through some trials since he came among them, but these were not of a discouraging nature, no more, in fact, than served to brace their energies and knit them closer together. So far as he was concerned, the Lord had helped him. The prospect of 150 sermons to the same people for the year, to look forward to, seemed arduous, but the individual task was for one day only, and for that the Lord was always sufficient. He had helped him to preach the truth, he believed, faithfully, and he had, moreover, felt it his duty to oppose and expose the more or less pernicious errors abounding on all hands. He had lent himself to no artificial excitements in order to induce members to join the church. He had formerly been connected with those who did, and had had opportunities of seeing the process of "making converts" in all its various stages, from the point where the party is accosted in the pew,

to the praying, crying, and groaning stage at the "inquirer's class," when the man or woman was persuaded and urged to believe, or say they did, upon which they were put down for baptism and church membership at the next opportunity. But, although he had no sympathy with this mode of procedure, and had simply preached the gospel, the pool had been opened and members had been added. During the 18 months he had been connected with them, he had had the pleasure of giving the right hand of fellowship to 32 persons. Some few, but very few, had left, but when it was remembered that he, so young, had succeeded the aged and revered J. A. Jones, he thought the only wonder was there had not been more desirous of seeking a more experienced ministry. They were at peace among themselves, and he had much pleasure in bearing testimony to the uniform kindness of the deacons and friends, who had shown their good feeling in many ways.

Mr. Bracher, of West Ham, then gave an

address on "Time, its vicissitudes and changes—its lessons and warnings."

Mr. Anderson, of Deptford, followed in a speech founded upon Acts xvi., 17.

Mr. G. Webb then gave an address on 1 Peter, i., 4.

Mr. J. T. Briscoe then dwelt upon the importance of *principle*—of having a creed,

of understanding our creed of adhering to and contending for it, and walking and acting in such a manner as to illustrate and recommend it.

After a few words of congratulation from another friend, the meeting was closed with singing and prayer.

JOHNSON STREET CHAPEL, NOTTING HILL.

The twenty-first anniversary of Mr. P. W. Williamson's connection with the church and people worshipping in the above chapel, was commemorated on Lord's-day, Feb. 14, when sermons were preached by the pastor, Mr. J. Foreman, and Mr. B. Wall, and on Tuesday, the 16th, by two public meetings, the first in the afternoon, in which the pastor, Mr.

Foreman, Mr. Woollacott, and others, took part. The evening meeting was addressed by Messrs. G. Webb, J. S. Anderson, H. G. Maycock, Dr. H. Cooper, J. Griffiths, and G. W. Shepherd. It was generally felt that the services had been specially interesting, and that the Lord's presence had been abundantly felt and realized.

SOHO CHAPEL SUNDAY SCHOOLS.

On Wednesday evening, Feb. 10, we held our twenty-ninth annual meeting. Our beloved pastor, Mr. Wilkins, occupied the chair. The annual report was ably moved and seconded by Messrs. Wyard and Maycock. Interesting and instructive addresses were then delivered by brethren Attwood and Griffiths. Messrs. Alderson, Crumpton, and Curtis were prevented by illness from being with us.

We are happy to say that our schools are in a very prosperous condition. We have one hundred and fifty scholars and seventeen teachers, twelve of whom are members of the church. We have a very excellent lending-library of one hundred volumes, and during the year we circulated amongst our scholars nearly one thousand periodicals, besides Bibles and Hymn-books. We are also happy to say that the very best feeling exists between the

pastor, church, and school. The teachers hold a special prayer-meeting on the second Sunday in each month, at which we invite our elder scholars to be present. We have also a weekly prayer-meeting for the same object, which is open to all who desire to unite with us in supplicating the divine blessing on our schools. Once a quarter our pastor preaches a sermon to the young, on Lord's-day evenings, after which we hold another prayer-meeting of a more public character. We are reaping the fruit of our labours, under the divine blessing: three of our young scholars are about to be proposed for church membership, and there is a spirit of earnest inquiry manifested by others; and, lastly, we are nearly out of debt, only £6 being due to our treasurer.

J. BATTERSBY,
Superintendent.

KEPPEL STREET

The anniversary of this institution which has now been established more than half-a-century, was held on Tuesday evening, Feb. 1st. An excellent tea was provided free of charge, after which a public meeting was held, at which Mr. Milner, the pastor, presided. Prayer having been offered by Mr. Faulkner, of Soho, the chairman made a few introductory remarks and called upon the secretary to read the report, the following extracts from which will, we are sure, interest our

SABBATH SCHOOL.

readers. "Religion, with its belongings, is just now the popular topic. Yesterday it was political reform, to-day it is religious reform, and men esteem it their duty to have some opinion respecting its merits, as it concerns our national status. Those who before affected the direst ignorance of the subject, now consider it the thing to be posted up in some phases of religious sentiment, so that they may, in some degree, understand the important question that now occupies the attention of our

great statesmen. Since this is so, we think it the more incumbent on those connected with Sunday-schools to so instruct the young committed to their care, as to put them on their guard against the garbled statements and fallacious arguments urged by many of these would-be religionists. Let our teachers be first well satisfied of the truth and soundness of their belief, and then seek, with genuine earnestness in simple and forcible language and by personal example, to impress on the plastic minds of the young, a like valuation of the word of God. We would, at the same time, be careful not to go to the extent that some advise, and, taking advantage of the tender consciences and untutored minds of the young, frighten them into the adoption of unnatural manners and religious mania, by distorted facts and arguments. Such a course is certainly not Christ-like, and we doubt if the blessing of God ever accompanies such teaching. But we have every reason for believing, that if the plain truths of the gospel are gradually brought to their understanding and lovingly placed before them as God's mind and will, the Divine blessing will attend such teaching, and its effects will be both felt and seen: felt, in the sense that the recipients of such instruction in after life, though perhaps not converted, will certainly not have a feeling of disgust at the way in which religion was forced upon them, but have the conviction that what was done, was done in love and with a sincere desire to do them personal good; *seen* in their general conduct in the world and in their support, in more ways than one, of the institutions where such instruction is imparted. While thus speaking of the work, we do not say that the principles here laid down are carried out to the letter in Keppel Street Sunday School; but we are convinced that this is the spirit in which the superintendent and teachers desire to carry on their operations, and we are constrained to believe, though there are no strong manifestations of the Spirit's work exhibited, the deportment of several in the school is owing to the gentle workings of the God of grace." The report proceeded to record a decided improvement on last year on the number and attendance of the scholars, viz., on the books, 171 as against 153, and an average attendance of 63 in the morning and 112 in the afternoon, as against 50 and 92. There are 16 teachers, of whom 8 are members of the church, and 12 were formerly scholars in the schools. The senior

class for girls (many of whom have been connected with the school for lengthened periods) is large and satisfactory; these now number 63, and are an example to the whole school, both for attendance and general good conduct. The weekly bible-class for teachers and scholars is much appreciated, and there has been a competition among the scholars to prepare the best essay on the life and character of Elisha, which it was the opinion of the adjudicators of the prize showed, on the part of the young writers, an intelligent comprehension of the sayings and doings of the great prophet. The Library, Distribution of Bibles and "pure literature," Benevolent fund and Clothing Society, were also alluded to — the last named making and supplying useful articles of clothing to the parents of the children at half the cost price. The collections for the Strict Baptist Mission, since last report, amounted to £30 16s. 9d., shewing much interest taken by the young in mission work. Recreation has been provided by the teachers, at stated intervals, for their young charges, including an excursion during the summer and several entertainments for winter evenings, consisting of dissolving views, &c. The report closes as follows. "We believe we have now rendered a faithful account of our stewardship; we leave it with you, accept and thank God for what you think has been done well, and charitably construe that of which you may entertain a different opinion. The teachers do not profess to be fathers in divinity, and they have not guileless and high-minded creatures to deal with. There are no extraordinary means and material, there are no extraordinary results, but the work is none the less honourable and important on that account. We pray God to incline your hearts towards this institution. Cherish it by your active sympathy, and encourage those who devote their time and what gifts God may have given them to continuous labour in the Sunday-school."

The adoption of the report was moved by Mr. Griffin, and seconded by Mr. Foreman, and unanimously agreed to.

An address was then given by Mr. J. T. Briscoe, who, at the request of the superintendent, dwelt upon the relation between the Sabbath-school and the Church. This he held to be essential, scriptural, and divine, the work of the pastor and that of the sunday-school teacher being identical, the main difference being that the latter dealt with *young*

children, the former with those of larger growth.

Other addresses followed, touching upon the condition of our Strict Baptist Churches 50 years ago, contrasted with their condition to-day, and taking into consideration that many of them are more or less warped and leavened by the duty-faith and open communion elements; what influence, if any, have sabbath-schools had upon the obvious change; and how far this affects the general principle of sabbath-school institutions. It was the generally expressed opinion that the principle was sound and scriptural, but that there was room for decided improvement in the manner in which it was worked out.

It was suggested that greater care was necessary in the choice of those to whom the responsibility of teaching was committed, and that a more judicious selection of the books and religious literature put into the hands of the young, was desirable. Especially it was thought there should be more cordial and united co-operation between church and school, if the one were to be a useful adjunct to the other, and if the simple instruction of the class were to prepare the mind for the deeper and more profound teachings of the pulpit.

Several pieces were very pleasingly sung by the scholars during the evening.

WEST INDIES.

We have received from British Honduras an interesting account of the formation of another church in that colony upon the principles which we hold dear, as believing them to be those of our Lord and Master, Jesus Christ, as inculcated by plain words and actions in his ever-precious "New Covenant." On the 12th of December last, twenty-six members of the church at Belize, Honduras, resident at the Northern River, were dismissed by letter to form a church of the same faith and order at that station. At the same time it was "resolved that Joseph McCoy be licensed to preach the gospel of Christ wheresoever the Lord in his providence may call him; and that, in the meantime, he do minister to the brethren at the Northern River." After a very clear, sound, and wholesome "abstract of principles," held by the brethren, had been read and "approved by the whole membership, rising from their seats," a "church covenant" was read and approved in the same manner. This document we consider well worthy of giving in full, and of being pondered and practised by us all; it is as follows:—

"A Covenant of the Baptist Church at Northern River, British Honduras, 12th December, 1868.

We whose names are hereunto subscribed, do solemnly pledge ourselves to give ourselves to God, and to each other for his sake, with all that we have and are, physically, mentally, and financially, as we owe it all to God; in order that we may sustain, perpetuate and promote the great object of carrying the gospel to every creature.

I. We agree to watch over each other for good.

II. We will not expose the faults of our brethren or sisters until we have first pursued the discipline of the Church according to the eighteenth chapter of the gospel by Matthew, and other scriptures corresponding therewith.

III. We will endeavour to attend all our church meetings in conference, also our prayer meetings.

IV. We will faithfully co-operate with our Minister to the extent of our ability for the furtherance of the gospel.

V. We will in all laudable ways sustain our Minister should he be called to suffer persecution for the cause of Christ, and will contribute of our worldly substance according as the Lord hath prospered us, for his support and furtherance of the gospel in general.

VI. We will endeavour by the grace of God to bring up our children in the nurture and admonition of the Lord."

(Signed by nine sisters and sixteen brethren).

While the congregation sang a hymn, the remaining members individually extended to each of the retiring the right hand of christian fellowship; this was followed by prayer, when the presbytery declared the brethren to be in a condition of church order.

After the evening worship, Brother Joseph McCoy was appointed a Licentiate of the church.

Questions were put to brother McCoy, relating to his call to the christian ministry

before the congregation and the answers thereto were considered satisfactory, a charge was delivered him, and the following document handed to him.

Belize, Honduras.

"This is to certify that Joseph McCoy was duly licensed at the Baptist Church, Belize, to preach the gospel of our Lord

Jesus Christ, wheresoever the Lord in his providence may call him.

"Done at our church meeting, this twelfth day of December, 1868.

"ALEXANDER HENDERSON, Pastor.

"Z. N. MORREL, P. G. from Texas.

"So ended these harmonious and interesting religious services."

Poetry.

TO THE GOSPEL HERALD.

Go, little book, without delay,
Direct the careless in the way
That leads to joys above.
Spread far and wide the Saviour's name,
The freeness of his grace proclaim,
And sweetness of his love.
While hell—with all its legions roar'd,
Tell how his blood he freely pour'd
To save poor ruined man.
Point sinners to his bleeding wounds,
Say how his love exceeds all bounds
That mortal eyes can scan.
Go, little book, and do not shun
T'invite the wretched and undone
To Christ the sinner's friend.
His fulness from his greatness show,
Let Publicans and Sinners know
How wide his arms extend.
To such as long his love to see,
Hold forth salvation full and free,
For them it is design'd.
Say to the fearful haste away,
Now is the welcome gospel day,
Seek now, and you shall find.

PHILOS.

AARON'S ROD.

ON the green parent-tree the dew stood clear
In some far moonlit dell;
Upon the rod of Aaron peel'd and sear,
That night no dewdrops fell.
Once in the sheaf of symbol wands 'twas
laid
At eve before the ark,
Where the pale fire of the Shekinah ray'd
A glory through the dark.
A sudden thrill of spring-time through it
shot,
Quick juices swell its core,—
'Tis green as the wet sprig of olive brought
To Noah's prison door.
Thy hand, O God, around the stem a wreath
Of snowy blossom weaves,
And clustering almonds in their silken sheath
Hang ripe among the leaves.
Leafless and dead the rival wands were
found,
When the gray dawning came;
That rod alone had bloom'd on holy ground
Which bore Thy Aaron's name.

So, Lord, I come into Thy holy place,
Before Thine ark I lie;
A wither'd branch that bears no flower of
grace,
No fruit to please Thine eye.
Hour after hour drags on the weary night;
I wait Thy blessed will,
That some reviving ray of Thine own light
May through my being thrill.
Oh, in the night-watch may Thy Spirit's
breath
My inmost soul pervade!
Blow, heavenly wind! dissolve this frost of
death
In which I am decay'd.
Thou, who to the small hyssop gav'st of old
Its purifying power,
Canst change the poorest weed of earthly
mould
To a celestial flower.
Each germ of evil from my heart root out,
Sow there that holy seed
Whence the sweet flowers of Christian
virtue sprout,
And fruits of Christian deed.
Thus let me find in Thy pure temple air
My time of spring, O God!
And in life's darkest night still flourish fair,
Like this unwithering rod.
Thy sunshine falls on many a fruitless tree,
But in affliction's gloom
Thy garden plants, O Lord, exhale to Thee
Their sweetest scent and bloom.
Hampstead. J. D. BURNS.

THE GOSPEL.

WHAT glorious news the gospel brings!
My soul attend the joyful sound;
Here's wondrous truth once hid from kings,
By prophets sought but never found.
Ye humble, broken-hearted poor,
What gracious news it brings to you!
'Tis a vast magazine—a store
Of heavenly peace and pardon too.
Though law and justice both agree
To hold you fast—nor let you go;
This gospel doth declare you free,—
No right to hold you they can shew.
Your Surety paid the mighty debt,
'Twas Jesus, and 'twas he *alone*;
You cost him then a bloody sweat,
He made your dreadful cause his own.

Now could you to that garden flee,
Witness his agonies and blood ;
I know you'd say, *why* this for *me* ?
My groaning, dying, loving God ?

See, O my soul, the load of sin !
It sinks the whole creation's prop ;
For Jesus bears the solid world,
Nor does that make him sweat one drop.

But when curst sin upon him lies,
See how he falls beneath the load ;
"My soul is sore amazed," he cries ;
Such was the love of Christ my God.

Was e'er such pity known before ?
(All this was done for rebel man,)
Now sinner,—if you're really poor,
Forbear to love him if you can.

Stay now and drop a tear or two,
While here you gaze upon his face ;
He shed a thousand drops for you,
Love made him count it no disgrace.

See how the hosts of Hell agree
To lead the Lord to Pilate's bar ;
There's ne'er a friend to set him free ;
They join his lowly face to mar.

They crown him with a ring of thorns,
They strike it with the eastern reed,
He's made the object of their scorns—
They laugh to see his temples bleed.

Where are his dear disciples gone ?
Where's Peter's boasted courage fled ?
Hark ! he denies his Lord anon,
Nor dares for Christ to shew his head.

All of them at a distance stand,
Tho' once such love they did pretend ;
There's none will take him by the hand,
Or be so poor to call him friend.

Yes—sure archangels stretch the wing
And long to help their maker God ;
They'd quickly own him for their King—
Would Jesus give a single nod.

But almost dumb the Saviour stands,
Or if he speak, they scorn the more ;
They wash their cruel, filthy hands,
In our Immanuel's holy gore !

When passion rises in my heart,
And shews its nature in my blood,
Oh, let me hie to Pilate's bar,
To see the meekness of a God.

Why did he bear their sharp reproach ?
Why did he wear that hateful crown ?
When he could slay them with a touch ;
Could damn those rebels with a frown !

'Twas *lore*—I know no other cause—
Lodged in his heart e'er time begun,
Before old nature knew his laws,
Or seas, or fields, or stars, or sun.

Fly back my thoughts and see his way,
E'er heaven itself began to roll ;
While in the Father's breast he lay,
The eternal darling of his soul.

Methinks he whispers in his ear,
"Give me the object of thy choice,
And I'll engage to bring her here,
To be her convoy I'll rejoice.

Though she destroy her native store,
And run in debt to justice too ;
Yet I'll engage to pay the score,
And bring her safely home to you.

Or, though she spoil her native dress,
I'll work a garment, spotless white ;
I'll make her comely ne'er the less,
And bring her home in beauty bright.

I'll give a bond for what I say,
To pay strict justice all its due ;
I'll date the year, the month, the day,
Yea, I'll observe the hour too."

The Father grants the Son's request,
He loves his Son, he loves his choice ;
The Spirit too declares them blest ;
And thus the ETERNAL THREE rejoice !

He made the sea, he made the skies,
He formed the sun and planets too ;
He bid the world from nothing rise ;—
Ye humble, poor, 'twas all for you.

When first with fish he stocked the sea,
And formed the winged fowl to fly ;
With every bird, and ev'ry bee,
It was on *you* he had his eye.

Oh, praise him then while life remains,
For he's engaged to bring you home ;
Then you'll adore in nobler strains,
When to your father's house you come.

While angels tell Jehovah's power,
And talk of wonders done above ;
There you shall spend an endless hour,—
Singing redeeming, dying love.

Oh ! should I reach that happy place,
What shall I think, or sing, or tell,
Of great Jeheovah's matchless grace
That brought me there redeemed from
Hell ?

I'll tell the listening millions there,
Ten thousand times I went astray ;
Yet he in love did thus forbear,
And, now I'm here—what shall I say ?

I'll tell them, too, *from whence* I came,
('Twas near the borders of despair,)
And when they hear my worthless name,
They'll say, "'Twas grace that brought
you here ;

Grace first inclined your heart this way
And bid you seek the joys above ;
Grace helped you on from day to day,
Grace is the fruit of endless love."

(These homely but eminently truthful verses were written, many years ago, by Mr. Samuel Fairly, of St. Neots—who has long gone in amongst the spirits of the just made perfect, to praise and dwell for ever with the author of that much-loved 'Gospel.')

The Children's Page.

THE LITTLE POND IN THE ROCK.

The cool drops of a summer shower fell copiously on a small and rocky island in the Pacific Ocean. There were no corn-fields on it to water, no pastures to keep green for cattle, no fruits to nourish, no roots to feed for man and beast; and yet the shower fell as abundantly and the rain drops pattered as joyfully as if it had the great grain-fields of a nation to fit for harvest, and the farmer's blessing to follow it.

And as the rain fell, it trickled down to a low place among the rocks, and made a small pond there, clean, pure, beautiful, and sparkling. No little dog lapped it, no cows came to drink there, no wild beast slaked his thirst there; perhaps a stray sea-bird dipped in its bill, and then took wing, leaving the little pond all by itself alone. And could we have seen it, we might have said, "Ah, useless little pond, why are you here?" And, thinking a moment longer, have added, "Well, you will soon dry up. No matter; nobody sees you; nothing is the better for you." But when we think and say so, we forget God. God saw the little pond, and He formed it; He delighted in it! He had a purpose in it. It was as much a part of His great plan in making the world, as you and I are.

The *Townsend*, a brave ship, is ploughing her way to California. It is loaded with coal. Her long voyage is almost over. They are within a few weeks of San Francisco.

"Is it not stinging hot on shipboard?" said the second mate one morning.

"Hot weather, sir," answered a sailor.

"These decks have an unnatural heat," thought the second mate. He ran to the ventilators, which let in air to the hold of the ship, and a stream of hot air nearly suffocated him. Hurrying to the captain, "Sir," said he, "the ship is on fire!" An examination was instantly made. The coal had ignited, and, sure enough, the ship was on fire from stem to stern.

The horrors of such a situation on mid-ocean, who can describe? Two boats, manned and provisioned, put to sea with the crew, escaping for their lives. The ship was soon one mass of flame, and at last nothing was seen but her smoking hulk, hissing in the water.

The sea was rough, and on the second day one of the boats capsized. The sailors were picked up by the other boat, in which twenty-four men now found shelter, and close quarters it was.

For fourteen days and ten hours they were tossed on the wild ocean; water gone, provisions gone, all but a little salt junk. "Water, water, water," was the agonising cry. On the fifteenth day, a small island hove in sight. They made for it, and drifting into a cove, climbed out upon the rocks; but so cramped, so wet, so weak were they, they could scarcely drag themselves up its craggy sides. When at last they did, what sight rewarded their exertions? Water, water, pure water, fresh water. *It was a little pond in a hollow of the rocks:* They ran to it, they rolled themselves in it, and, fall-down, plunged in their parched lips and drank. Health, strength, and hope were in every draught. They blessed it, they wept over it, they thanked God for it, and more, they had a meal by it. Some of the sailors picked the green leaves of a tropical plant which grew in the crevices of the rocks; others, ranging the shore for driftwood to make a fire with, found on the beach an old boat, bottom up. Turning it over, what should they see but two skeletons of some poor shipwrecked sailors, like themselves, cast on its desolate shores. Filling a kettle, they boiled the salt junk and greens together, and made a soup for supper. Oh, how good it tasted.

Then did they lie down to sleep?

"No," said Captain Wooderson, "not till we all fill our kegs and kettles with water."

Why not put it off till to-morrow? But it was impressed upon the captain's mind to do it *then*, and everything that could hold water was filled. The weary men then threw themselves on the rocks and went to sleep, nor did they wake till the sun was high up the sky the next morning. Waking up, they found the water in the hollow of the rock *gone*. The little pond had vanished!

It was the Sabbath. Some of the crew wanted to take the boat and start off again.

"No," said the captain, "God is here. The God who gave us water out of the rock, is God of the Sabbath. We will rest on this blessed day and honour Him."

So they did, and the next day, on the strength of what God had done for them, they pushed off from that rocky island to pursue their lonely voyage—where, they hardly knew.

Before two days, another island hove in sight. It proved to be JUAN FERNANDEZ, where Alexander Selkirk was once cast away. But they found things in a better condition for them than in "Robinson Crusoe's" day. The British Government now keeps a dépôt of supplies there for shipwrecked mariners, and the poor sailors, on landing, found a hearty welcome—food,

clothing, shelter, and a doctor, which some of them, by this time, were in sore need of.

"Hungry and thirsty, their soul fainted in them. They cried unto the Lord in their trouble, and he brought them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then they are glad because they be quiet; so he bringeth them into their desired haven. Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men." (Psa. civii.)

Monthly Notes on Passing Events.

THE QUEEN'S SPEECH at the opening of Parliament contains one golden sentence in reference to the impending change in the Irish Church. "To promote the welfare of religion through the principles of equal justice." This is almost a truism, for who can imagine the interests of religion promoted by injustice; and yet how greatly is the truism disregarded when many speak of the injury to be inflicted on religion by the abolition of the Irish Church Establishment. Lord Monck, in seconding the address in reply to the Queen's speech, foreshadowed the promised Government measure on the subject when he declared that no measure would be satisfactory which did not embody three great principles:—First, that the disconnection of the Church from the State should be immediate and complete; second, that the scheme of disendowment should be so framed as to leave no ground of distinction between the different creeds in Ireland; third, that the Irish Episcopalian Church must be left entirely free to adopt her own organization and form of government. Speaking for himself, Lord Monck declared his opinion that connection with the State was injurious to *any* Church. His experience in Canada had taught him that. This remarkable admission, so openly made in the House of Lords, will, we venture to predict, become the general conviction of both Peers and Commoners before many years are over.

THE GREAT CONVENT CASE.—This remarkable trial, in which a nun, expelled from her convent at Hull, prosecutes her Mother Superior and her next in rank for conspiring to expel her, has occupied public attention during the month to a

degree which rivals the celebrated banking-case of Overend and Gurney. The verdict has not been given at the time we write; but whatever the decision may be, we cannot but rejoice that this revelation of the petty details and repelling incidents of convent life has come at a time when so many are trying to induce young ladies to regard it as a mode of existence far preferable to the routine of domestic duties.

THE RITUALISTIC STRUGGLE.—With few exceptions the Ritualistic clergy have conformed to the recent judgment with reference to altar-lights and kneeling at the Eucharist. They know well that discretion, in this instance, is not only the better part of valour, but also the best way to compass their ulterior ends. Out of the Church they could not hope to exercise the same influence as within it. *It is the credit of the Church of England on which they trade*, and, as far as we can see, with great success. On the other hand, the protests of the Evangelical clergy are all neutralised by the standing connection of the two parties. They are united by Church ties with those whom they reprobate and repudiate. They continue in the same Church with them, and there is no sufficient reason, *from the past*, to suppose that they would cease to do so, even should the approaching suit in the case of Mr. Bennet result in the doctrine of the Real Presence being permitted to be taught in the Church of England. It is this want of practical action—words supported by *deeds*—on the part of the Evangelicals, combined with the subtle activity of the Ritualists, which constitutes the danger of the present position of affairs.

BAPTIST STATISTICS. — The following facts, gleaned from the *Baptist Handbook*, in addition to those we published last month, are of some interest. There are ten Baptist colleges or institutions for the training of ministers, the present total number of students being 246, and the total income being £14,438. Of these the "Pastors' College" at the Metropolitan Tabernacle has by far the largest proportion both of students and income, there being 80 students, entailing an annual expenditure of £5,000. The last college opened—called a "Theological Institution"—is that at Chamber Hall, in Lancashire, under the presidency of Mr. Henry Dowson. This is the only one in which the friends of Scriptural Church order are represented. There are now 14 students, and the income is reported as £1,038. The membership of the largest churches in the denomination is reported as follows: —Metropolitan Tabernacle, 3,870; Regent's Park, 758; Bloomsbury, 761; Bradford, Sion Chapel, 669; Westgate Chapel, 700; Birmingham, 681; Counterlip, Bristol, 696. Last year 39 new chapels were erected, at a cost of £50,521, capable of accommodating 14,940 worshippers.

THE MARQUIS OF BUTE has, it is reported on good authority, become a priest of the Romish Church. This is, indeed, an event for Popery. £300,000 a year at the disposal of Rome for carrying on her crusade against Protestantism everywhere, and in England in particular. Still, money would be but a weak ally in the contest were Protestants less ignorant of and indifferent to the great principles of the Reformation.

DR. FAIRBAIRN, one of the most learned leaders of the Free Church of Scotland, in his recent work on the "Revelation of Law in Scripture," speaks of the law of baptism as arising out of and grounded upon the existence of repentance and faith in the individual baptized. He calls it the "solemn response of the believing soul and a purged conscience to the gospel call." This from a Presbyterian!

THE REV. A. F. DOUGLAS, another Pædobaptist minister, in a work recently issued, makes the following *naïve* and candid statement: — "Not one in a hundred of our people can tell you anything about infant baptism. In addition to this, the argument for infant baptism is one which, to comprehend in its full force, requires some little mental exercise, while its opponents mostly confine themselves to the shorter and simpler process

of asking for an instance of infant baptism in the New Testament."

THE ROYAL COMMISSION of inquiry into the Irish Church Establishment reports that there are 200 benefices in which the church population did not at the last census amount to 40 persons! Five benefices had only one such church-goer, and numerous others have only numbers varying from three to ten. And yet an income attaches to each, drawn from Roman Catholic inhabitants. Can anything speak plainer than these simple figures?

LAY-SCRIPTURE READERS are being episcopally ordained for parochial work and for assisting the clergy, by reading such portions of the morning and evening service in the Prayer-book as the Bishop may direct. The Bishop of Ely has in this manner set apart a Mr. King to act as Scripture-reader in the parish of Bildestone, Suffolk; Mr. Warren, in the parish of Over, Cambs; and Mr. Kemp in Burwell parish. The idea is a good one, but the mode of carrying it out is a singular mixture of jealousy of free action on the part of laymen, and desire to promote active usefulness among members of the Church of England.

AMERICAN ITEMS. — A grand Wesleyan "church" is about to be opened at Washington, in the United States, which will cost in all £45,000. The preachers on the occasion are to be the Rev. Morley Punshon and Bishop Simpson. — The New York papers give a graphic account of the annual pew-letting in the Rev. Ward Beecher's church. The premium bid for the first section was 420 dollars, in addition to the pew-rent of 120 dollars, making 540 dollars, or about £120 for one pew for the year. The system is execrable, and well deserves the whip of small cords applied to a kindred practice on a certain occasion. — The decline of infant baptism in America is beginning to excite serious attention. It is reported that the Methodists of Virginia, 3,700 strong, had only 800 children baptized during the last year. If professed principle were associated with corresponding practice, there would have been a larger number than this baptized in Richmond alone.

— A new Baptist "church" is being erected at Elizabeth, New Jersey, which is to cost no less than 75,000 dollars. It is of a mediæval Gothic character, with ecclesiastical devices of the latest Ritualistic patterns. American Baptists do not generally approve of this.

Essays and Expositions.

PERSONAL EFFORT IN OUR CHURCHES.

THE radical explanation of the lack of personal effort in our flocks, so often complained of, is to be found in the low state of personal religion. What our church members do depends not on what they know, but on what they are. Genuine Christian work, such as is not spasmodic and short-lived, must be natural for the new nature, and emphatically spontaneous. The Church and the world need those to whom work is a joy and a spiritual necessity, because the love of Christ constrains. The history of the Church shows that personal effort is born, not of mere spiritual existence, but of *life*; and not of life simply, but of a quickened and intensified life. The early Christians, who turned the world upside down, were baptized with the Holy Ghost and with fire. Christian influence is literally an inflowing—an inflowing from above into the soul of the disciple, and a consequent inflowing from the disciple's soul upon the ungodly around. Hence the one is just as strong as the other. Paul delights to compare the Church to a body; and languor or disease rob the body of the power of exertion. The favourite Biblical figure for good works is that of fruit. Enrich the soil around the roots, lop off superfluous and withered branches, shelter the plant and surround it with congenial atmosphere, send the vital sap coursing through root, stem, and branches, and in due season the bough will bend under rich clusters. A very commonplace truth this, but full of vitality, and demanding to be ever received anew and laid to heart.

But sometimes you find genuine Christian life without much, if any, personal effort. You have met with a certain kind of piety possessing many solid excellencies, but withal wearing the air of a calm contented security. You have admired its intelligence, blamelessness, strength of principle, zeal for orthodoxy, and in some cases deeply-exercised spirituality; but yet you noticed that its spirit was not aggressive, and that its power was not felt by those who are without. It does not close in upon the surrounding ungodliness, nor does it cordially and effectually urge others to do so. Its representatives seem practically to regard Christian effort as not of the very essence of Christian life, but rather as a separable ornament, like the beautiful frame of a beautiful picture, or the costly fringe of a valuable garment. This is just the embodiment of a defective view, unconfessed, but not the less influential, of the calling of the Church, and of every member thereof. It may be languidly admitted, but it is not really felt, that the Church is intended by God to be the evangelizer of the world, and that every Christian should regard himself as, in some real sense, a missionary; that the evangelical faith in the presence of the ignorant and the erring must shape itself into some form of evangelistic effort; that the Church cannot be truly conservative unless she is zealously aggressive; that no man can rightly possess or defend, unless he is seeking to extend the faith as he has opportunity. Had this principle—the article of a prosperous or decaying Church—been accepted, discussed, and commended, as, for instance, the doctrine of justification by faith has been, it is very probable that to-day we would have had far more of the stir and movement of missionary enterprises over the whole land. Surely it is a favourable omen that the first principles of Scripture on this point have an increasing number of fervent advocates in our day.

It also occurs to us that immense service might be done by Christian teachers of every degree constantly setting the work of Christ before the minds of man in an interesting and attractive form. Consider how much has been done in this way by writers of almost every class and age conspiring to make an idol of military glory. How much has been done by lauding the fine arts! How many boys take to the sea from reading books of travel, and listening to strange stories of foreign lands! Let all Christian teachers, then, combine perpetually to present the work of the Lord in its native dignity and rewards, and the minds of Christian men and women will more and more be fired, as by constant contact and friction. Let us try to show young and old in our churches the more excellent way of glory and adventure. We are very far from meaning that any should strive after fine speeches on the subject. What is needed is, that the leaders of Christian thought duly magnify the office of a labourer in the vineyard; and, with God's blessing, more labourers might be secured. Very many of the best ministers and missionaries have confessed that they first resolved to devote themselves to the preaching of the gospel when some pleader of the cause gave them a fresh and impressive view of the grandeur and blessedness of the work: and myriads of humble workers could tell a similar story. In making these remarks, we have in our eye not only ministers and distinguished laymen, but also Christian parents. Here more than anywhere else is that old saying verified—"The hand that rocks the cradle moves the world."

Probably the best way to secure the active co-operation of our church members is to show each individual something which he or she can set the hand to at once. All who are truly converted desire to be useful. Those who have any time to spare and are not working for Christ generally upbraid themselves and deplore their uselessness. The great difficulty is to make a beginning. Some are timid, others feel painfully their unfitness. All are at first more or less—some to an incredible extent—disconcerted by the strangeness, apparent incongruity, and anticipated discomfort of a novel position. Now many are wearied and fretted with oft-repeated monotonous appeals to work; they do not need appeals, but an introduction to some kind of work within their reach; and they will regard as a benefactor the man who breaks the ice for them, as the saying is, and gives them some work, no matter how little, to begin with. Experience persuades us that a world of good might be done by a patient and thoughtful attention to such simple suggestions. It serves no good purpose to bring a railing accusation against those who are doing nothing. The Paul-like method is to approach professing Christians with confidence, and to address them in tones of encouragement, thankfully acknowledging every gift and grace they possess, and seeking in this spirit to stir them up to greater devotion. For instance, three ladies lately attended a large mission meeting, at which several of the speakers appealed in rather complaining tone for more personal effort. These three ladies, on their way home, began to compare notes, and this was the result. No one had ever requested them personally to do any Christian work, and they had all long been anxious to enter upon it. Inactivity among sincere professors is like the nightmare. The moment you move them the spell is broken, and they feel assured by the actual exercise, however slight, of their powers. Many in our flocks, dismayed by introductory and imaginary difficulties, and waiting till they disappear, remind us of the inexperienced traveller in classic story, who sat down at the river-side waiting till it flowed past. Let an experienced traveller come to him with a word of cheer, and both pass over and keep pace during the rest of the journey. You have some friends in whose Christian character you have confidence, but who are not specially engaged in any Christian work; ask them personally to attend a

Dorcas meeting, or a class to teach adults to read, &c.; ask them to visit some struggling family, a dying saint, or a sick child, or maybe lead the music in some district prayer-meeting, &c. Be careful not to request at first any service which they may find it difficult to undertake. Having once gained a small measure of confidence, and tasted the sweetness of a Christian's interest in others, and found that all the lions in the way are chained, they will, in the great majority of cases, grow in love for the work and in devotion to it. Many readers will wonder why such simple hints are put in print, but in plain matters originality is a very questionable recommendation; and those who have most experience tell us that their greatest difficulties centre around the point to which we invite earnest attention. Let our Christian people once really begin working, and in nine cases out of ten they will not give it up. The work of Christ is to all true and faithful workers not only its own reward, but also its own best advocate.

SKETCH OF A FUNERAL SERMON

Preached for the late Mr. Joshua Self, of Fish-Needham, Norfolk, on March 7th, 1869.

BY BENJAMIN TAYLOR.

"Earnestly desiring to be clothed upon with our house which is from Heaven.—2 Cor. v., 2." THE words of the text seem to show that the apostle was weary of his body of sin and death, and wished the earthly tabernacle might be taken down, that its tenant might fly to endless regions of rest in heaven. For a few minutes let us consider two things, first, our earthly house; second, our spiritual house.

First, our earthly house. Countless numbers think of this, and bestow much care and pains about it, but never turn their attention to the spiritual house, to a state of immortality, and the solemn reality of a world to come. They are anxious in providing food for the body, but leave the soul to starve and languish and to die an eternal death. They look well to the clothing of the body; they decorate, adorn, and set it out to the best advantage; but never ask, is my soul clothed with heaven's dress, that I may be ready to fly from this world when the summons shall be sent? What care and pains we bestow upon the poor body in washing it and making it clean; but do we ask what condition the soul is in? Is that washed in the Redeemer's blood, and made clean and fit for heaven through regenerating and sanctifying grace? Bear it in mind that our body is but an earthly house, a house of dust and ashes, and which every wise person will well consider (Gen. xviii., 27). This, my brethren, is what we were formed from, and this is our very foundation, the thoughts of which should humble

us. When I look at this body which I inhabit, and then cast my eyes on the earth, I am lost in wonder and admiration, for I say to myself, Can it be that I am of the same matter and the same qualities? How great the skill and wisdom, and almighty power of that God who formed such a lovely and majestic creature as man out of a clod of earth! To see how a particle of dust is refined, and its very substance changed, and colour too; and yet the figure, or model from the lump, retaining all the original qualities of that lump, is a work exceeding all imagination! Seeing man is made of dust, only think of what a frail, fickle, uncertain, unstable, and changeable creature he must be. I look at this dusty house of mine, and consider the brittle material of which it is composed; it cannot endure too much heat, it cannot bear too much cold; a small blast of wind affects it, a storm makes it shake and totter; and it is subject to such fierce assaults and mortal attacks that it is ever ready, in one moment, to sink out of sight and vanish into forgetfulness. Ah, my brethren, man is a fine creature to look at, resembling the noble image that Daniel speaks of; his head is of fine gold because he is a creature of knowledge, invention, parts, and abilities; his breast and arms are of silver because he is bold, courageous, and active; his thighs are brass because he is a creature of strength, and seems as though he might be very durable, to take him in the full glory of his days, when his bones are moistened with marrow, and his

veins and arteries flow with the crimson tide; his legs are as iron for strength, and serve to support the curiously-wrought trunk of the body, and they appear as if they would never fail to perform their duty; while the feet are iron and clay, to signify that let man be as strong as he may, his foundation is in the dust, and all his earthly greatness will come to the ground out of which he was taken. Consider, my friends, I pray you to consider this; your house is coming down, the body is ready to sink and die. I can see it in your very countenances. Fatal disease is hidden within you, and reminds me of that little animal called the ichnuman, which gets into the mouth of the crocodile when he is asleep, creeps down into his belly, eats out his entrails, and so kills him, slowly, yet certainly. Disease in your earthly house reminds us of Jonah's lively and flourishing gourd, when its root was assailed by the destroying worm. Would you know a little more of our earthly house? Let me entreat you to read Eccl. xii. Look at verse 3: "The keepers of the house shall tremble, the strong men shall bow themselves, the grinders shall cease because they are few, and those that look out at the windows shall be darkened." The hands and arms which keep the body, in a few years become enfeebled, through the blood getting thin and cold, when rheumatic disease stiffens them, and paralysis renders them almost entirely unfit for action. This is a warning to numbers of you, that your earthly house is getting more and more impaired, and will soon cease to stand. I can see your strong men bow themselves, even in your legs, for they are not so straight, strong, and nimble as they were. When I look at your mouths, I can see approaching death in them, for some parts of the old building are already missing; they are gone, and these can never be replaced. In a short time all the parts of the machine will be taken away, laid low among the clods of the valley, and will be no more seen. By the haggard look of some of you, the loss of the rosy tinge of the cheek, and the skin and flesh stretching on the bones, and the arms, hands, and legs wasting, we discover that sly messenger of death called *consumption*, which is doing its fatal work gradually, and is bringing you nearer to the grave and eternity every day of your mortal life. Those dull, heavy eyes betray the morbid state of the frame; and a host of symptoms combine to show that such a young

man, and such a young woman, will quickly be numbered among the dead.

Secondly, let us now say a word in respect to our spiritual house. You have seen what the earthly house is; and can you now say with Paul that you earnestly long to quit it, so that you may be clothed with that house which is from heaven? Sometimes heaven is called a house, see John xiv., 2, "In my Father's house are many mansions." But the apostle speaks in my text of our being clothed upon with our house which, says he, is from heaven. What a blessed consideration it is that Christ is ours, our house to dwell in for ever, and our hiding place against all storms and enemies. Abraham's bosom is the saints' house, and that house is Jesus, the true building of God, and who is intended for all the favourites of heaven. Now this house of ours came from heaven, and, like Jacob's ladder, was set upon the earth. This is the saints' house in which they are made to dwell; and, in yon bright world, the glory of the father will be seen in it in a more perfect manner. Is not this the house which the believer desires? Does he not long to be in this glorious house above, where he shall see as he is seen and know as he is known? Mark what the apostle says in Phil. i., 23, where he tells us that he had a desire to depart and to be with Christ. But again, what is this house with which we shall be clothed? I answer, it will be a glorious incorruptible house, according to 1 Cor., xv., 53. It is a glorious state that is meant, even a state of security, happiness, and rest. It seems to me that two principal suits of apparel are provided for the saints: the first is that of Christ's imputed righteousness; the second is that of eternal glory: and he that clothed Adam and Eve, clothes all believers in Christ with garments of grace and garments of endless light. The vestments of grace and salvation, and Christ's righteousness, we are told to buy of God; and this we can do by parting with all our rags of self-righteousness (Rev. iii., 18). The last clothing which believers shall have, is that glory of Christ in heaven in which our beloved brother departed now shines, and where he enjoys, in full fruition, that heavenly glorious state spoken of by Christ in John xvii., 21, 22, 23. God grant it may be our happiness to trace his footsteps, and through the blood of Christ, to enter through the golden gates into the beloved city where our brother is singing the song of Moses and the Lamb.

STUBBORNNESS CURED BY THE ROD.

A REMARKABLE AND TRUE ANECDOTE.

THERE lived, some years since, in London, a very godly gentleman and his wife, who had not a child, which they much desired and prayed for. At last God was pleased to give them a son, to their great joy. He lived and grew up to be three or four years old, and their affections were much set upon him. In the midst of their prosperity the gentleman fell sick and died, which was so heavy a stroke to the poor wife, that she could not bear up under it; her spirit sank, and she refused to be comforted. Many prayers were put up to God for her in the public congregation, and many ministers and godly friends visited her, to try to comfort her; but to no purpose, for she had no regard to herself, nor did she care to eat or drink; but would sit in the chimney corner all day sighing and weeping, hanging down her head, and seldom giving an answer to any one.

Upon a certain day some godly ministers, by agreement with several Christian friends, met at her house to fast and pray and seek God for her; and it came to pass, that after they had ended their service and were walking about in the room where this disconsolate widow was, and her child playing there, of whom she took no notice, the child had a joint stool carrying up and down, and at last he turned the stool over, and immediately fell or thrust himself into it (no person present knew how); but the stool and the child overturning together, the child's head being downward, *he brake his neck*. They immediately sent for physician and surgeon, but the child died presently, and no means would avail at all to get so much as one breath from him, which was most amazing and astonishing to all the beholders, the chamber being then full of people. The poor mother sat there all this while in her usual position; but when she saw that the child was really dead, she rose up, and before them all, uttered

words to this purpose;—most of them are her very words:—

“O blessed Jesus, will nothing please thee but the heart of thy poor creature, “and the whole heart, and the whole love? Now take it, Lord—take it; “thou hast won it; thou art worthy of it. “I give thee my whole heart, Lord; take it—take it; fill it with thy love and possess it for ever!”

And from that very moment she was filled with joy and comfort, and walked very cheerfully and comfortably several months—even till God took her to himself.

We here see how that the Lord made the blasting of her outward portion the means of refreshment and comfort to her soul. “O Lord, how unsearchable are thy judgments, and thy ways past finding out. Though he cause grief, yet will he have compassion according to the multitude of his tender mercies.” (Lam. iii. 32.)

The above striking narrative may be relied on as true, and is copied from a work entitled “Helps for Faith and Patience in Times of Affliction,” by the Rev. James Burdwood, who was ejected from Dartmouth in the year 1662. (See “Palmer’s Noncon. Memorial.”) He was a most exemplary man, and a practical, popular preacher. He suffered much persecution for the Truth’s sake, and also great bodily affliction and family trials. He had seventeen children, though but three survived him. He used to declare “that he would rather see them all in their graves than that they should live to hold a candle to a Popish priest.” He had ground to hope well of all who grew up to years of discretion, and bore the death of those whom God was pleased to take from him with singular resignation, and preached their funeral sermons himself. That saying was his: “‘Tis better to be preserved in brine than to rot in honey.” God was pleased to relieve him 21st August, 1693, aged 66. C. GOODCHILD.

SLANDER.

“The tongue is a fire, a world of iniquity.” (Jas. iii. 6.) “A whisperer separateth chief friends.” (Prov. xvi. 28.) “The words of a tale-bearer are as wounds.” (Prov. xviii. 8.) “Where there is no tale-bearer the strife ceaseth.” (Prov. xxvi. 20.)

THIS is a sin of awful prevalence, which too many unthinkingly encourage and commit. Evil reports are generally origi-

nated in MALICE or ENVY. They have ruined many a man’s usefulness—thrown suspicion over many an irreproachable character—darkened many a bright prospect—saddened and broke many a heart—raised discord in many a family, church, and community—shed much innocent blood—turned sweet into bitterness, con-

fidence into suspicion, love into hatred—and has often caused the world to view the innocent with suspicion, take the honest conscientious man for a rogue, and the sincere Christian for a cunning hypocrite.

Reader, if you are either a listener to, or a spreader of, reports to others, (although they may be your bitterest enemies), that for ought you know, may be partly or altogether false, and which, although true, it could do no good to tell over again, you are serving the devil, and blackening your own character in the sight of a holy slander-hating God;—this sin would ruin you for eternity, though all your others were forgiven, if it be not repented of and turned from. Give no countenance to whispering and tale-hearing; endeavour to crush evil reports as sincerely as you would wish others to do if they were against yourself; when you have no good to say of a person be silent, unless duty requires you to speak. Mind your own liability to err and fall, look at your own character in the light of God's law, and you will be ashamed not only to speak, but also to *think* harshly of others.

It is malicious to tell of the living's failings when doing so will do no good, and cruel to surviving friends to recall those of the dead.

The slanderer, when reprobated, is ready to plead in excuse that it is truth he tells, and perhaps confirms this by giving his authority for it. It may be so; but it is not *all* the truth, or it may be truth *misrepresented*, or truth which he *ought not to repeat*.

Need I distinguish those who, although they say little, nevertheless disclose the malicious feelings of their hearts by half sentences, sly insinuations, and affected silence; these vile characters frequently convey ideas more false and unfavourable respecting the person they dislike, than would be suggested by the open slanderer.

To impress you with an abhorrence of this odious sin, consider that it is as much condemned by God as is drunkenness, murder, and adultery.

It is a sin ranked in Scripture with the most atrocious of crimes. Rom. i. 29—31.

It is a sin of a diabolical description: where pleasure is felt in hearing or telling of another's shame, the heart must be

under the influence of malice, or envy, or resentment, or some disposition akin to that of devils.

It is a sin into which those generally fall, who lose the power of religion. 1 Tim. v. 12, 13.

Tatlers are always liars, and sources of much mischief.

The wicked disposition of slanderers is often displayed in the manner they attack those most eminent for piety and usefulness; but why wonder at this, when they called the blessed Saviour Himself a drunkard, a glutton, a deceiver, &c.?

My Christian Friends.—Though the tongue of slander defame you, magnify and exhibit in the worst light your faults, be not over anxious to *justify* yourself before men. God is witness of your integrity, of your desire to walk uprightly, and your sincere grief for short-comings, and he will, to the shame of your enemies, acquit you at last. Court not the world's esteem. Deviate not a hair-breadth from duty in order to avoid its censure and calumny; but while on your journey to that blissful place where no slanderer shall enter, endeavour to imitate the meek and lowly Jesus, who, when reviled, reviled not again, &c. "Bless them who curse you, and pray for them who despitefully use and entreat you, and speak all manner of evil against you," and soon you will rest the precious fruits thereof, when you are, as you will soon be, for ever beyond the malice of men in the peaceful enjoyment of your God.

O ye evil-speakers! evil-thinkers! evil-wishers! soon must you answer at God's dread tribunal for all your false sayings and uncharitable thoughts against any, particularly *Christians*. Your rottenness will then be exposed and duly rewarded, and you, whatever you say and think to the contrary, will be made to quake under the wrath of Him who takes the ill said or done towards His people as done to Himself, for these He calls "members of His body," and of these he says, "Whoever toucheth you, toucheth the apple of my eye."

Repent, and turn from this, and *all* your other sins, unto God, who is ready to forgive. He that confesseth and forsaketh his sins shall find mercy.

EARLY WITNESSES FOR CHRIST.

All the Apostles and early Evangelists were assaulted by the enemies of their Master. They were called to seal their

doctrines with their blood, and nobly did they bear the trial. The earliest ecclesiastical authorities describe the deaths of

these intrepid champions of the faith on this wise.

Matthew suffered martyrdom by being slain with the sword in a distant city of Ethiopia.

Mark expired at Alexandria after having been cruelly dragged through the streets of that city.

Luke was hanged upon an olive tree in the classic land of Greece.

John was put into a cauldron of boiling oil, but escaped death in a miraculous manner, and was afterward banished to Patmos.

Peter was crucified at Rome with his head downward.

James the Greater was beheaded at Jerusalem.

James the Less was thrown from a lofty pinnacle of the temple, and then beaten to death with a fuller's club.

Philip was hanged up against a pillar at Hierapolis in Phrygia.

Bartholomew was flayed alive.

Andrew was bound to a cross, whence he preached to his persecutors until he died.

Thomas was run through the body with a lance at Coromandel, in the East Indies.

Jude was shot to death with arrows.

Matthias was first stoned, and then beheaded.

Barnabas, of the Gentiles, was stoned to death by the Jews at Salonica.

Paul, after various tortures and persecutions, was at length beheaded at Rome by the Emperor Nero.

At any moment these holy men might have enjoyed worldly peace and comfort, if they would have renounced their faith in Jesus. But they could not forsake their consciences. They had all seen the risen Saviour, and from Him had received their commission. They believed, and therefore they spoke. They were clearly men of transparent integrity, and would rather die than conceal a truth which they knew to be from God. They gained no worldly renown or distinction by their devotion to the once CRUCIFIED ONE; but, on the contrary, shame, persecution, and death. The truth of the gospel facts is thus certified as *no other facts of ancient history are*. We have stronger evidence that Jesus died, rose again, and ascended into heaven, than we have that Julius Cæsar was assassinated in the Roman Senate House, at the feet of Pompey's statue! Let the unbeliever ponder these facts, and tremble to reject the *Gospel* which they proclaim; for it is unquestionably the very truth of God. If *this* is not to be believed, then universal history is a blank, and *nothing* is left for us to believe.

JOHN STOCK.

Devonport.

"MEDDLE NOT WITH THEM THAT ARE GIVEN TO CHANGE."

VERY wise and weighty are the words of the wise man to his son, "*Meddle not with them that are given to change.*" (Prov. xxiv. 21.) There are some who are constantly changing. They veer round to all points of the compass. The charm of novelty is a siren music heard everywhere; it has traps, and baits, and snares in all places, and in every path of life. Men will grow tired of the sun, and run after glow-worms. They weary of "gems of purest ray serene," and fret for pieces of highly coloured glass. Such never "cleave to that which is good," but are constantly flitting to and fro, here, there, and everywhere. They will turn

from the teachings of the holiest, the wisest, and the best of ministers, attracted by crosses and chasubles on the backs and necks of strangers. They forsake the house of the true God, where their fathers worshipped in simplicity and godly sincerity, for the music and incense of a worldly sanctuary. Like the "*Athenians and strangers*" who "spent their time in nothing else, but either to tell, or to hear some new thing," these are ever found running after popular preachers and new doctrines. They are unstable as water, therefore they shall not excel. "*Meddle not with them that are given to change.*"

T. W. MEDHURST.

THE POSITION OF SUNDAY SCHOOL TEACHERS.

DEAR EDITORS,

In your report of the Keppel Street Sabbath School, in the March number of GOSPEL HERALD, Mr. J. T. Briscoe is said to have made the following remarks:—

"An address was then given by Mr. J. T. Briscoe, who, at the request of the superintendent, dwelt upon the relation between the Sabbath School and the Church. This he held to be essential, scriptural, and

DIVINE, the work of the PASTOR and that of the SUNDAY SCHOOL TEACHER, being IDENTICAL, the main difference being that the latter dealt with young children, the former with those of larger growth." Now against this flagrant and popular error, I solemnly and earnestly protest, and request of its advocates a plain "Thus saith the Lord," according to their judgment, and failing to supply divine authority for their assertions, let them cease to speak at this rate. That "the work of a pastor" in the Church of Christ is "essential, scriptural, and divine," can be abundantly proved from the Word, but that "the work of a Sunday School teacher is identical with that of a pastor" is a mere chimera, and is too often repeated for no other purpose than flattering the teachers engaged in the good work of Sabbath Schools. The work of a PASTOR is a special work, requiring special gifts of the Holy Spirit, and a special call both in providence, and in the ministration of the Spirit, to prove that such an one is called of God to take the oversight of God's "heritage," and to "preach the glad tidings" of salvation by Jesus Christ. By all means try and engage christians to be useful in the kingdom of their Lord

and Master, but let them see to it that they occupy a lawful position, least, like Ahimaaz, they be told by the King, saying, "Turn aside, and stand here."

In justification of the "idea," one is frequently referred to the usefulness of Sunday School teachers, in helping to replenish the number of Church members, but the remark is too childish to deserve a serious reply. "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

R. B.

P.S.—On the wrapper of the March Herald, an announcement is made of a certain "selection of anthems and pieces" to be sung at the Soho Chapel Sunday School, "under the conductorship," &c. Alas, this "floating straw," but too plainly reveals the worldly current which is bearing us away "from the simplicity that is in Christ," 2 Cor. xi. 3. This is one of the many forms of "Ritualism" in dissent. Read Rom. xii., and see how far these things agree. What will be the moral effect of these "sacred performances" on the minds of the children? To please and gratify the flesh? or to impress them with devout feelings for God's service?

THE GOSPEL IN THE BOOK OF JOSHUA.

It is an unfailing principle that Scripture Exhortations are founded on grace. God is the God of all grace, therefore, what He exhorts His people to do, He gives them power to perform.

Perhaps in no portion of God's word is greater grace to be found than in His exhortations; for the object of them is to bring His people nearer to Himself, and to lead them more deeply into their privileges.

In the moving exhortation, at the opening of this book the basis is, that the land belonged to Israel according to promise; and thus, because God had given them the land, He bids them "Arise, and possess it." When this exhortation was given, Israel was brought, by sovereign grace and forbearing kindness, to the very borders of the land of promise. Its glories spread themselves before their eyes—the corn fields, olives, vineyards, and the mountains out of which they should "dig brass." Already, by anticipation, "the brooks of water and depths that spring out of valleys and hills," were theirs, and one thing only was requisite to the enjoyment of their portion; they must "Arise," and possess. It was harvest time—the time of the year's richest good—and Jordan (that is, the river of Death or of Judgment) threatened to bar their way, for "Jordan overfloweth all his banks all the time of harvest." Yet faith would lay hold on the word of the living God, and, regardless of the difficulty, obey that word immediately.

Now, beholding the corn fields was not eating the fruit, and gazing on the mountains was not digging out their wealth; and the one condition which the Lord imposed upon the people was, that they, as a matter of fact, should enter and have foot-hold on the land which He had given them.

How true is it, regarding spiritual possession, that no, what may be termed, geographical acquaintance with the truth of God, no ability to map out doctrines or dispensations, is of itself possession. Real possession becomes the portion of those who have, by individual contest, step by step, won ground; and to them is the promise, "Every place that the sole of your feet shall tread upon, that have I given you."

In order to stimulate His people to gain their possession, the Lord graciously promised His unfailing presence, strength, and nearness to them in the conflict. The Lord had not forgotten their fears at Eschol. He knew that the sons of Anak trod the land still, and that cities great and high, walled to heaven, filled the country; and, in His grace, He would so encourage His people, that they should learn to measure the sons of Anak by Jehovah's strength instead of by their own, and the walled cities by His power, and not by the fitness of their weapons of war.

The strength that Jehovah desired in His people was strength of hand for taking and firmly retaining; and strength of knees so that the wrestler should not be cast down. And we Christians are exhorted to "be strong in the Lord and in the power of His might," "for we wrestle not against flesh and blood, but against principalities, and powers, and against the rulers of the darkness of this world, against spiritual wickedness in high places," which are to us like the hosts of Canaan were to Israel. Neither must we rest contented in the fact of overcoming a foe; "for having done all," or as the margin reads, "having overcome all," we are called upon "to stand." (Eph. vi.) The walled city may be taken, but, like sentinels at their post, we must "stand," if we hope to retain it.

God, by giving exhortation and encouragement, warns us of danger and difficulty. But, beloved reader, if we shrink from the difficulty, let us remember that we shrink from the land of promise. What! shall a Christian sit down on the wilderness side of Jordan, because of Canaan's giants?

Again, the Lord calls upon His people for strength and for courage. And this time it is that they may obey *all* His word. Not the slightest deviation is permitted. It is a straight road, and one step aside would lead astray altogether; "turn not from it to the right hand or to the left." His word was not to depart out of their mouth, "It is written" was to decide everything; and it was to be their meditation, both by day and by night—their continual study. Prosperity and success would be theirs as they obeyed God's word.

And, fellow Christians, here is a good occasion to be plain with ourselves. Why is one without full peace with God? Why has another leanness of soul? Why has another trouble instead of joy. The Word of God is not implicitly followed, the plain path of Scripture has been overstepped.

A third time, we have the Lord saying, "Be strong, and of a good courage." The first time, because all is of grace; the second, because the Word is His; and now, because His own authority is our commission. Once let the Christian lay hold of the fact of the divine authority of the Word of God, and forthwith all that is human must bow. (Joshua i. 6, 7, 9.)

With the promise "The Lord thy God is with thee whithersoever thou goest," the exhortation closes; for it would not be possible to obey His command unless blessed with His presence.

From an excellent and useful little work under the same title as the above, published by Elliot Stock, 62, Paternoster-row, London.

Spiritual Correspondence.

LETTER LIX.—FROM MR. JOHN STEVENS.

October 23rd, 1837.

MY ESTREMED FRIEND,

We received your kind present with gratitude, and especially the kind regards which accompanied it from yourself and Mr. S. It affords me pleasure to witness his continued attention to the Word of God at Salem. May the lasting blessing of the eternal God rest upon you both always.

You sent me a fine tongue, but a still one. It never was the organ of speech,

but once was a great convenience to its first owner, in feeding. Now it is likely to become food. Thus, that which never did speak may minister to the support of another tongue that often does speak. It is plain that, though some people have a want of tongue, you had some to give away to a friend, and that you can speak still as well with one tongue as you could when you had two; and my gift of speaking is not likely to be hindered since I have received another tongue. It is one

thing to give a man a tongue, and another to give him speech: you have done the former; but to do the latter is in the power of no created being. Jesus made the tongue of the dumb to sing: Isa. xxxv. 6; Matt. ix. 32, 33; and xii. 22; Luke i. 6.

It is true Jesus Christ had creature nature; but then he also had a divine nature, and the former was the hallowed instrument of the latter, so that while the speech was human the Speaker was divine.

I feel the need of a tongue like the pen of a ready writer: Psalm xlv. 1; and in this way I can lend the use of my tongue to profit others, and yet retain it for myself. I say with David (Psalm cxix. 172), "My tongue shall speak thy word, for all thy commandments are righteousness." This is one of the highest services to which the tongue can be appropriated. "My tongue shall speak of thy righteousness

and of thy praise all the day long" was the holy resolution of the royal psalmist: xxxviii. 25. "I will take heed," said he, "to my ways, that I sin not with my tongue." (Psalm xxxix. 1.) "I cried to him with my mouth, and he was extolled with my tongue." Psalm lxvi. 17.) In Psalm cxxxix. 4 he says, "For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether."

This is a serious thought: may we ever regard it, and humbly watch that no evil may be communicated by our tongues, remembering that God sees us and is ever saying, "Keep thy tongue from evil." (Psalm xxxiv. 13; 1 Peter iii. 10.)

But, alas! what must be our lot—what but condemnation must await us had not Jesus borne away all the sins of our lips, our hearts, and our actions? May his sufferings for our offences raise a just hatred against them is the desire of yours in the gospel cause,

JOHN STEVENS.

LETTER LX.—TO THE HONOURABLE LADY FRANCES SHIRLEY.

Weston, April 22nd, 1758.

MADAM,

Yesterday, I doubt not, you were thinking of him "who loved us, and washed us from our sins, in his own blood." Did you not follow him to Gethsemane, and view him in that memorable garden? He is exposed to the chilling damps of the night; he is prostrate upon the cold ground; yet, he sweats—sweats profusely,—sweats great drops—great drops of blood, falling down upon the earth. Did you not ask your Lord, with wonder and sorrow, "wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine fat?" (Isa. lxiii. 3.), and was not this the gracious answer? "I am prostrate upon the ground, that thou, sinner, mayest be exalted to the heaven of heavens. My garments are red, and my body weeps blood, that thou mayest walk in white robes, and rejoice in the favour of God for ever." Did you not behold him tied to the post, without friend to pity him, or eye to compassionate him? while the merciless executioners ply the scourge, redouble their strokes, smite him again and again, and cut gashes in his flesh, like the furrows which the plough tears in the field (Psalm cxxix. 3), as though the scourge had not fetched blood enough from his back and sides, they crown him with thorns. What a mockery was this!

what a torment! and how did his blessed head ache!—They crush the thorns into his temples, they beat them down with the cane, they drive them deep into his flesh, and nail them in his very scull. O, what a shower of blood must rain upon his face and his neck!

All this does not satisfy the barbarity of the Jews, nor sufficiently express the goodness of our Lord. He will give us still greater proofs of his love, and yet nail him to the cross. They pierce his hands and his feet; they hammer the dreadful iron through his racked sinews, and convulsed nerves. On these dreadful nails his body hangs, not for a few minutes only, which would occasion pain unconceivable, but for several tedious, dismal hours. During all which time the weight of his body writhing with torture must widen the wounds, must increase the anguish, and keep the crimson streams incessantly flowing. Are there not wounds and bruises more than enough already? His skin is rent with whips, his head is mangled with thorns, his hands and feet are cleft with nails. "There is no whole part in his body." After all these sufferings, must he receive another wound? Must his heart—his very heart—be stabbed? Yes, madam, for your sins and mine, his heart is stabbed. His heart is cut assunder, a spear is plunged into his

very heart, and forthwith issues the little remainder of blood that was left in this immaculate and divine victim. What love was here? what a propitiation is this. Great reason had the apostles to say, "He loved us, and washed us from our sins in his own blood." May the contemplation and belief of this precious truth, be the

delight of your soul in life—the comfort of your heart in death, and the cause of your confidence and triumph at the great and terrible day of the Lord! To the pleasure I take in forming such a wish, let me add the honour of professing myself your ladyship's most obliged and most obedient servant,

JAMES HARVEY.

Biographical Sketches.

MRS. RACHEL GREEN, OF NORWICH.

THIS truly estimable sister who fell asleep in Jesus, December 9th, 1868, was, for many years, a resident in Norwich, and, though a member of the Baptist Church, Worstead, was a constant attendant and communicant with the Gildencroft Baptist Church, in this city. It was her happiness to be the child of eminently godly parents. Her father (Mr. Blakely) once a military officer became a true soldier of Jesus Christ, and pastor of the church at Worstead, where, greatly beloved and extensively useful, he died, in the full assurance of that faith which he had lived and preached.

In early life our friend was brought as an humble suppliant to the feet of Jesus, and at fourteen years of age, in the beauty of holiness and in the dew of her youth, she was buried with Christ in baptism, in 1801; so that nearly the whole of the present century has seen her a loving, faithful, devoted follower of the Lamb. The whole of the latter years of her life and widowhood seem to have been solemnly and joyfully consecrated to God. Hours were strictly given to reading the Bible and prayer every day; the rest of her time to making garments for the poor, visiting the sick, and relieving the distressed intelligently, and to the extent of her means, bountifully. Her attendance on the means of grace or public worship was most punctual and exemplary. Up to a few weeks of her decease she was a worshipper with us, walking about three quarters of a mile each way to and from the Gildencroft. Weakness and atrophy

then set in. She said, "I am going home, my journey is nearly over, I know that all is well." Gently, indeed, was her tabernacle taken down, only a few days confined to her bed. A little before her death she said, "If I had to choose my death it would be just as it is: my strength is gone; but blessed be his name (Jesus), I have yet a tongue to praise him." Soon after, without a struggle or a groan, she fell asleep in the arms of him she had so long loved and served.

"Gently her fainting head she lay upon her Saviour's breast,
Her Saviour kissed her soul away, and laid her flesh to rest."

On December 20th, her decease was improved in a sermon by Mr. C. H. Hasken, from a text she had herself selected, Sam. iii. 24, "The Lord is my portion, saith my soul; therefore will I hope in him."

I. The believer's portion—"The Lord."

II. The believer's testimony—"Saith my soul."

III. The believer's resolve—"Therefore will I hope in him."

We have indeed sustained a great loss, for though nominally a member at Worstead, she was to us a sister beloved, and a mother in our Israel. Her bright example we earnestly trust will not soon die out of our memory or our affection. Be ye followers of such.

C. H. HOSKEN,
Gildencroft Baptist Chapel, Norwich.

OBITUARY OF MR. JOSHUA SELF,

(Who Departed this Life on Wednesday, November 25th, 1868, aged 85 years.)

This eminent servant of God was born at Peasenhall, in the county of Suffolk, on May the 20th, 1783. Like Timothy, he

knew the scriptures from his youth, always bore an unimpeachable character, and feared God above many. His father was

a staunch churchman, and used to say that all the horses in the parish should never drag him into a dissenting meeting-house. But there was no occasion for this to be tried; for, blessed be God, he was drawn into one by love divine, where his prejudice became slain, where he lived and died an honourable member, and where he was an ornament to the christian religion. The mother of our departed friend was a steadfast believer in Christ, a firm dissenter for conscience sake, and regularly attended under the ministry of that faithful servant of God, Mr. John Waring, of the Independent chapel, Wrentham, and of whose earnest labours I have many times heard my beloved brother speak. It was under the ministry of this servant of God that he was nursed, and through which he became rooted and grounded in the doctrines of grace. When he left Suffolk, and came to reside in Norfolk, he attended for a long time under the ministry of Mr. John Fisher, who preached in Wortwell and Harleston, and whom he very highly esteemed for the truth's sake. Last of all, he was directed to Pulham Mary, where it pleased the Lord to bless my labours to his edification. After a time he expressed a desire to be baptized, and to join the church, saying he had for many years seen baptism as a gospel ordinance, and a duty binding upon all believers in Christ, but had never attended to it, because he never could till now find a settled rest and peaceful home. On June 19th, 1842, I had the pleasure of baptizing our friend, who, after a short time, became a deacon of the church, and remained so till old age and infirmities made him wish to resign his office. For more than twenty years he maintained this position, and was to me a sincere, faithful, and an affectionate friend, bearing up my hands at all times, and constantly studying my comfort, and the prosperity of the cause of God among us. He was greatly beloved and highly esteemed by us all, and the loss of his usefulness has been felt by both pastor, church, and congregation. After our aged brother lost his wife he removed to London, to end his days with his son, who lives at No. 46, St. Mary's Axe. So long as he was able to get about he attended Zion chapel, Little Alie Street. He remained in a pretty good state of health till within about two months before he died,

when he complained of losing strength in his legs, and then of asphyxia, or paroxysms of choking, which caused much agony. Being told by his professional attendant that these were premonitory symptoms of decay, he expressed a dread of death, upon which his son was surprised, having heard his father say so many times that he had no fear of death, that we should have dying grace in a dying hour, and that as our days so should our strength be. His son said, "Father, I suppose you mean simply the article and hour of death?" His reply was, "Yes, I do not fear anything beyond this." He spoke of several persons whose death-struggles were hard, and the words of Watts seemed much to touch his case:—
 "The pains, and groans, and dying strife,
 Fright an approaching soul away."
 My friend says,—"About twenty-four hours before my father died, while he was looking at his hands and legs, which were turned black through mortification being set in, he said, "I would not change places with the Queen." His last prayer was this—"Lord God almighty, be pleased to take me to the mansions which thou hast prepared for me in thy kingdom: come, come, Lord Jesus, come quickly." He now stretched out his arms and seemed impatient to be gone: he fell into a kind of stupor, scarcely moving or speaking after, and died quietly without one struggle. My father was firm in the doctrine of election, as propounded by John Calvin, and utterly renounced sentiments inimical to a full and free salvation. He was often speaking of Pulham, and praying that the cause might flourish, and expressed a strong desire to be buried in the chapel yard. Once, when I was over at Pulham, he pointed to a certain spot and told me that he should like to be buried there. Owing to the circumstances attending his death, I am sorry this wish of my father's could not be complied with. I have buried him in Abney-park cemetery, formerly the estate of Sir Thomas Abney, in whose family Dr. Watts lived thirty-six years. I am glad I was enabled to make a few of my father's last words known to you: he is now in glory; and I know that when a few more years shall have passed away, then I shall go the way where I shall not return."

Pulham St. Mary.

B. TAYLOR.

"MY FATHER, I COME, I COME."

CHAPTER III.

"Blest soul ! Safe landed on the heavenly shore,
Now all the storms of bitter life are o'er,
His sins and doubts are buried with his clay,
And now he lives and sings to endless day.
His eyes with rapturous joy for ever gaze
On Christ, his Lord, sole object of his praise."

B. J. L. had been home as the invalid, and had walked in and out, the feeble and hopeful and suffering believer in the Lord. And, although he so desired to live, and was so expectant that he should, it was not, as after experiences soon proved, because he was not safe in the Lord, and had not a good hope, through grace, of a glorious crown laid up for him in that land where the inhabitant shall no more say, "I am sick." Some eight weeks had thus passed away since he had last ruptured that vessel in his lungs, and, on the evening of the 29th May, 1850, he retired to his rest for the night as usual, but at two o'clock next morning, that solemnly alarming affliction again recurred, and as soon as the streaming blood would permit his utterance, his weeping parents and brothers learned that all hope for life was gone, but that God, who is unutterably rich in mercy and infinitely great in love, so made the cloud His grace-blessing chariot, that the season which our young brother had most of all dreaded was truly the most of all blessed. "Now," said he, "I shall never recover, but I am safe for eternity. I know that my Redeemer liveth. I never felt so happy in my life as I do now. I long to be gone. I am resting on Jesus, His hand is under my head. I shall have a brighter view of his face soon. I have not served him as I ought, but his loving kindness Safe, for ever, on Jesus' bosom. I have often regretted that I could not sing, but I shall sing soon — I shall praise him. What would this bed of affliction have been without Jesus ? I cannot bear to reflect upon it. " 'Tis all of grace from first to last." Do not weep for me, weep for those who are dying in their sins."

This blessed frame was as a foretaste of the home above, but at the end of three days, a soul-distressing conflict, in which he was tempted to believe that he would not be saved at last, seized him. It seemed as though Satan was permitted to harass him, to try, and to tempt him sorely. The pastor of the family kindly came to him and read to him many sweet passages from God's Holy Volume. "His mind,"

writes his loving mother, "was then in an agony, and his bodily sufferings also were very great." When such seasons of doubt and darkness come on dying beds, oh, how sorrowful are they while they last, but when the blessed Comforter returns and the glorious Sun of righteousness again shines with healing in His wings, how increasingly glorious does He appear, and how clearly shines in the sufferer the genuineness of his spiritual life and of his faith ! And how present is the Lord !

By and bye, the gratified spirit was released from the tempter, and he exclaimed "He is gone," and then he added, "but I have not that blessed foretaste which I had yesterday. I want that foretaste. God be thanked that he has freed me from all the fiery darts of the wicked one." He asked for his bible to be given him, when he read John xiv. to himself with evident enjoyment. He also requested the hymn to be repeated :—

"Rock of Ages, cleft for me."

At another time he said, "The Lord is a stronghold in the day of trouble. How glorious it will be to behold Jesus as He is ! I shall be satisfied when I awake in His likeness. I am longing for my dismission, will it be long ?" For a week he continued thus, comforted in soul, but a painful sufferer in body. Then, in the after part of the day he appeared better than he had been for many hours previous, and he desired that no one but the nurse would remain with him for the night, being always anxious that his parents might not be disturbed. About eleven o'clock, all having left him for the night, and not having had any sleep for four days and nights, in the quietude of midnight he wished to be turned on his side, saying he would try to go to sleep, and he sank into a gentle slumber for nearly one hour and a half. On his awaking, the nurse wished him to take some drink, and she observed that it was with difficulty he swallowed it. That, with the other symptoms, led her to conclude his end was approaching, and she called his father and mother, who were with him immediately. They found him nearly departing, the last of the appointed beatings of the pulse had nearly come, the loving heart had nearly numbered its allotted beatings, but on their entrance to his bedside, that affectionate dying son, filled with the love of God and irradiated with the brightness and the joys of heaven,

held out his hand to her that bare him, nurtured, and nursed him, saying, "Mother," and then began to sing, in a voice so loud and so sweet that it can never be forgotten, "Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and His Father for ever. To Him be glory and dominion for ever and ever, Amen." And, marvellous to say, this he repeated twice; then, after a short pause, he exclaimed, "FATHER, I COME, I COME." So he entered into the joy of his Lord, at one o'clock, early morning, the day before he had completed his twenty-first year.

Young men and maidens, old men and women, here is a departure! Can we call it a death? As to the body, it sleeps in Jesus, The soul! it has taken its rapturous flight to be "Ever with the Lord."

I note his godly confession denoting his real penitent meekness in the midst of his ecstatic foretaste of his eternal holy home—"I have not served Him as I ought, but his loving kindness . . ." Here it seems he could not finish his sentence. "I have not served Him as I ought." Reader, have you? Now let us compare this with the testimony of that pastor who had watched over him during the whole of his first Christian healthy life. In a letter to Mrs. Law, his mother, he wrote thus of him:—

"His deportment was at all times consistent with the gospel of Christ, and though, from a degree of natural reserve on his part, he was intimately known but to few, there were some to whom he frankly unbosomed himself, and who highly valued him, *whilst all who observed him, took knowledge of him that he had been with Jesus.* His death was in harmony with his life. He honoured the Lord, and the Lord was pleased to give him peace and triumph in the final hour. It is an honour to be the mother of such a son, and I feel thankful that I was the means of begetting him, through the Gospel, to a life spiritual and divine. We shall meet him again. The land of the blessed is before us. This is the hope of our calling, a hope

which sheds its glory over the darkest and most sorrowful scenes of our earthly pilgrimage, and the full realization of which rests on the purpose and promise of a faithful God."

Blessed dying! Glorious death bed! Happy dying night, radiant with glory streaks! Saved young brother. Unutterably distinguished young man. You had scarcely breathed heavenly life ere you took your seat amongst the young and warned them of sin and ruin. You found salvation for your own soul, and straightway pointed the "generation following" to the everlasting gospel of your Lord, but you were taught to ascribe it all to where it belonged.

I seem to hear his humble, holy, truthful cry—"What would this bed of affliction be without Jesus? I cannot bear to reflect upon it. Tis all of grace from first to last." And in his last dying gasp, in his holy rapture-song, he sings of the all gracious theme of eternal heaven-love, blood, and grace. The first the root of relation; the second, the cause of sinlessness; the third, the conferring power of the dignity of glory—"and hath made us kings and priests unto God, and His Father," then cometh eternal fruit—"To Him be glory and dominion, for ever and ever, Amen." This thrilled his soul on earth, in sufferings, in dying exhaustion; what did he, what does he find it now, and will to all eternity?

His redeemed body found a resting place in the graveyard of the Baptist chapel of Newton Abbot. His father and nine brothers followed him to the tomb, and the pastor addressed the spectators, and especially the young, on the solemnities of the occasion, in an impressive, instructive, and all-interesting manner. "It was," writes an eye-witness, "a sacred, mournfully-pleasurable occasion seldom witnessed."

"Then why should our tears run down,
And our hearts be sorely riven,
For another gem in the Saviour's crown,
And another soul in Heaven?"

*Infirmary Road,
Norwich.*

W. HAWKINS.

Missions at Home and Abroad.

STRICT BAPTIST MISSION.—CEYLON.

At Colombo, the capital of this island, Mr. Andriesz continues to labour with

diligence and zeal, chiefly among the Romanist population of Portuguese or

mixed descent, but not overlooking the native Singalese inhabitants. Writing Sept. 17th, he says:—

“I am a great deal in the way of these Romanists. When I go to their houses and speak to them, they listen to me quietly; it is on that account that my reports are sometimes uninteresting. Yet I rejoice that the people are now arising from their sleep; for I have some enquirers even amongst the Roman Catholics. As for grace to make a true profession, that is the Lord's.”

On the 28th, he makes the following encouraging extract in his journal:—

“I went to several families, spoke to them, and read the Scripture. It is at this station that I have reported of the young man who was convinced that he was a sinner, and of whose conversion *I cannot doubt*. He appeared almost ready to put on the Lord Jesus by making an open profession before the world; but what a cross is this ordinance, even to believers; if people cannot deny it, they will put it back for some convenient season.”

Mr. Andriesz has regular week-day preaching stations in and around Colombo. They are as follows:—

Mondays—Borella, Maradhn, and Demetgodde (village stations).

Tuesdays—Slave Island.

Wednesdays—Pettah and Small Pass.

Thursdays—Grand Pass and New Bazaar.

Fridays—New visits in other districts.

At stations the attendance varies from fifteen to sixty at each service. At these, and in his private visits to individuals and families, there is the same account to be given as we find recorded in the Acts of the Apostles;—some “contradict,” some “blaspheme,” and some “doubt;” but others enquire, and “search diligently whether these things are so.” Detailed accounts are given in Mr. A.'s journals of conversations and disputations both with Romanists and Buddhists. The following extract relates to his work at the Grand Pass station:—

August 27th, 1868.—I visited several families, and read the gospel to some sick and infirm people. I think I have reported in my former reports about this station that here are people who for several years never attended the worship of God; and now I see them, not only attending, but continually attending, not only on Sundays, but week-days also. Here I met also an old woman, of whom I am glad to

say she can say, ‘For me to live is Christ, and to die is gain.’ I have also visited a Roman Catholic family (a tailor), and they cheerfully received, not only me, but the gospel also. These people are not bigots, but are trying to find the truth. When I declare the gospel, they are astonished at its plain teachings, compared with the very many rites and formalities of the Church of Rome, and desire me to come and see them often. The husband promised to call on me, for he said he wanted to be taught more about his soul's concerns.”

The following is an extract from a letter from Mr. James Silva, pastor of the native Baptist church at Grand Pass, respecting Mr. Andriesz and his labours:—

“Your missionary, brother Andriesz, is well engaged within the town of Colombo, in conveying the glad tidings of salvation to a class of our fellow-creatures hitherto much neglected, and I am glad to see that he is very useful in the sphere in which he is labouring. I have seen some of his hearers, and they manifest an earnestness for the means of grace, if not already looking to Jesus; and I hope ere long he will have the joy of gathering the first-fruits.”

Mr. Van Geyzel, a deacon of the English Strict Baptist Church at Colombo, states in his last letter (Oct. 17th), that he has visited all Mr. Andriesz's preaching stations, and addressed the people, and that the work carried on shows an encouraging prospect before us. In the same letter he informs us that a day and Sunday-school in connection with our Mission at Colombo has been at length opened, and placed under the care of Mr. Fernando, of the same church,—a man of character and ability for the work, under whom, he believes, the school will prosper, and under whose teaching the children will be taught, besides secular knowledge, the principles of Christianity and the way of salvation. The course of instruction includes:—Scripture reading, instruction, and committing texts to memory, together with the use of Dr. Watts' Scriptural Catechism, grammar, parsing, dictation, arithmetic, geography, spelling, and reading.

The Committee of the “Strict Baptist Mission” conclude their recent *Periodical Paper* with the following statement:—

“Our friends will observe that we have now two day and Sunday-schools in operation in connection with our Mission,—a fact which will, we hope, interest our Sunday-schools in England, who con-

tribute to their support. A box of useful articles, such as school materials, &c., &c., is to be made up by the Sunday-school at Keppel-street, and sent to the school at Perambore. Any help from other schools in filling it with useful contents will be gladly welcomed by the secretaries.

"In recent letters, Mr. Van Geyzel has brought under our notice Mr. Solomon David De Waas, a Singalese at Colombo, and a member of the Native Strict Baptist Church at Grand Pass, under the pastoral care of Mr. James Silva, as a suitable person to be employed as our agent among the Buddhist population around Colombo, or in the interior of the island. He has received a good education, and is now studying for the ministry. Mr. Silva speaks very highly of his character and fitness for missionary work, and proposes that he should occupy a populous district at some distance from Colombo, where no other missionary is stationed. The Committee has taken this application into serious consideration, although the present income of the Society will not admit of this additional expense which the support of Mr. De Waas would involve, without trenching upon the balance in hand to a considerable extent; yet, inasmuch as the case appears one to warrant the exercise of faith in the zeal and liberality of their friends who have hitherto so kindly exerted themselves on behalf of our Mission, they have ventured to

engage Mr. De Waas for a probationary period, hoping that it may be found to be a step in which the providence of God has led the way, and by means of which he designs to reach the minds and hearts of some of the ignorant and debased idolators of Ceylon."

We have thus four native missionaries employed, and two day and Sunday-schools in operation. They are as follows:—

STATIONS.

Mr. Thomas, at St. Thomas' Mount, near Madras.

Mr. Coopooasawmy Row, at Perambore.

Mr. Andriesz, at Colombo, in Ceylon, and its suburbs.

Mr. De Waas, in the interior of the island.

SCHOOLS.

Perambore—under the care of Coopooasawmy.

Colombo—under Mr. Fernando.

Brethren, pray for the Mission that, by means of these several instrumentalities, the word of the Lord may have free course and be glorified in India and Ceylon.

Copies of the paper may be had of the Secretaries, Mr. G. Pearson, Dartmouth Villa, York-road, Upper Holloway, N.; and Mr. Josiah Briscoe, 17, Arlington-square, N., by whom subscriptions and donations of any amount will be thankfully received.

Poetry.

"ENOCH WALKED WITH GOD."

GENESIS V.

To walk with God! O fellowship divine!
Man's highest state on earth—Lord be it mine!

With Thee O may I close communion hold,
To Thee the deep recesses of my heart unfold:
Yes, tell Thee all, each weary care and grief
Into Thy bosom pour, till there I find relief.

O! let me walk with Thee, Thou Mighty One!

Lean on Thy arm and trust Thy love alone;
With Thee hold converse sweet where'er I go;

Thy smile of love my highest bliss below:
With Thee transact life's business—doing all
With single aim for Thee—as Thou dost call.

My every comfort, at Thy hand receive,
My every talent to Thy glory give:

Thy counsel seek in every trying hour,
In all my weakness, trust Thy mighty power:
O! may this high companionship be mine,
And all my life by its reflection shine.

My great — my wise — my never-failing Friend,
Whose love no change can know, no turn,
no end!
My Saviour God! who gavest Thy life for me,
Let nothing come between my heart and Thee!

From Thee no thought, no secret would I keep
But on Thy breast my tears of anguish weep.
My every wound, to Thee I take to heal,
For Thou art touch'd with every pain I feel,
O, Friend of friends! the faithful true and tried;

In Thee and Thee alone, I now confide.
Earth's "broken cistern"—ah! they all have proved,

Unsatisfying—vain—however loved ;
The false will fail,—the tenderest they must
go !
O ! thus it is with all we love below.

From things of earth, then let my heart be
free,
And find its happiness, my Lord in Thee ;
Thy Holy Spirit for my Guide and Guest,
Whate'er my lot I must be safe and blest ;
Wash'd in Thy blood, from all my guilt
made clean,
In perfect righteousness alone am seen :
Thy home my home—Thy God and Father
mine !
Dead to the world—my life is hid with
Thine ;
Its highest honours fade before my view—
Its pleasures, I can trample on them too.
With Thee, by faith, I walk in crowds—
alone,
Making to Thee my wants and wishes
known :
Drawing from Thee my daily strength in
prayer,
Finding Thy arm sustains me everywhere,
While through the clouds of sin and woe
the light
Of coming glory shines more sweetly bright ;
And this my daily boast—my aim—my end—
That my Redeemer is my God—my Friend !

ART THOU IN HEALTH ?

Come, feeble saint, why lean from day to
day ;
Has thy feebleness no cause ?
Come, let me act the Surgeon's part, I pray,
And try thee by my Master's laws.
Thy pulse is beating high, to'rds wealth
or fame ;
A worldly fever wastes thy might ;
A feebleness of beating, for the Saviour's
name,
Is proof thy heart with God's not right ;
That tongue, film'd o'er with levity and earth,
Not moist with earnest cries to God,
Nor wet with godly moans, nor godly mirth,
Nor pleading hard a Saviour's blood ;
That eye, inflamed with lust, ordim with care,
Not looking to yon bleeding Cross,
Not wash'd with godly grief, nor rais'd in
prayer,
Nor counting all for Christ but loss ;
That chest, so little heaving by the Spirit's
grace,
So little breathing at the throne,
So seldom panting after Jesu's face,
And longing after him alone ;
That sadly crooked walk ; that stooping
gait ;
That feebleness ; the frequent fall ;
That strengthlessness to rise, to fly, to wait,
And grasp the Saviour as your All ;
That want of appetite for things divine ;

That lack of hunger for the Living Bread ;
The little thirsting for the heavenly wine ;
Those few heart-sighs to Christ, thy Head ;
All prove thy inward health is truly bad,—
Thy soul with sickness droops and faints.
But, listen ! though thy case indeed be sad,
There's One can ease thy heart's com-
plaints ;
Balm in abundance in His love is found ;
He's tenderness and skill combined ;
Fly to His throne—He'll make His grace
abound,
And heal the sickness of thy mind.
I'll tell thee why thy soul continues sick,—
Some idol's harbour'd in thy heart ;
Thy hands will always droop, thy knees be
weak,
Till thou and thy dumb god shall part.
Lord ! wilt thou take the work in thine own
hands,
Chase out the dagons from my breast ;
They must obey thy high and great com-
mands,
Who hush'd the stormy sea to rest.
Lord ! make my heart at length sincerely
say,
What with dumb gods have I to do ?
I'd smite upon my thigh, repent, and pray,
Bemoan my sins, forsake them too.
I'd come with all my heart, to thy dear
Cross ;
Thy blood can cure the guilt of sin ;
O ! wash away my stains, and purge my
dross,
And make me from my idols clean ;
In all my life show forth thy praise,
Yet sink to nothing at thy feet ;
A fruitful branch, yet trusting in thy grace,
Hide in the dust, for me so meet.
Through grace I'd serve my generation here,
Then lay me down and calmly die ;
Passing the river, free from doubt or fear,
I'd soar seraphic to the sky.
There, while for ever circling years roll on,
The victor's palm to thee I'll wave,
Shout to the praise of Sovereign grace
alone,
And sing His love who died to save.

From "Clifton Tracts," by Septimus Sears.
Editor of the "Little Gleaner," Shefford,
Beds.

LYRICS FOR THE HEART.

BY W. POOLE BALFEER.

H U N G R Y, L O R D.

Hungry, Lord, I cry for bread,
Let, O let my soul be fed,
Pardon, Lord, I seek of thee,
Let thy favour come to me.

Hungry, Lord, I cry for grace,
Let me see thy gracious face ;
Sin and guilt my soul oppress,
Clothe me in thy righteousness.

Hungry, Lord, thy love I crave,
Thou alone my soul can't save;
Bruised and broken thou can't heal,
Let my heart thy mercy feel.

Hungry, Lord, Oh, grant me peace,
Bid this trying conflict cease;
Kill each fear and set me free,
Let me serve and worship thee.

Hungry, Lord, thy flowing blood,
Is the food of thy lov'd;
Thy broken body—precious life,
Heals all sorrow, kills all strife.

Hungry, Lord, and poor, and weak,
Great the favour I now seek;
'Tis thyself my faith would crave,
For with thee I all things have.

The Portfolio.

EXTRACT OF A LETTER

FROM THE LATE MR. BERRIDGE TO MR. WILLIAM NEWMAN, AT MR. RYLAND'S ACADEMY, ENFIELD, MIDDLESEX.

*Everton, near Potton,
April 23rd., 1792.*

“SIR,—I have lost my reputation for thirty years, ever since I went to preach out of doors, and have neither hope nor wish to retrieve it.

My coat has been well spattered and opinions of me are various: Some call me Independent, some a Baptist, some a stinking Calvinist, and some a sly Arminian. Indeed, sir, I am nothing, and Jesus, precious Jesus, is my all. Paul says, ‘My road lays through good report and ill report.’ I take them as they come. Present my hearty respects to Mr. Ryland, senior. I love him dearly, he is after my heart. Grace and peace be with you, and with

Your affectionate servant,
JOHN BERRIDGE.

THE BIBLE.

HERE we learn that *sin* is the great disease of the human race, that it has the most unhappy effects on the bodies and souls of men; that it has introduced all the miseries under which they groan. Herein, also, we are taught that no man can cure himself of this disease; and though a multitude of quacks have recommended nostrums of their own, there is only one medicine in the world that can effect a cure. Reader, go and learn what that meaneth; “The blood of Jesus Christ his son cleanseth us from all sin.”

VOLTAIRE.

Mr. TROWNCHIN, physician to the Duke of Orleans, having been sent for to attend Voltaire in his illness at Paris, the deistical philosopher said to him, “Sir, I desire you will save my life, I will give you half my fortune if you will lengthen out my days only for six months; if not, I shall go to the devil.” Men may *live fools*; but fools they cannot *die*.

The Children's Page.

GOD IN HIS WORKS.

“The young lions roar after their prey, and seek their meat from God.”

I would not have you think, from anything I said, that the *only* thing needful to enable birds to fly is the lightness of their bodies, because, after all, the lightest bird is much heavier than the air. If it were not so, indeed, it could never move in the direction it wished, but would be drifted and blown about by every wind, like an air balloon. No, the wonderful capacity of flight must be sought chiefly in the exquisite form of the wings and tail, and the perfect arrangement of muscles and bones

which form the sails, ropes, and pulleys, by which those living ships navigate the ocean of air above us, and sweep through the waters that are above the firmament.

One matter for our admiration and wonder is the amazing rate at which many animals move through both air and water. Many fish will play *round and round* a vessel going at the rate of ten or fifteen miles an hour, while the velocity of the sword-fish is so great that its long powerful jaw has been known to pierce through the copper plating of a ship and at least a foot thickness of its hard timber besides.

I remember once, when on board a

steam packet, and while, at full speed, we passed through a shoal of porpoises, which, when disturbed, began at once to swim in the same direction, and kept up quite an exciting chase, dashing to and fro across the prow of our vessel, turning over and over in the most graceful way, and apparently enjoying the sport:—at any rate, I enjoyed seeing them.

But the “flying fowl” attain a rate of travelling far greater than anything which “paseth through the paths of the sea.” Watch the swallow or the pigeon; oh, how rapidly must their wings move! Why, in the *slowest* flying birds, such as the heron, etc., 150 beats of wing have been counted in a minute, which, with the upward stroke, would make 5 in a second; but those of faster flying birds it is impossible to count. It has been calculated, however, that some swallows (especially one called the swift) will fly more than 150 miles an hour. The eagle can cut through the air nearly as fast—even the sparrow, when chased, will fly three miles in two minutes; but there is one falcon which outstrips them all, and is, indeed, believed to attain a rate of 800, or even a thousand miles an hour!

But why am I telling you about these things in this magazine—the *Gospel Herald*? Just because *all* God’s works teach us while they *praise* *HIM*, and because the author and subject of the Gospel charged us to ‘consider’ these things and trust in the care of Him who so cares for them as well as for us.

And *why* are such great powers of flight and other movement given to the creatures? Partly, I think, for their happiness, for the *good* and kind Maker does, I am sure, delight to see his creatures lawfully happy; but in their different powers their various conditions of life are regarded and especially the best modes of obtaining their appointed food.

This is well seen in the several kinds of swallows, all of which catch their prey while on the wing—the slowest flyers always keeping nearest the ground, where insects are more abundant, while the swifter sort dart through the upper sky, and must needs be nimbler, or they would often come short of their dinner.

Then see how all the dog tribe are made for a long and rapid chase, while cats, lions, and such like, are formed more for a stealthy creep and sudden spring.

Yes, all creatures eat, or drink, or both. They *must*, in order to live; many indeed seem to live chiefly for this purpose, and

some *human* beings even seem to be constantly saying: “let us eat and drink, for to-morrow we die!” But it is very shocking to have no higher object in living than to eat, drink, and sleep; God never made *us* for these things alone. Still, eating is useful for all, and so food is prepared for all, the right kind of food for each kind of creature. Here is no confusion, unless man makes it,—no want or hardship, except as sin has caused it.

To man was given at first “every herb bearing seed, and every tree in which is the fruit of a tree yielding seed,” for man could labour; but to the beast of the field, and to every fowl, and to every creeping thing God gave “every green herb for meat;” for these need no sowing or planting, or gathering into barns, and neither beast, fowl, or insect can do this, as a general rule—a few do, as we may see by and by.

Think of this beautiful arrangement a minute; the grass whether cropped or left to go to seed, will in its season spring up fresh again, but the *corn* (whether wheat, oats, barley, rice, &c.), *must* be reaped and sown again, or it will very quickly dwindle down and become a mere grass. Thus the original, and what should still be the *chief* food of man, demands his industry to cultivate. No corn will long grow wild, and if the early ear were cut or eaten off, the roots would indeed sprout again, but only to bear a shrivelled ear, and after a few such croppings, would produce no more, and could never be improved again. Oh! how beautifully does this illustrate the following texts, which our young people should look out and read: Gen. ii. 15; viii. 22; Psa. lxx. 9—13; Prov. x. 5; Mark iv. 26—29.

All animals may be classed under two great general divisions, *viz.*, those that feed on the fruits of the earth, and those that eat one another; for nearly all kinds live by one of these means, very few adopt both systems.

So we find, as we might have expected, that their ready-made tools are just fitted to the work they have to do. The general rule is this: the “Carnivori,” or flesh-eaters (of which the *cat* may be taken as the readiest sample) all have *chopping* and *tearing* teeth, and sharp claws (serving as knives and forks), while the “vegetarians” are furnished only with *nibbling* and *grinding* teeth. Birds “of prey” have strong sharp cutting beaks and long, curved pointed talons; but those who delight in seeds, caterpillars, &c., have no need of

such formidable weapons, and *therefore* have them not.

The jaws of nearly all snakes and serpents are set with rows of formidable, sharp prongs for clutching and holding their prey, but *no cutting teeth*, for their digestion is so good, and by the special contrivance of extending hinges to their jaws, they can swallow their meal entire.

A remarkable variation amongst these so much dreaded creatures is found in the egg-eating snake of South America; this has *no teeth*, but the entrance to its throat is furnished with bony plates to crush the egg, just (and only just) before it is swallowed. The dreadful crocodile or alligator (the Leviathan of the book of Job) has much the same kind of teeth as a serpent, but stouter, blunter, and stronger. To him also is given a wonderful means of "renewing his youth," for when a tooth becomes old and worn down it is dropped or rubbed out, and is at once succeeded by another, quite new and sharp; and this is repeated more than once or twice. I have the skull of one of these monsters nearly two feet long, containing sixty-eight teeth, and when I gaze upon it I cannot help feeling how true and forcible was the lesson taught by its description to the upright man of Uz; pray read it for yourselves in the 41st chapter of the Book of Job.

It is not merely by their *teeth* that the carnivorous beasts are enabled to obtain and partake of their food; their whole bodies seem made to catch, and kill, and eat; their short limbs for crouching, limsum spine, and strong muscles for springing, accurate sight to measure distances, strong sharp claws, shutting up into sheaths, padded feet, to enable them to walk without noise, and leap from great heights without injury, together with rasping tongues, all clearly show what they are made to do. Did you ever notice that grating sound the cat makes in licking out the dripping-pan? A microscope would show you her tongue covered with sharp spines hooked backwards; the lion, tiger, and other great beasts of the forest, have the same terrible tongues, and have been known, without using their teeth, to lick away every morsel from a joint of meat. If you will catch a little *weasel* or ferret, and examine it, you will find it is similarly furnished, for they delight in the same kind of dinners, though on a smaller scale.

I said the claws of these creatures are provided with sheaths: yes, each claw has

a beautiful contrivance—a kind of rope and pulley—by which at will all the claws are in a moment darted out to strike the prey, or drawn in so as not to hurt the kitten or cub, or the friendly hand. You have no doubt *felt* the difference in the cat's paw when she was pleased and purring, and when angry; the little cushion, soft as velvet before, suddenly bristles with hooks when irritated.

Now turn at once to some of the vegetarians, to see the contrast. In the rabbit, hare, squirrel, mouse, &c., you know the front teeth, instead of being pointed like the cat's, are flat and chisel-shaped, just the right form, in fact, to scoop the nut, nip the leaf, or nibble the stalks of plants, while the hinder teeth have flattened tops, and meet close down on one another. This is for mashing and grinding. Now the sheep, oxen, &c., have no front teeth on the upper jaw, but instead a tough cushion on which the lower front teeth meet, and so clip off the grass very neatly. The horse indeed, which is also a truly grazing animal, has front teeth in both upper and lower jaws, but these meet exactly *on* each other, and so have the same effect.

How beautiful is this arrangement, this *providence*! It is needful that the "grass of the field" should be cleanly and regularly cut, not gnawed into holes, nor the shoots close to the root grubbed up, so as to prevent its springing again. And here are just exactly the mouths to do it; if the cattle had *over-lapping* front teeth, and scratching claws like the rabbit, &c., they would soon play havoc with the pastures, but—"He causeth the grass to grow for the cattle." Psa. iv. 14.

One other "curiosity" let me notice before I say "good-bye" for a month. The jaws of the flesh-eaters can only move in one direction, up and down; this is enough for them, for they only want to *grasp* their food and *cut it up*; but the herb and grain feeders can move theirs sideways *also*; this is for grinding and chewing the cud. I need not tell you that *we* also can move ours in both directions, and moreover that *we* have all three kinds of teeth. Feel your eight front ones, they are shaped something like the rabbits, then on either side comes a pointed one, sometimes called a "dog tooth," and on beyond these are the *grinders*. And so being thus furnished, *we* eat what has been given us to eat. (See Gen. i. 29, and ix. 3). But *our* chisel teeth are not so sharp, neither are *our* pointed ones so pointed as

those animals of whom I have been writing; and why? Simply because we have hands to grasp with, and know the use of tools and mills, and cooking utensils. See now how He who has opened his hand so wide with abundance for all, has not wasted anything!

Beccles, Suffolk.

S. K. BLAND.

BETTER THAN GOLD.

A few years ago, the news of gold in California spread like wildfire all over the country. Every body wanted to go and get some. The storekeeper shut up his shop and went; the mason threw down his trowel and went; the farmer left his crops, and the shoemaker his last, and hurried off to the land of gold. Some sold every thing to buy an outfit; some begged and some borrowed the means to go. The excitement was so great, that it was called gold-fever.

Good as that getting was thought to be, there is something better to get—better than a whole mine of gold. "How much better is it to get wisdom than gold?" the Bible says. And what is wisdom? It is the fear and the love of God in Jesus Christ. The Bible says in another place, "The fear of the Lord is the beginning of wisdom." Why is it so much better?

1.—You cannot be *robbed* of it. A Mexican once dug up a nugget of gold worth three hundred dollars. An Indian digger snatched it from him, hid it in his bosom, and took to his heels. The Mexican drew his knife, ran after him, caught him, stabbed him, and leaving him half dead, went off with the gold. That night the Indian's brother murdered the Mexican and stole the nugget. He soon lost it in a drunken brawl. It was picked up by a white man, who went and locked it up in an iron safe at Sacramento. The safe was robbed. The nugget was next seen at a gaming-table, and bought by a jeweller. The jeweller put it in his shop window. A thief stole it, and sold it to an assay officer, whence it came into the possession of its present owner.

The sad history of this nugget shows how men prize gold. That nugget was terribly dear to be worth two murders and four robberies. And then, what *uncertain* property it is. But wisdom cannot be stolen, neither can fire burn it, or water drown it. Locusts cannot eat it, or blight or mildew harm it. Bad times cannot

damage its value, or bad partners gamble it away. You may sail round the world and not leave it behind; you may be shipwrecked and not lose it; you may be put to prison and carry it with you. It is not too rich for a cottage, or too poor for a palace. Sickness does not cheapen its worth, or health add to it. Nothing robs it of its value. Times and seasons, which alter every thing else, make no alteration in this—it keeps.

2.—Wisdom is better than gold, because it *pays better*. The first question about property and all kinds of business is, "Does it pay?" "Is it profitable?" Does the Bible teach us that it is *profitable* to seek God? Oh, yes! It distinctly tells us that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." It says, in 'keeping God's commandments, there is "great reward." Yes, wisdom yields a greater profit, a better gain, than gold or silver; better than the rich Rothschilds get, the great bankers, who have gold enough to buy every thing. *Every thing!* Can it buy the pardon of sin? Can it get you peace and happiness? Can it secure to you room in heaven? No! gold cannot purchase these, and these are what you want. When Mr. Astor had acquired his large property, and was called the richest man in the country, "I wish," he said, "I could go back to a poor boy and make it all over again." The possession of it did not make him happy. Gold does not satisfy. You remember the story of the rich man and Lazarus. How many looked up to that rich man and envied him! The two died; and oh, what a change took place in their condition! In the other world the rich man was poor, and worse than poor; the poor man was rich in heaven. Why? Because while on earth he gained heaven, and he found, to his everlasting happiness, how much better it was than gold. The rich man was not shut out of heaven *on account* of his riches, nor the poor man welcomed thither *on account* of his poverty; it is not our situation in life here which determines our situation hereafter; but it is our having, or not having, the pearl of great price, the true riches, the current coin of heaven, which pays its possessor with everlasting peace and joy. "How much better is it to get wisdom **THAN GOLD.**" (Prov. xvi. 16.)

Reviews and Criticisms.

The Christian Patriarch: the life of Mr. Robert Gate, with some notices of early Methodism in the Penrith Circuit. By GEO. G. S. THOMAS, London: Elliot Stock, 1869.

FROM the Methodist standpoint this is a very interesting and readable book. Robert Gate was no ordinary man—from his conversion to his death he lived for God and His cause.

“As soon as he was convinced of the importance of religion and the necessity of regeneration, he began to feel anxious about the salvation of others, especially those of his own family. He repeatedly wrote to his parents, brothers, and sisters, urging them to join him in seeking the Lord. He was in earnest about his own soul, and he prayed that God would open their eyes, and cause them to be anxious about their souls.” (ps. 15, 16.)

This was the key note of his entire life,

and shall we wonder that it was a life of distinguished usefulness. Few could read this book without profit, and therefore, as a whole, we cordially commend it.

Christ the centre, and other papers delivered at the Autumnal Meetings of the Baptist Union, held at Bristol, October, 1868.
London: Elliot Stock.

WELL worth reading by all Christians, especially by those who are identified with the Baptist denomination.

We have received *The Free Churchman* (Elliot Stock); *the Church of Christ; what is it?* By JESSE HOBSON (Elliot Stock); *a few words on Life and Death, Topics for Teachers*, and *The Hive* by the same Publishers, with several tracts of the *Baptist Tract Society*, and other publications, which we hope to notice in our next.

Monthly Notes on Passing Events.

THE EVENT of the month has been, of course, the introduction of the Irish Church Bill by the Premier. A masterly speech, three hours long, and a Bill of sixty-three clauses have virtually sufficed to separate Church and State in Ireland! We say *virtually*, for though the details may be altered, the *principle* of the measure is certain to become a legal enactment before the close of the Session. And a noble spectacle it will be when a nation, by its chosen representatives, virtually undoes, from a sense of justice, what it did in former days by right of conquest. The second reading was carried, March 23, by a majority of 118, in a house of 618 members! Never before in history has a Church been deliberately and voluntarily disestablished. The details of the measure we need not advert to. We confess we do not know which to admire most, the skill which breaks the fall of the Irish Church to its clergy, the provision made for its future organization and self-government, or the happy idea of disposing of the surplus funds for objects to which no party can object without incurring the charge of factiousness. The change is a great and serious one, we admit, but in advocating

it, no dissenter changes his views of the nature of Popery; but the Irish Church has utterly failed as a bulwark against Popery. Its being an established and alien church has prevented this, but when abolished as an establishment we venture to predict that it will be more effective as a Protestant church than it has ever been before. *Maynooth will exist no longer*; and it is worth a great deal to have that nest of Ultramontanism no longer bolstered up by the money of the Protestants of this country. Mr. Disraeli would have upheld Maynooth and endowed a new Roman Catholic University besides, to keep the Irish Established Church intact. This much, at least, is clear, that the interests of Protestantism in Ireland have not, *hitherto*, been promoted by our persistence in a course which reason does not justify nor justice approve. Still we are not surprised that some, even among Dissenters, are anxious lest the theory of religious equality, however true and just in itself, should, when practically carried out, be found to aid the designs of Popery in this country. They are not afraid of the doctrine itself, but simply deny that Popery, which, as a great ecclesiastical confederacy,

is ever aiming at *political* pre-eminence, is a thing to which it can be applied. We freely admit that if exceptional legislation is necessary to hold Popery, as a foe to civil and religious liberty, *in check by law*, that check should undoubtedly be applied, not because its tenets are unscriptural, but because its designs are dangerous to the State. It should, however, be made clear that such a check is made not so much in the interests of Protestantism, considered as a religious truth, as in the interests of civil and religious *freedom*, and to secure that on which our very existence as a free nation depends. The late convent trial, however, clearly shows that the law, as it now stands, is sufficient to secure the liberty of the subject, even after the vows of conventional life (of which the law knows nothing) have been taken, when once that liberty is proved to be violated and legal redress is sought.

MR. HATFIELD's Burial Bill deserves the strenuous support of Dissenters. It is designed to put an end to those scandals in rural parishes arising from the opposition of most clergymen to dissenters being buried *as dissenters* in their own parish churchyards. It enacts that their own ministers may, at such times as do not interfere with the services of the Church, officiate at the grave. The bill is an adaptation to England of the Irish bill of last session. There is a special proviso to place Baptists and Quakers on a level with other denominations in respect to burial, notwithstanding they may not, on principle, have not yet been baptised.

THE New Archbishop of Canterbury, in opening Convocation, gave some unmeaning advice about "vain disputations" in the Church of England, evidently regarding the points in dispute between Ritualists and Evangelicals as the mere strife of parties, on account of which he could look upon both sides with equal complacency. We had hoped the new Primate would more clearly discern the signs of the times. Protestants are not now-a-days to be persuaded to look with indifference on questions which once made a "Reformation" necessary, and which bids fair to make a second "Reformation" in England indispensable.

THE half-yearly meeting of the Protestant Dissenting Deputies was held March 4th, at Cannon Street Hotel, London. Mr. C. Reed, M.P., the newly-

appointed chairman, presided, and, in an interesting speech, reviewed the progress of legislation as affecting the rights and interests of dissenters up to the present period, and the recognition of their great principles in the Irish Church disestablishment measure now before Parliament. Several resolutions bearing on the same subjects were discussed and adopted, and petitions to Parliament in favour of Mr. Gladstone's Irish Church Bill, Mr. Cole-ridge's University Tests' Abolition Bill, Mr. Foster's Endowed School Bill, and Mr. Hatfield's Burial Bill, all now before the House of Commons, were agreed to.

AN ATTEMPT is being made to show that Dissenters who have trust-deeds for their chapels are as really, though not as fully, "established" as the Church of England itself. Thus Dean Stanley argues in a recent paper that the nomination of bishops by the crown and the regulation of its creed and worship by the State is merely a "peculiarity" of the Established Church, and that a Dissenting body which claims the protection of law to enforce the provisions of its trust-deeds is as truly in alliance with the civil power as the Establishment itself. There is a great sophism here. The essential principles of a State Church are that its support is based on compulsion instead of the voluntary offerings of its adherents, and that it is invested with certain prerogatives above all other religious bodies. The question of private endowments either in buildings or money has nothing in common with these things, and to confound them is to throw dust in the eyes of the public. The law in case of Dissenters is called in merely to enforce the terms of a private endowment, and to see that the intentions of the donor are properly fulfilled, just to the same extent, and in the same manner as it would be called on to protect the endowment of a hospital or school.

THE HIGH CHURCHMEN of the present day seem to have learned nothing and forgotten nothing. In the lower House of Convocation such men as Archbishop Denison and Canon Selwyn think nothing of moving the Queen to oppose her will to the will of the people in the matter of the Irish Church; and when it is urged that this might endanger the throne, they can coolly say, "Better jeopardise the crown than destroy the Church," meaning thereby the Establishment. These ecclesiastical Fenians remind one sadly of their prede-

cessors in the time of Charles I. Had Nonconformists used such language, we should have heard enough of their disloyalty to the crown, but judged by their acts and spirits, both in the past and present, they show themselves far more loyal and patriotic than those who vaunt themselves as the special defenders of "Church and throne." The bishops in the Upper House are more wary and reticent, they see how things go and are preparing for the inevitable.

THE JAMAICA CLERGY ACT, by which the established clergy of the island are maintained out of the general taxation, expires this year. Last year the grant in aid of this object out of the Consolidated Fund was withdrawn. It remains to be seen whether this expression of the opinion of the imperial legislation will prevent the renewal of the colonial measure. It is probable that the Governor will initiate a disestablishment policy like that pursued in Canada and Australia.

"THE TIMES" writes thus strongly on the inevitable fall of the Papacy. "Ten years ago the Pope was the sovereign of a considerable territory; to-day, only, a fragment of his dominions remains to him; and it is as certain as anything in human affairs can be, that in a few years he will have no dominion at all. He will still be the head of the Roman Catholic Church throughout the world, but not a Zouave will wear his uniform, not a police agent will obey his secretary's orders, he will coin no money, he will grant no passports. His spiritual authority may continue, and even increase, but his temporal power will have come to an end."

CHURCH RATES are only abolished in name in many parishes. The *social* screw is being applied to enforce payment, even though the legal screw is abolished. The Abolition Act still retains the words "demand," and "defaulter;" so that the rate collector may still *demand* the rate, and stigmatise the person who declines to pay it as a *defaulter*, a word which has a very painful sound to the timid parishioner, who wishes to stand well with the clergyman and rich churchmen of his parish. It is probable that another Act will still be needed to abolish the *form* as well as the substance of church rates.

MISCELLANEOUS ITEMS.—A committee has been formed in London, of which Mr.

Charles Reed, M.P., for Hackney, is the chairman, to take earnest action to obtain the exemption of Sunday-schools and Ragged-schools from the Poor's Rates.

It is said that Mr. Ffoulkes, the author of the celebrated pamphlet against the Romish Church, in which he is priest, is not to be admitted to penance or communion until he retracts. His excommunication is threatened from Rome.

ITALY is working out gradually her civil freedom. Priests who have renounced Rome, have often married without hindrance, but recently a priest still remaining in the Romish Church has taken a wife, and the Civil Courts have confirmed the marriage as valid and legal.

THERE is a great movement on foot for the establishment of middle-class schools on Evangelical principles, to counteract the High Church schools which have proved so successful in many parts of England.

Death.

MRS. MASON.—The wife of Mr. Joseph Mason, of Chelmondiston, died on the 4th of March, at the advanced age of 85 years. During her lifetime, in conversation, she would frequently express the dread she always felt of death, not, to use her own language, that she had any fear but what it would be well with her afterwards; but she had a great horror of the feelings and pains which she thought invariably accompanied the struggle between life and death. However, she was, by the merciful interposition of Providence called away in such a manner as to feel no pain of mind or body. On Wednesday evening she went to bed about her usual time, but when she reached her room she was seized with a paralytic fit, became quite insensible, and she remained so until her death, which took place some few hours afterwards. Her mortal remains were interred in the Baptist Chapel yard, on Sunday afternoon, in the presence of a large number of relatives and friends, who assembled to pay a last token of respect to one who, by her marked hospitality to the ministers of the gospel, and in various other ways, did the best she could to help the cause of Zion here below. Mr. Whorlow, the respected minister of the place, addressed those present in terms well suited to the solemnity of the occasion.

Essays and Expositions.

“LIVELY PRAYER-MEETINGS.”

“WHAT is the secret of the success of your church?” inquired a certain person of an elder. The reply was,—“The success of this church lies in the prayer-meetings.” The question was wisely answered. From what we know of the history of that church, we can testify that when their weekly gatherings for prayer began to be full and earnest, the church began to grow rapidly in number, zeal, and spiritual power. And now the warm-hearted Christians, who removed into the neighbourhood of that church, seek a spiritual home there, because they are attracted by the warmth of a lively prayer-meeting.

It is folly to suppose that any minister, however gifted with graces of tongue or heart, can build into permanent power and usefulness a congregation of prayer-neglecting people. He may draw a crowd to listen to him on the Sabbath; but unless the mercy-seat is crowded, too, there will be but a few converts gathered to the communion-table. If such a church enlarges, it will be by “certificates” from other churches, and not by conversions from the world. The root of a church does not lie in a pulpit; it lies in the prayer-meeting. There is the place to *water the root*, and very soon the branches will bend down with the “fruits of the Spirit.” Whenever I see our own prayer-room filled, and the *prayers full too*, I feel like saying to my flock what Elijah said to the king,—“Get thee up, for there is sound of abundance of rain.”

To have a lively prayer-meeting, several things are requisite. The pastor himself must attend to it, though it is commonly best he should not always conduct it. It is the people’s service, and usually should be led by one of themselves. The raw beginners and the shy brethren do not feel quite so free to speak, if they see the minister in the chair. There is a temptation for him to take too much of the time in expounding and explaining. The main point in a prayer-meeting is not long speaking, but *strong praying*. When a speech gets beyond five minutes, it is commonly like “wheat running to stalk.” Even good speaking may be overdone; some who speak well, speak rather too often. Room should be left to timid beginners and to young converts. A dozen syllables uttered by lips newly touched by the Holy Spirit, are an inspiration to any meeting.

Every church member should say to himself, or herself,—“Woe is me, if I neglect the place of prayer!” And when that place of devotion becomes alive, then is the church in a revival. On the other hand, every professor of Christ who wilfully shuns the gathering for prayer, deliberately votes against a revival. He is the very man who needs most the blessing which he is thrusting from him.

A lively prayer-meeting can only be maintained by those who pray at home, and who live in daily communion with God. No stream can rise higher than its fountain. While Christ is the “well of water” in Christians’ hearts, their prayer-meetings never can run dry.—*Sunday School Times.*

THE BELIEVER’S ACCEPTANCE, AS SET FORTH BY THE TYPE OF THE BREAST-PLATE.

READ EXODUS xxviii. 15—30.

THE object of this short paper is not to furnish amusement for a leisure hour, but rather to stimulate the reader to a closer

study of God’s blessed word—that inexhaustible mine of spiritual treasure—by roughly suggesting a few points concerning

a type that will abundantly repay a more careful and thorough research.

We are more indebted to the types of Scripture by far than perhaps many have supposed. By them, we are assisted to grasp truths with ease and pleasure, which, if presented merely in the abstract, might have bewildered and confused the mind: while the language by which we express spiritual things, has been derived, to a great extent, from this source.

In these verses, we have held up before us a picture of heavenly things, from the pencil of the Holy Spirit, of which the eye of the intelligent believer will never weary: like those productions of the old masters, there will ever be some new feature of beauty starting up in its endless varieties of light and shade; while the letter-press explanation given in the New Testament, enables us to study it with interest and precision.

It is not our intention to take up (in this paper at least) every topic that presents itself, for that would be to make it tedious; but to confine our remarks to the standing which *Grace* has given each believer before God: or, in other words, the perfection of God's elect in Christ Jesus. This truth is evident upon the very surface of the type, so as to catch the eye of the most superficial reader.

The words, "*before the Lord*," express exactly what every quickened soul either revels in with delight, or thirsts for with insatiable longings. He has been constrained, without "mental reservation," to subscribe, "*ex animo*," to the words of the apostle, "*you that were afar off*;" while every effort of his poor struggling heart to get nigh, only left him sensibly at a greater distance; till, ready to give up all in despair, he, as a last resort, stands with the publican, in his proper place, "*afar off*," confessing the whole truth about himself, and casting himself most unreservedly upon the mercy of a gracious God. It is now that he is prepared to listen to the glad tidings, how that Christ "*bore our sins in his own body on the tree*;" and that now, we, who "*sometimes were far off*, are made nigh by the blood of Christ:" and acquiescing most cordially in this *gracious* method, he forthwith believes, rejoices, and adores; realising, by the power of the Spirit, his true place "*before the Lord*." O what a fountain of living waters is this! And what refreshing streams of joy it yields in this thirsty desert land. I may be poor; but this is wealth enough to me. I may be despised;

but this is dignity beyond what angels know. I may be afflicted, and wearied with the monotony of a sick room; but here a lovely landscape stretches out before me, and, while with elastic step I tread the flowery path, I forget the sadness of my lot. Is it so; that thou art now forgiven, a beloved child, an heir of heaven? Then let these things occupy the centre-place in thy thoughts, and affections; and thou shalt find them manna from the skies,—angels' food, yielding the strength to walk with God.

It is worthy of notice, that the believer is here seen "*before the Lord*" as a *thing of beauty*,—as a costly stone, a flashing gem, a brilliant of exquisite loveliness. How expressive! and what a stretch of faith it needs to grasp it! I, who am crooked and perverse, loathsome and vile, and often a terror to myself, am yet esteemed of God—a jewel of costly value, a *thing of beauty*! What grace is this! When God beheld this fair creation, he said, "it is very good;" but this was only a faint shadow of that delight which he takes in his redeemed, who are "*accepted in the Beloved*."

Here is also *abiding purity*,—they are *stainless* gems. The precious stone may be trodden in the mire, but comes out without a stain. It is true, that, while comparatively holy, he is, in the matter of sanctification, far from being spotless. His depravity he daily confesses, and nothing plagues him more than in-dwelling sin; yet is he blameless through Christ's merits; and, robed in Christ's righteousness, his garments are always white. It is true, that sin is never more severely marked, than in the true saint; it is that which fetches down the rod upon their backs with heavy strokes, causing them to lie in the dust, and with tears confess, "*It is an evil and a bitter thing to sin against God*." Yet their justification remains untouched; and while the rod is yet in his hand, he rebukes the adversary who would curse, and makes him to confess, "*He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel*." Like the precious stone, though *soiled*, it cannot be *stained*. In the camp, there was too often murmuring, rebellion, and sin; nor could they escape the bitter consequences: but, in the Holy place, the stones still sparkled in the light that shone from the mercy seat. We cannot set too high a value on this truth, nor grip it too firmly, while in this state of imperfection. You cannot be a child of God, if you do not hate sin, and avoid it:

there is every reason why you should be distressed for sin, but none why you should despair, while the Great High Priest lives, and bears your name "before the Lord."

The *perpetuity and continuance of this state is secured by that word "continually,"* verse 29. What a pleasing contrast to the fickleness of our frames and feelings: the one like the rock, that lifts its head above the foam, as if it smiled amid the storm; the other like the restless, treacherous waves, heaving and swelling at its base. We are bidden to "rejoice always," and readily do we admit the reasonableness of the exhortation; but to do it, requires that the eye of faith be never taken off from these scenes within the veil. We are, as to actual experience, on earth—hence temptations, conflicts, and all the vicissitudes of wilderness life; but we are just as truly, though mystically, in the heavens, where all is serenity and security. Look up, then, poor downcast one; thou hast not lost thy place nor portion, nor canst thou, while he continues to sit as our Representative "before the Lord continually." Is it darkness and gloom with thee to-day? Is it severe wrestling with the Spirit of Evil? Is it painful reflections upon past unfaithfulness? And dost thou tremble to say, "Our Father"? Do not forget, the night, however long, is a *measured* period. A mysterious hand shall draw back the curtains of darkness, and the wide expanse of thy soul shall soon be bathed in light. Now is the time for faith to triumph in that which is *unseen*. Solace thyself with this assurance, all is unchanged and abiding in the Holy Place. Ponder this word, "continually"; it may be that it shall prove a sun to flood thy soul with light, or, in the hands of the Spirit, a celestial harp, from which shall flow such joyous notes as shall sooth thy troubled soul and give thee rest.

While each stone had its respective place assigned it by the Lord (see verse 17-20), yet "neither was preferred before the other, for all alike were on a level before

the Lord." Not only the six hundred thousand men of war, but every true-born Israelite was represented by one or other of these twelve names; not one is overlooked, from the babe just born to the aged sire—borne of others for very age. Let us never be slack to testify of this to the fearful and the weak. If, with a sorrowing, burdened heart, you are *coming to Jesus*, resolving, since he came "to save sinners, even the chief," that you will never be driven from the shelter of his cross; but, if it must be so, perish there: like the babe, your spiritual powers may not be sufficiently developed to *know* your standing and *rejoice* in it; yet there it is, and on a level, too, with the greatest apostle, for—

"The moment a sinner believes,
And trusts in his crucified God,
His pardon at once he receives—
Salvation in full through his blood."

The like argument applies with equal force to those sad souls who are enveloped in all but perpetual gloom and dependency.

The connexion between our standing and the atonement is here distinctly visible. For, before the priest can bear those names "before the Lord," most important work had to be performed at the brazen altar. The Sacrifice must be slain, and its blood sprinkled in due order before the mercy-seat. The cross of Christ is the grand basis of all God's dealings with sinners. It is here that God is seen to be just, as well as gracious; while the whole question of our sin is gone into, and for ever settled. Let not the reader presume to the possession of these blessings, while he passes by the cross with listless indifference. It is only when I have "received the atonement" that mercy, like an angel-form, unlocks the casket, and pours these treasures at my feet.

How is it with the reader as to his state? Let him ponder well these solemn matters. Eternity is at our elbow,—and mercy is not shown to the dead.

Framson.

G. COBB.

A DEATH-BED SCENE.

"The angel which redeemed me from all evil, bless the lads."—GEN. xlvi. 16.

SUCH was the patriarchal benediction of Jacob, as his sons and his sons' sons were gathered around his dying bed. It was a hallowed scene. "Few and full of evil had been the days of his pilgrimage," but the weary traveller is now in sight of

home—the tempest-tossed mariner is entering the desired haven—the dark and cloudy day is ending in a peaceful sunset behind the pyramids of old Egypt, far from the land of his birth and pilgrimage. True, "his eyes were dim for age, so that

he could not see," but his spiritual vision was clear, for the Apostle has told us, "By faith Jacob, when he was dying, blessed both the sons of Joseph, and worshipped, leaning upon the top of his staff, Heb. xi. 21. Surely, we may exclaim,

"The chamber where a good man meets his end,
Is privileged beyond the common walks of men;
Tis quite the verge of heaven."

It was well that Jacob's sons should thus learn that "it was better to go to the house of mourning than to the house of feasting." Exposed, as they were, to the splendor and fascinations of a heathen court, Joseph wisely brought his sons to witness that scene. It was a fine study for their youthful minds, and well adapted to impress them with the value of a religion that could inspire such peace and hope in a dying hour. With what emotions must they have listened to their father's father when he exclaimed, "I die," with as much composure as a weary labourer would say, "I sleep"! The patriarch had not now for the first time to seek the consolations of religion. Fifty long years had passed away since, wrestling with God, he prevailed, and his name was called "Israel" to commemorate his victory. Many other tokens he had received of covenant love. The mediatorial ladder would be still present to his mental vision, in which he doubtless saw a type of Him who is "the new and living way," for concerning Him he now prophesied, "Unto Him shall the gathering of the people be;" and now it was that, stretching out his withered hands and placing them on the heads of his grandchildren, he pronounced the benediction, "The angel that redeemed me from all evil, bless the lads."

To our young readers—our Ephraims and Manassehs—we would take occasion from this benediction to say, if you would "die the death of the righteous"—if you would be happy in life, in death, and for ever, you must look beyond the present world; for, apart from the grace of God, "all is vanity and vexation of spirit." Would you, like Joseph's sons, inherit the blessing of "the God of Abraham, of Isaac, and of Jacob?" Permit us to remind you, the first essential is a *new heart*. The old man of sin must be crucified and carried forth to burial with the tears of repentance. A new and spiritual birth must be produced in the soul by the Holy Ghost, and this evidenced by a new understanding, a new will, new affections, new sorrows, new joys, new hopes, and new fears; no-

thing short of this can make you truly blessed. Some of you may have had parents that are passed into the skies—parents who have wept and prayed for you, and with their dying lips commended you to Him who is "mighty to save." Oh! that you were "wise to understand this, that you would consider your latter end;" then, entering by the gate of regeneration, you will meet them again in your Father's house above.

Included in the patriarchal blessing there will also be the *pardon of sin*. Reflect for a moment, with adoring gratitude, upon the *price* with which this blessing was procured by Jesus on the cross. Had he emptied the veins of the earth of their gold and silver—the ocean depths of their hidden pearls; had he plucked the stars from the firmament—yea, had he given the whole universe, all would have been insufficient and infinitely less than His precious blood. Are you saved? Are your sins forgiven? Then, when tempted, say, "I cannot do this great wickedness; I am not my own, I am Christ's." "I am a Roman," was of old a reason for unswerving integrity. But if you can say, "I am Christ's," let it suffice as a shield from temptation and an ever-present motive to all that is lovely, holy, and true.

The blessing pronounced by the dying patriarch would also include a *justifying righteousness*. You may be amiable and lovely as the young man who came to Jesus, boasting concerning the commandments, "All these have I kept from my youth up," yet, like him, "One thing thou lackest"—a better righteousness than your own. The quaint William Huntingdon, in one of his poems addressed to the perfectionists of his day, wrote,

"You talk of perfection, 'tis what you aim at;
But none but your captain could ever box that.
So say we. Your outward conduct may be
fair to look upon; but if unrenewed, unpardoned, unjustified, your heart is but a
dunghill covered with snow—a whitened
sepulchre—"a sounding brass and a tinkling cymbal." Only, therefore, by renouncing your own righteousness, and
glorying in Christ's, can you be accepted
in the beloved, and be found in Him
"without spot and blameless." Yet it
remains to be told, that to be truly blessed
by the angel of the covenant is also to be
sanctified. Either God himself or the
sinful soul must change before the latter
can be truly blessed; but, as with Him,
"there is no variableness nor the shadow
of a turning, the change must be in

man—a change wrought by the Holy Spirit. It is quite true that there are sad remains of corruption in the believer's heart; but may we not err, if always preaching or talking of our *corruptions*? may we not seem to "glory in our shame?" Rather then, while daily lamenting this before God, at the same time let us seek to be "holy, even as He is holy"; and, while rejoicing evermore that we are justified by *imputed* righteousness, let us also desire the *imparted* righteousness, which will make us "meet to be partakers of the in-

heritance of the saints in light"; for, as sure as the sap rises into the engrafted scion, so does Divine grace in the hearts of believers, making them fruitful in every good work.

Dear young friends, some of us are nearing the end of our pilgrimage; and it is with Christian love to those of you who are readers of the "Gospel Herald" we say, in conclusion, "The angel which redeemed me from all evil, bless the lads."

CORNELIUS ELVEN.

Bury St. Edmund's.

SHADOWS OF DEATH AND THE LIGHT OF HEAVEN.

"I desire to depart."—PHIL. i. 23.

If there was in one of the cells of Newgate a good,—a godly man who had been incarcerated there for no other crime but simply preaching the gospel of Christ,—who had committed no offence against the laws of his country; yea, who had been careful to pay due respect to all his country's laws, and had taught others to do so—and he were to write a letter to those to whom he had been preaching the unsearchable riches of Christ, do you not think it would be read with remarkable pleasure and interest? Now this was the case with Paul. He was in a Roman prison—"set for the defence of the gospel." This letter was written by a man in bonds and fetters and chains; it was penned by "a prisoner of the Lord." And it was under these sad circumstances that Paul desired to depart.

I. *Note on what the apostle's desire was founded.*

1. It was not merely the fact that life to him was a scene of sorrow, trial, and tribulation, though that was fearfully true; for he says he had been "in perils in the sea, in perils among false brethren, in stripes above measure, in prisons more frequent, in deaths oft, of the Jews *five times* received I forty stripes save one, thrice was I beaten with rods, once was I stoned, twice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of

all the churches." (2 Cor. xi. 23, &c.) Now these things alone would have a tendency to wean the most devoted and self-denying servant of the Lord from any desire to "continue in the flesh." Still, this alone was not the reason. It was a more worthy and satisfactory reason than this.

2. *He knew his soul was firmly fixed on Christ.*—Paul's religion was a vital thing. It enabled him even to desire death. And it was because he knew he was in Christ by everlasting bonds that he was enabled to "desire to depart." He had experienced enough of the divine life to know that he had "Christ in him as the hope of glory." He was not trusting to his own poor defective works, though, perhaps, for many years prior to this his life had been irreproachable; yet he could not desire to depart for such a reason. He was satisfied his soul was in covenant union to his risen Lord; and that while sorrow and grief, tribulation and persecution, and death might assail him, yet his soul would not be separated from Christ. He sensibly experienced what he doctrinally stated in the 8th chapter of Romans. And it was under a full and unwavering conviction of this that he desired to depart. And all who have this same experience may have at times this same desire. The "day-break" is so transporting that it makes the soul long for the "noon-day." The "rise of the day star" makes the soul exclaim, "Oh that I had wings like a dove, that I might fly away and be at rest."

3. He believed himself to be justified by the righteousness of Christ. Without this he could not have wisely and comfortably desired to depart; because a departure without this *sine qua non* would have been a departure to "perdition"—

"the curse"—"everlasting fire"—"the wrath to come"—"hell!" Only a consciousness of the possession of this can enable a poor soul to desire to depart. Without this there is no escaping the "condemnation." Men may escape the prison, the gallows, and the galleys, by a life of virtue and integrity, temperance and equity, but there is no escaping "the wrath to come" without "being justified from all things from which we could not be justified by the law of Moses." This, this only, will fit and qualify the soul to depart, and give him a full discharge from all that is contained in "the handwriting that was against us." With this in possession, he can exclaim, in full assurance and in ecstasy, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." Rom. viii. 1. But, without this, there is nought but "indignation and wrath, tribulation and anguish, upon every soul that doeth evil"—"the blackness of darkness for ever." But Paul had this. It was his glory and his joy. His exclamation was, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." He said, "By the grace of God I am what I am." And his doctrine was, uniformly and everywhere, "Whom he justified, them he also glorified." And in his masterly argument, in the 8th of Romans, he says, "Who shall lay anything to the charge of God's elect? It is God that justifieth: who is he that condemneth?" And with this sentiment believed and held fast, and this experience realised and enjoyed, who can wonder that he desired to depart? But,

4. There was this also—*His soul was weaned from the world.* He could say with David, "My soul is as a weaned child." And it is true that there is nothing that will wean us so much, and so soon, from "this present evil world," as tribulation. Many of God's poor weary ones are "ready to depart," through their "great heaviness and manifold temptations." We often cry out under troubles, and try to avoid them, yet they are often the very means of making us resigned to our departure. They have a very great influence and power to wean us from "the things that are seen and temporal." And, doubtless, this was so with Paul. He had had wave upon wave, and billow upon billow. So full of trouble had been his life, that all the pleasures and joys of time he could well afford to leave in exchange for "the exceeding weight of glory" reserved for

him in heaven. And well for us, too, if we are so fully weaned from "the things that perish with the using" that we are "ready to depart,"—ready to quit the nest and fly away "as an eagle towards heaven." Too often, however, it is far otherwise with us. Too often we are disposed to say, "I shall die in my nest, and multiply my days as the sand." Well for us if it is otherwise. Well for us, if, amid life's weary toils, we are "earnestly desiring to be clothed upon with our house which is from heaven." Oh, let us live like "the wise virgins," — "ready to go in to the marriage."

5. *Moreover, he had confidence in his surety.* For every Christian, Christ is surely; and there can be no comfortable departure without a realisation of this great and blessed truth. And Paul felt assured of this. It was his doctrine and his hope. "It is Christ who maketh intercession for us," was his testimony to the Romans. And the same he gives to the Hebrews: "He ever liveth to make intercession for us." "He is in the presence of God for us." Therefore he felt that, "when he should stand before the judgment seat of Christ," he would have a full and complete discharge, by virtue of the competency of his surety. And, if Christ is our surety, there will be a full discharge for us: if he is not, there can be none. Now, Paul had confidence in Christ as his surety. He knew that "when the books should be opened," and "the great white throne" should be set, and the solemn and awful arraignment begin, that all would be well. Christ would then clear him of all "the demands of the law," and give him such an acquittal, and "an abundant entrance into the everlasting kingdom of our Lord Jesus Christ." He would then say, "Come ye blessed of my father." And, with this hope, and this assurance, he was "ready to depart."

6. He knew, also, whether he was going. He had not only a "good hope through Grace," but he had also "the full assurance of hope unto the end." He saw heaven before him. He saw that "goodly mountain Lebanon" while "on this side the flood;" and while

"Travelling through the wilderness,"

"He cast a wishful eye
To Canaan's fair and happy land,
Where his possessions lie."

He could look "beyond the river" to the "Paradise of God." To him there was "light beyond." He was persuaded

that he was able to keep that which he had committed unto him against that day." He felt sure of "the mansion." And why should he not? It was promised—it was secured. It was "before him," and it was his "hope laid up for him in heaven." "For we know," he says when speaking to the Corinthians of "the house not made with hands, eternal in the heavens," "we have a building of God." And it was this *bright, clear, well-grounded* assurance of our heavenly home that made him, above all, "ready to depart." And every Christian who is full of "peace and joy in believing" has a confidence akin to this, as to whither he is going. Death, to him, is not "a leap in the dark." Of course it is an entrance upon the new, the strange, the invisible; yet he does not depart without some knowledge of the world to which he goes. That is described and insured to him beforehand, as Canaan was described to Israel before they entered there. He knows it will bring *rest, repose, joy, happiness, perfection*, and eternal day; therefore, he too, like Paul, desires to depart. Note—

II. *The aspect under which Paul viewed death.* "A departure." There appears to us something very beautiful in this idea. Of course it is not the language of mere philosophy, or atheism, or infidelity. It is rather the "pure language" of faith, and that faith too "which is the substance of things hoped for, and the evidence of things not seen."

The ancient philosophy spoke of it as "a brave sleep," etc. Alas! if it really were so. Atheism and infidelity declare it to be "destruction"—"extinction"—"annihilation!" Alas! for them, that it is not so. And if they continue as they are, the words of our blessed Lord are but too applicable to them—"It were well for them if they had never been born."

But Christianity describes death as a departure—not of the body, for that "sleeps in the dust of the earth till the morning of the resurrection"—but of the soul, that "departs to God who gave it." That immortal principle—that "vital spark"—that mysterious, invisible, intangible thing, takes its departure at death. It then responds to the voice of the Almighty,—"Arise, my love, my fair one, and come away." It is then "absent from the body, and present with the Lord." And,

1. *This implies Paul's belief in the immortality of the soul.* If Paul did not believe in this, his language appears to us

to be without meaning. For, most certainly, no one, having the sense of *sight*, can possibly believe in the departure of the *body*. And, as man is made up of but two parts—the body and the soul—and, as the body remains here, it must be the soul that *departs*, and survives the "mortal body, which is of the earth, earthly." And this was half believed in by some ancient philosophers; and they expressed their belief in it in two ways: (1) by placing a bird over the grave of a departed friend, and then letting it fly away, to indicate their belief in the departure and prolonged existence of the soul. (2) It was also represented by clothing the naked body in a wedding garment, before laying it in the grave, which was to import their faith both in the departure of the soul, and perhaps, also, the future existence of the body.

But revelation, with its high authority, declares the soul to be immortal; and Paul believed in this, as is evident in these words. And should this not be our hope and confidence? As Christians, this is to us as "light beyond." But to sinners, who "are without God and without hope in the world," it is a terrible thing. Reader, which does it excite in you—*hope or fear?*

2. It implies, also, Paul's belief in the soul's immediate removal at death. Some, on the contrary, suppose that it slumbers in the grave till "the earth shall cast forth her dead;" others, that it departs to some separate abode—some "Hades"—some middle state, but that it does not go at once to heaven. Both these ideas appear to us to be very objectionable. The Scripture testimony—and that is our safe and only legitimate authority—is the reverse of this. It is clearer and brighter than this. Let the case of the dying thief speak to this point. To his importunate solicitations our blessed Lord said, "Today thou shalt be with me in *Paradise*." But is not this another name for heaven? See Rev. ii., 7, and 2 Cor., xii., 4. These texts certainly refer to the "everlasting habitations"—to the "many mansions in our father's house"—to "the high and lofty place." Or, if the latter text should be disputed, the former will hardly leave any room for difference of opinion. The case of the dying Stephen, also, is a case in point. It is said that, while he was being stoned, he "looked up *steadfastly into heaven, and saw the glory of God, and Jesus standing at the right hand of God;*" and, "calling upon God," he said, "LORD JESUS, RECEIVE MY SPIRIT." Now, this

indicates that the place which Stephen saw was heaven, and that Jesus was there, and "standing," as John represents him in Rev. xiv., 1., at "the right hand of God." And all this appears to favour the idea that he did "receive his spirit" into "heaven" at "the right hand of God." And if this be not heaven, we ask, Where is it? And this accords with Paul's teaching elsewhere, when he says, "Absent from the body and present with the Lord." And the very idea of departure implies this. Hence the Greek and Latin terms—"analuo," "resolvo," "revertor"—a loosing, leaving, returning. "The spirit shall return to God who gave it." (Eccles. xii. 7.)

3. It implies, also, Paul's belief in the soul's immediate felicity; else, why depart? For why, indeed, depart if there was not an immediate felicity? Doubtless Paul entertained the same idea as was expressed in our Lord's reply to the dying

thief—"To-day—in Paradise." And this also accords with the language of the aged Simeon—"Lord, now lettest thou thy servant depart in peace." Thus we depart, like travellers, for home, after long travel—like soldiers, for the pavilion, after long and arduous conflict—like sailors, for their native land, after a long stay in a foreign country. And are we READY to depart? Are we so fully weaned from "the wilderness of this world" as to be ready to depart? Oh, are we indeed and in truth "made meet to be partakers of the inheritance of the saints in light?" "The day is far spent, and the night is at hand." Oh, are we READY? Readers, let this question have a solemn consideration. And may the voice of God say to thee, reader, "Be ye also READY; for, in such an hour as ye think not, the Son of Man cometh."

W. FRITH.

New Bexley.

THE POSITION OF SUNDAY SCHOOL TEACHERS.

To the Editors of the Gospel Herald.

DEAR SIRS,

Regretting the necessity of intruding upon your valuable space, a sense of public injustice compels me to request the insertion of a reply to the remarks made by your correspondent R.B., in your April number, entitled, "The position of Sunday School Teachers."

Had your correspondent, before he attempted to refute what he supposed was an error, enquired whether the sentiments he attributed to me were advocated by the words I used, he would have acted with more courtesy; had he more fully considered the "position" which he himself has taken, before he assumed it, he would have evinced more wisdom; and had he appended his name to his communication, he would have displayed more candour and courage.

Perhaps it is necessary that I should express *in my own words* the sentiments uttered on the occasion in question. The leading features in my address were—1st, that the relation between the church and the school is (or ought to be) a *real* one; 2nd, that the principle upon which the Sunday School system is based, is established by both the law and the gospel: by the law in Deut. vi., 6, 7; by the gospel in Matt. xix., 14, etc.; 3rd, that the Sunday School teacher, in making known the

truths of the gospel, is engaged in God's service, and that, in as far as teaching the principles of God's word is concerned, the work of the teacher, *in this particular respect*, is identical with that of the minister.

The first point, I may fairly presume, needs no defence, since none will deny that, when a school is nominally identified with a church, it ought to receive the sympathy of the body with which it is connected. The difference, however, between a "real" and an "essential" connection (if the words be forced to their extreme meaning) is so great, that I feel compelled to remark that I neither said, nor intended to say, that a church is not scripturally constituted unless a school were attached.

The proof that the Sunday School *principle* is scriptural is found in the passages already quoted, with such others, as Rom. xii., 7, etc. The gospel commission itself (Mark xvi., 15, comp. with Matt. xxviii., 19) is the great authority for Sunday School teaching. To "preach the gospel" is to proclaim the good tidings of salvation, or to "teach" (Matt. xxviii., 19). Hence, no reasoning can be simpler or more conclusive than the following:—Every creature is to be taught: children are creatures,—therefore they are to be taught. Your correspondent, in his haste,

has confounded *principle* with *detail*. It is no more necessary to prove from Scripture that the Sunday School system, in all its details, is enjoined, than it is to prove, from the same source, that we are commanded to build chapels, to form committees for religious purposes, to establish tract societies, or to unite in the many branches of Christian usefulness to which the legitimate development of Scriptural principles naturally leads. Thus, while the principle of teaching the uninstructed is clearly enforced in the Scriptures, I maintain that the Sunday School teacher acts as scripturally when he gathers around him a class of children, as the missionary or preacher of the gospel does when he unfolds the mysteries of redemption to "children of larger growth."

Your correspondent, in his criticism of the third point, appears to confound the idea of *office* with that of *work*,—as if the teacher could not assist the pastor in *one branch* of his labour, without invading his office. Your correspondent also condemns himself in the construction he imposes upon the very words which he quotes as the ground of his charge. Taking the word "identical" to apply to the pastor's office and work throughout, he loses his nervous equilibrium, and excitedly speaks of a "flagrant error," when a moment's fair criticism of the quotation would have convinced an unbiassed judgment that complete identity could never be meant, since "*the main difference*" between the two offices is immediately referred to, and which implies the existence of other essential differences also. The statement which is thus challenged by R. B. is that which I have already made, and to which I am prepared to adhere, *viz.*, that the teacher, when enforcing gospel truth in a Sunday School class, is assisting the pastor in an important branch of his labour, especially when he refers to the first principles of the gospel in addressing the unconverted—the pastor preaching the

gospel to unconverted adults, and the teacher teaching the gospel to unconverted children. The "work" may thus be "identical," while the office and gifts of the two labourers widely differ.

The remarks of R. B., therefore, on the special gifts and appointment of the pastor are quite irrelevant, since the position he thus defends is not for a moment disputed, while his tacit implication that I affirmed as much of the Sunday School teacher as he affirms of the Christian pastor is as clearly "begging the question."

Your correspondent, if he has proved anything, has proved too much for his purpose. For, if he disputes that the relation between the church and the school is scriptural, he must confess it to be unscriptural; and, if it be unscriptural, the Church of Christ does wrong in permitting the Sunday School to be identified with it; its members sin in engaging in the self-denying office of teacher, and it is incumbent on all who love the "truth as it is in Jesus" to suffer the neglected children of our country to perish in ignorance, rather than to gather them into classes in a school which has no scriptural connection with the church. Dare your correspondent affirm as much?

Having, before entering on the office of pastor, spent fifteen years in connection with the Sunday School as a teacher, my sympathies with my former fellow-labourers will not be easily alienated, feeling, as I do, that their "position" is both "lawful" and "expedient;" while the results of Sunday School teaching which I have been privileged to witness, are such as to encourage the teacher to "be not weary in well doing," and to convince him that his "labour is not in vain in the Lord."

I am, dear Sirs,
Yours sincerely in the Gospel,
JOHN T. BRISCOE.
20, Arlington Square, Islington, N.
April 13, 1869.

Biographical Sketch.

MEMOIR OF A YOUNG SOLDIER.

BY ONE OF HIS COMRADES.

I BECAME acquainted with the subject of this memoir sometime before he entered the visible church of Christ; and before

he knew the Lord, he would often speak to me about the one thing needful. This led me to believe that the Lord was

working in him. For a time he was deceived by Satan, who flattered him with the assurance of his having been converted to God, while he was in a state of unregeneracy; but it pleased the Lord to convince him of sin, when he felt his hell-deservedness, and was very miserable, night and day. After this, he fell into a careless state, and seemed for some time neither decided for God nor the world; but the Lord, who had mercy on him, brought him to see his sad condition, gave him sincere repentance, and filled his heart with joy, by whispering into his troubled conscience these sweet words: "Son, be of good cheer, thy sins, which are many, are all forgiven thee." After he met with this blessed deliverance, he came and told me what great things the Lord had done for his soul, when we both rejoiced together. I was often surprised to hear this young disciple talking about the love of Jesus, and the wonderful scheme of salvation; and many times has my hard heart been melted within me when he spoke of God's forgiving love. He used to say, "David took the lamb from the lion and the bear, and the Lord Jesus rescued me from the lion of darkness."

This young brother in the faith walked in peace with God for nine months, and honoured his profession with a holy life, walk, and conversation, which exposed him to the hatred and contempt of his fellow-soldiers and all Christ-despisers. But he was not to remain long in this world; for, although he was a healthy and robust man, he was suddenly visited with a pain in his left side, which, however, left him quickly, and he remained, to all appearance, free from disease for a month, when, one evening, we were talking together in the barracks' square, and a thought suddenly crossed my mind that this young friend had made uncommon progress in the knowledge of divine things, and was in an astonishing manner grounded in the doctrine of justification by faith. He spoke much of the resurrection, of the glorious coming of Christ, and of the promised inheritance of the saints. I verily thought with myself that the Lord's design must be to shortly take my friend away. While thus musing, I said, "John, did you ever think of being separated from me?" His answer was, "Yes; when I was suffering some time ago with pain, these words came into my mind, 'You will soon see him whom you love face to face.' Since that time I have been waiting for the call, and do feel sure that I have not

long to be in this world." I said, "John, you are in good health at present." His answer was, "Yes, praise the Lord." We then parted. After a few days he was attacked with dysentery, and went into the hospital, where he remained six days, during which I visited him three times, and found him perfectly resigned to the Lord's will, resting in Jesus, and calling God "Abba Father." He gave me to understand that his time was short, and wished for an interest in the prayers of the brethren. He also spoke of his many temptations, of God's severe judgments upon the wicked, and of the cause he had to praise God that ever his blind eyes should be opened before sleeping the sleep of death.

On September 26th, he again complained of sharp pain, and went two days to the hospital for medicine. On the 28th of the same month, he was fully admitted as an indoor patient, after which he began to sink fast, gradually wasting, and losing his strength entirely in thirteen days. But while the outward man was decaying, the inward man was growing more and more into the image of the Son of God. During the thirteen days I visited him five times, and, speaking to him on the doctrine of the resurrection, I found him full of joy, looking for the solemn and blessed change, anchoring, as he said, on Christ, and free from doubts and fears, and mentioning at the same time many precious texts, all of which directed him to Jesus, in whom the sinner is enabled to believe for life everlasting. He exclaimed, "My sins are many, but Jesus is the ransom paid; and through his blood I have that peace which passeth all understanding. "Oh! the love of Jesus to worthless me! yes, to me who deserves hell: that is my just due." I again left my friend, praying that I might die the death of the righteous, and that my last end might be like his.

On my next visit, I found him greatly altered, but still resting on the rock of Christ, and waiting in the fullest confidence for his release. He said, "His rod and his staff comfort me. I shall soon pass the narrow stream of death; but I will fear no evil. Precious in the sight of the Lord is the death of his saints: he hath promised never to leave nor forsake me, and he cannot lie." I asked him if his pain was great. He replied, "Nothing to what Jesus suffered for me when on the cross. I cannot complain of my sufferings, for I might have been reaping the just

reward of my sins in hell. God is full of compassion, and not willing that any poor penitent sinner should perish. I will rest upon his unchanging love; for his blood has washed all my sins away." While I stood gazing on my friend, I said, "Are you tempted?" His reply was, "Not now, but I was tempted the first few days while here, being troubled with evil thoughts, which drew my mind away from God; but the blood of Christ cleanseth from all sin: this has quenched the fiery darts of Satan, and at present I have peace." Saying this, he put his hands on his breast, and looked up to heaven. My heart was full. Rising from the bed-side, I took his hands in mine, and said, "John, you will soon see the Lord, our eternal King, in fullness of joy; and your wasted hands bespeak your departure from this world of sin and death." To this he replied, "The Father's will be done. I must wait with patience his pleasure. Pray for me that my faith fail not." I stooped down and said, "Peace be with you till you see our Lord in everlasting glory, face to face. Farewell, dear brother." The last time I saw him in this vale of tears was three days before he died, when I stepped into the ward, and found him longing to be gone. Truly, it was a solemn thing to be there, standing, as I felt, in the presence of God; and I had such a sense of my own unworthiness, that I could not help saying with Peter, "Depart from me, for I am a sinful man, O Lord." I asked my friend if he was suffering from pain. He said he was, and could talk but little. I asked him if any one had read a portion of God's word to him. His reply was that he could read it himself, and that he had been reading the sufferings of Christ, and also those of Job, adding, how suitable they were to his case. Wishing me to read, I turned to the 8th chap. Proverbs, from which he seemed to be much refreshed, saying, "Jesus is the door of the sheep-

fold: he that hath the Son hath life; and he that hath not the Son hath not life." After reading some three or four chapters in Solomon's Song, and some few other portions of the Sacred Word, he sighed very deeply, and said, "It will soon be over. Jesus is here. I have the witness in myself that he is mine, and I am his,—praised be his holy name." His heart was full, and he could say no more. Speaking to him again of the resurrection, I took him by the hand, saying, "Dear brother, I shall see you no more in this world, except you should want me to sit up with you to-night, which, if you do, I am sure I can obtain permission to do so." He replied, "The will of the Lord be done; I am ready; his blood is all-sufficient." This he spoke with a very sweet smile. I said, "Farewell, dear brother, till I meet you in eternal glory." The next night, when in bed, I was blessed with unusual liberty in prayer for my dying brother, when it came powerfully into my mind, as though some one had spoken audibly to me, "He is no more; he is at rest." I felt sure the Lord had spoken to me. When I came off guard the next morning, and was leaving the barracks to go to the prayer-meeting, I met a friend and brother in Jesus, who asked me if I had heard of the death of brother John. I replied, "I am sure he is dead, although no one has told me so till now." On my return to the barracks, I found that he was gone to his rest. Enquiring of the man who was present, and who saw him die, I was told that just before he departed he pointed up to heaven, and said, "I am going there!"

Thus ends a brief account of John Smith, private 26th Regiment, Cannonore, East Indies, truly and faithfully given by his fellow-soldier,

MATTHEW BIRD.

Pulham St. Mary.

Missions at Home and Abroad.

STRICT BAPTIST MISSION.

ORDINATION OF MR. ANDRIESZ.

In connection with the above Mission in Colombo, an interesting and impressive service was held on the evening of Feb. 2, to set apart publicly Mr. Andriesz, one of

the missionaries (a Portuguese by birth), for mission services. The meeting was held at the Pettah Baptist Chapel, kindly lent for the occasion. Mr. Pigott presided,

and was supported by Mr. James Silva, Mr. Van Geyzel, and others. The chapel was well filled. Mr. Van Geyzel, on behalf of the Strict Baptist Mission in England, stated that Mr. Andriesz having fulfilled a term of probation, in connection with the Mission, was now received as its accredited agent in Colombo. The Chairman, after reading suitable portions of Scripture, called upon Mr. Andriesz to give some particulars of his call by grace and to the work of the ministry.

Mr. Andriesz then gave a long and most interesting statement, from which we give the following condensed report.

"From my earliest years, I had been accustomed to lead a morally good life, and was a regular attendant at the Dutch Presbyterian church. When I was a youth I believed it my duty to join a church, so I joined the Walfendahl church by its prescribed form, that of being confirmed. I was after that a strict attendant on the means of grace, and had a great desire to establish prayer meetings, though I knew not how they should be conducted. I thought by all this I should please God and get admission into heaven. I never once thought that I was a sinner before God, and if any had told me so I should certainly have been angry. One day I had occasion to visit a friend, a morally good man, who gave me a book he had got from a Christian soldier, called, "Hell opened to Christians." I began to read it, and while doing so terror seized my heart. From that time I began anxiously to search the Scriptures, to see whether all was right. Then hidden sins appeared like mountains to my view. I made a book, resolving to guard henceforth against committing such and such sins, and then went on resolving, breaking, and re-resolving, till I was tired of myself. The scales fell from my eyes, and I clearly saw that I was a lost sinner, utterly undone and ruined. Then all the terrible things I read of in that book came against me, and for the first time I knelt down with fear to pray. I took my Portuguese New Testament in my hands, and two passages came before me: 'The blood of Jesus Christ cleanseth us from all sin' and, 'Him that cometh unto me, I will in no wise cast out.' Trying to grasp these, I had grace given to me, and was enabled to believe with joy that Jesus had obtained the pardon of my sins, and that God was reconciled to me through him. But the devil was not quiet, and tried to upset my mind by doubts as to whether I had not committed the sin against the Holy Ghost.

I was again put to it, until, by my Testament, with the help of a commentary, my mind was settled. And now the same blessed Spirit that convinced me of sin and brought me to the foot of the cross, instilled into my heart a strong desire to make the precious gospel known to others. I was now twenty-five years of age, and still kept my place in the church of my childhood. About this time, however, a friend of mine and a fellow-labourer with whom I often took sweet council, became a Baptist. This was a great cross to me. I often had conversations with him, but was not convinced. In the year 1859, I first witnessed the ordinance of believers' baptism as administered by the late Mr. James Allen, Baptist missionary in Colombo, who brought such convincing proofs from Scripture that I was struck down like a bird, and could not escape. On coming out, a friend advised me to consult Mr. Blake, the Wesleyan minister, who would have as good proofs for infant sprinkling. I did so, but found to my astonishment, that instead of proving this, he went on to show from the Greek, Dutch, Portuguese, and Singalese languages that the only mode is dipping, and the only right subjects believers. I went home convinced, but still not willing to act on my convictions till I heard that Mr. Blake himself had been baptized; and so at length I was baptized by Mr. Allen in this very chapel in July, 1859. I now thought if I could devote myself wholly to the service of Christ it would be my greatest blessing; but my close occupation as a printer prevented. At length God answered my prayer. Having heard of the Strict Baptist Mission in England, I made my application to its Secretary through Mr. Van Geyzel, and receiving a favourable reply, I commenced my probationary labours on the 1st of February of last year. And now, before God and this whole company, I make my solemn avowal by his grace to preach only Christ and him crucified, and to uphold only the doctrines contained in the word of God. My heart's desire is that you will pray for me, that through my mouth God's message may be proclaimed, and ignorant perishing sinners in this country be brought to Jesus, as their only Saviour; that he may see in them the travail of his soul, and may be satisfied. Amen."

Mr. James Silva then proceeded to give a solemn charge to the missionary, concluding by handing him a Bible, and while they were both holding it, putting these questions:—

"Dear Brother, will you be faithful unto God to the end?"

Mr. A. answered, "The Lord helping me, I will."

"Will you preach any other Saviour but Jesus to perishing sinners?"

"The Lord helping me, I will preach him as the only Saviour."

"Will you teach any other doctrines than those contained in the Holy Bible?"

"The Lord helping me, I will preach no other."

Whereupon Mr. Silva said, "Dear Brother, accept this Bible to go and preach Christ and him crucified from this time forth; and he who has said, 'Go and preach the gospel to every creature, baptising them,' &c., will be with you to the end, according to his promise. Let this Bible ever keep you in remembrance of this night's solemn meeting, and of the vows you have publicly made before God and this congregation. The Lord bless

you and keep you, and at last may you obtain the approving sentence from your Master and Judge,—"Well done, good and faithful servant; enter thou into the joy of thy Lord."

Mr. Pigott then offered a very earnest ordination prayer, and Mr. Waldock addressed the congregation. After the benediction, the meeting separated, all expressing their feeling that it was a most impressive service.

It ought to be mentioned that two esteemed brethren from Madras, Mr. H. F. Doll and Mr. Wilson, both pastors of Strict Baptist Churches, were expected to be present at this meeting, but were, to the regret of all, unavoidably prevented from coming.

P.S.—An account of the first Annual Meeting of the Colombo Auxiliary, and also of Mr. Andriesz's first baptising service, will be given next month, if possible.

GERMAN BAPTIST MISSION.

THERE is much interesting information from this greatly blessed field of faithful labour, for which this month we have not space, but must refer to the *Quarterly Reporter*, for April (published by Elliot Stock, 62, Paternoster Row, price 2d).

We must, however, give the report of the active central church at *Hamburg*; affording, as it does, themes for mingled praise and mourning, and sounding forth to our own churches—as with the sound of a trumpet—both these charges of our Lord and Master: "Son, go work to-day in my vineyard." "Watch and pray, that ye enter not into temptation."

REPORT OF THE HAMBURG CHURCH.

It rejoices us greatly to be able to report that our ministry in the kingdom of God has suffered no drawback. The attendance at the public divine service has been on the whole very encouraging. Our new Mission Chapel has attracted many strangers, and some attend the meetings very regularly. The Word has been preached in thirty stations, by twelve brethren, six hundred times. In the city and suburbs another and a no less important work has been commenced, in which twenty brethren employ themselves on the Lord's-day, between the hours of divine service, in distributing tracts and visiting families to the number of 4,150, by which means seventeen Bibles and one

hundred and twenty-five Testaments have been sold, and 42,300 tracts distributed.

Brother Windolf during the year has visited 6,012 ships belonging to all nations, and sold among the sailors 1,299 copies of the Holy Bible, and six hundred and twenty-four Christian publications, besides distributing 19,180 tracts, and changing 1,384 books.

Brother Peterson has sold 1,664 copies of the Bible, distributed 13,000 tracts, and paid about 15,000 visits. To various parts we have sent out 21,364 Bibles and Testaments and 920,516 tracts.

The Sunday-school has had an attendance of from one hundred and twenty to one hundred and forty children. The singing union, and the young men's and young women's associations, have gone on in blessed activity.

But though there is unceasing diligence for the furtherance of the kingdom of God, as far as the church here can accomplish, the results are greatly behind our expectations. We have passed a year of barrenness and unfruitfulness, induced by severe inward conflicts which had been called forth by a small number of members who now through the grace of God have been restored to peace. Such struggles are highly painful and humbling, but they should neither make us despair, nor stifle our bursts of thankfulness to God for having sustained us in spite of such

storms. They are in full harmony as well with the inner life of the lonely Christian as with that of the assembly of the apostles. The life of each individual child of God is a continual warfare against the old nature, the world of Satan, which only ends when the Lord removes us from the battle-field, and calls us to enter into the rest prepared for the people of God. Thus appears the life of the church. Amongst the small number of twelve, a strife already commenced upon the question of which should be the greater, though they had daily before their eyes the lofty example of the deepest humility in their Lord. But as long as we hold fast to the word of God, and allow no ordinances of men to creep in, this same conflict will lead to a wholesome end. God be praised that we have entered on the New Year with renewed confidence and faith, looking to him from whom we receive peace, and who can bless our labour of love. What we stand most in need of here is an outpouring of the Holy Spirit, not only on us, but upon all the churches of the Union. According to the reports, as far as they go, the number of members has not increased in several churches. Looking this fact in the face, we must rouse ourselves to redoubled energy and watchfulness, and take the kingdom of heaven by force. For this purpose we beg all the churches to unite in holding a general prayer-meeting at one given time, and we now propose the hour from eight to nine on the second Monday in every month. It would rejoice us to find this proposal meet with universal approval, and we request that we may receive notice from the consenting churches, in order to make them known in the next Mission paper, for it is such a raising and cheering thought to know that from all sides brethren are uniting with us before the throne of grace in the same request. May the Lord extend to all the churches the blessed promise contained in Acts ii. 27, 28.

J. G. ONCKEN.

Hamburg.
This appeal of the honoured pastor appears to have been earnestly responded to by many churches, and blessed results of "fervent, effectual prayer" are already realized.

From Barmen, Brother Haupt reports:—"On February 7th, I baptised in our chapel twelve new converts. The crowd was so great that many were unable to obtain admission, and all the strangers remained to the subsequent service and

the celebration of the Lord's Supper. They seemed riveted to the spot, and the cheering harvest did not end here. Immediately after, others began to apply for admission, so that now we have nineteen candidates. Some of these are from our out-station at Bodenbach. What a waste wilderness was this place when we first visited it! So discouraging were the prospects there, that the church at Cologne gave it up; and now, we shall soon have nearly thirty members there; and there seems so much spiritual life among them, that it is a pleasure to go there. All our hands are full with the ingathering of the glorious harvest. Our last church-meeting occupied nearly three hours, but all our members help bravely, both in praying and working."

From Reetz, Br. Wiegler writes:—"For your encouragement, I can report that the church here not only rose as one man in support of your proposal for special prayer-meetings, but also commenced them immediately. I took as the subject for the morning discourse, the supreme importance of earnest prayer for the success of the work; and the great need for a marked revival of spirituality in the churches. At the close, I requested any hearers, who desired prayer on their own behalf, to remain; five did so, and one man exclaimed, "Yes, I am a sinner, and I earnestly beg you to pray for me." Then followed from several Christian brethren such a stream of importunate prayer as is seldom heard, and the windows of heaven were opened to pour down a blessing. It must have resembled that marvellous day of Pentecost. All was perfectly quiet and orderly, but the flight of time seemed to be unheeded as prayer followed prayer. At the conclusion we united around the table of our Lord, and truly such a Sabbath will never be forgotten. It was a triumphant commencement of our proposed united prayer-meetings for the outpouring of the Holy Spirit; and a remarkable fulfilment of the promise, 'Before ye call, I will answer; and while ye are yet speaking, I will hear.' Blessed be God, dear brother, who put this proposal into your heart."

From Goyden, Br. Stangnowski writes:—"The Spirit of God has been again shed abroad in our midst, as in the revival two years ago. Sinners are awokened and brought to Christ, and in his blood find peace and pardon. The Lord has heard the prayers of his people; and especially amongst the children of

our Sunday Schools has this power been made manifest. During the week of prayer, in January, a little boy of eight years old began to pray with much simplicity and earnestness for a new heart, and the forgiveness of his sins through the blood of Jesus. We continued these daily prayer-meetings longer than the appointed time, as more and more of the un-

converted came to them. This went on for five consecutive weeks. Often there were as many as twenty short prayers. Many sought the Lord with tears, and up to the present time we have to rejoice in the conversion of five adults and eight children, all of whom have found peace in believing."

AMERICA.

MR JOHN BROWN, formerly of Conlig, Ireland, writes us that he is comfortably settled, as the pastor of the Baptist Church, at Cascade, Dubuque County, Iowa, United States—the same church of which Mr. John Bates, formerly of Banbridge, Ireland, was, for some time, pastor. There are 113 members, with a large congregation. Mr. Brown, writing to a cotemporary of the need of many faithful labourers in that part of the "field," gives the following account of the various professions:—

"*Romanism* abounds; and the amount of unsound doctrine among *Protestants* is very considerable. The *Universalists* (who believe in universal *salvation*) have a strong hold. *Presbyterians* are not very numerous; but *Methodists* much more so. *Episcopalians* scarcely have a being. The

views of the *Regular Baptists* are much the same as those of Mr. Fuller. The *Free Will Baptists* are Arminians, and practise open communion. The *Second Adventists* believe in the personal reign of Christ; the sleep of the soul till the resurrection, and the annihilation of the wicked. The sect calling themselves *Christians* are Unitarians; these, also, practise open communionism, though generally immersed. We have also a considerable number of *Campbellites*, whose practice is the same to some extent. May the time speedily come, when the scattered sheep of Christ shall be gathered into one flock, and all the disciples of Jesus be perfectly joined together in the same mind and judgment."

Home Intelligence.

MOUNT ZION CHAPEL (CHADWELL STREET, CLERKENWELL) BENEVOLENT SOCIETY.

THE fourteenth anniversary of the formation of this society in connection with the above church, was celebrated on Tuesday, April 13th. After the usual social tea, a public meeting was held, at which Mr. Hazelton, the pastor, presided. Mr. Meeres, of Bermondsey, having prayed, Mr. Hazelton called upon Mr. Mote, the Secretary, to read the report, which explained that the object of this Society was to relieve the immediate necessities of the poor in the church and congregation in times of sickness, and other trying circumstances. In this way they had disposed of £42 7s., in two hundred small sums, besides other special winter gifts. The funds had somewhat fallen off, the balance of the previous year being exhausted, and further assistance was strongly urged.

Mr. Higham, of Camden Town, then moved the adoption of the report, and proceeded to speak as announced, upon Romans v., "The sinner made righteous." Speaking from personal experience, he illustrated the importance of correct views upon this important subject. He remarked upon what a sinner was, as a transgressor of the law, and the consequent impossibility of salvation as such. He then argued the justification of the sinner from his eternal standing in Christ above the fall, and the consequent exchange of position; the life of the sinner for the life of Christ, involving the penal suffering of Christ for sin, and the life of Christ for the life of the sinner, rendering the latter perfectly and eternally righteous.

Mr. Foreman, after seconding the adoption of the report, spoke upon the

importance of the righteous, Gen. viii., 26. This passage, Mr. F. said, shewed the importance of the righteous, but the verse below, in which the Lord promised to spare the cities for the sake of ten, shewed it more strongly. There were two required as witnesses for God, and the *five* cities required ten righteous, in order to save them from destruction. Passing from the narrative, Mr. F. argued the importance of the righteous on the twofold ground: first, they were God's property, called his sheep, his jewels, his crown, and his diadem; and second, God's kindred, his children, his brethren, his bride.

Mr. Griffin followed, his subject being, the *trial* of the righteous, Psa. xi. Mr. G. confined himself to the righteous in the character of children, and spoke of their trial in connection with God's discipline and chastisement.

Mr. Milner, of Keppel Street, dwelt upon the perseverance of the righteous;

"The righteous shall hold on his way!" He remarked upon the growing importance of this doctrine to the soul in declining years and bodily decay. During the recent prostration of his physical frame, and consequent depression of spirits, he had had as much as he could do to maintain his hope, and had its basis been less firm than it is, he must have given way. But the gospel, and the truth of the gospel, were broad enough and firm enough to hold and sustain the soul, and the grace that had saved so many thousands of guilty rebels, having the same purpose as ever, and the same power to effect it, would still prosecute the work. The text said the righteous shall hold on his way, and that meant all the righteous, the purpose and grace securing the one, secured the whole elect family, and placed their ultimate salvation beyond the possibility of failure. The usual verse and the benediction then closed the meeting.

KEPPEL STREET, RUSSELL SQUARE.

The fourteenth anniversary of the settlement of Mr. S. Milner, at the above place of worship, was commemorated on Tuesday, March 31st, by a tea and public meeting. The attendance of those who came from other churches, as a mark of respect to Mr. M., was, as usual, numerous, the attendance of ministerial brethren being unusually large; there were, besides those who took part in the services, Messrs. Higham, Meeres, Dearly, and Griffin. After tea, and the usual opening song, Mr. George Webb, of Camden Town, invoked the Divine blessing. Mr. Milner then observed, that it was now more than 40 years since he first began to speak in the name of the Lord; 25 years of that time he had laboured at the East end of London, and the remainder, at Keppel Street. During this period, he had seen many changes, had had much to try him, and much to be thankful for. During the past year, he had suffered much from bodily weakness, auguring his approaching dissolution; but he had been sustained in his work, and the status of the church had been kept up. After referring to some matters in connection with the large expenditure that had devolved upon them, he observed that the Lord had blessed them with a liberal disposition, so that their numerous demands had not been, and were not, a very great trouble to them. He had selected that evening, a

subject for consideration of great and growing interest to the churches, in view of the hollowness of many professors, and the shallowness of many pulpit effusions, viz., "the necessity of the spirit's work in the salvation of the people of God."

Mr. Hazelton, of Chadwell Street, then, after a few congratulatory remarks, addressed himself to his subject. He said, that being a little out of his expected order, he should not begin at the beginning of the subject, but make some observations upon that part of it which was suggested by the state of human nature. He argued that, as every order of life must be confined within the limits of its own sphere, as there is a barrier naturally impassable between the vegetable and the animal, and the animal and the rational, or intellectual, so there is a similar distance between the intellectual and the spiritual. That the intellectual at the highest point of culture and education obtainable, was no nearer thereby to the spiritual; on the contrary, the higher the order of intellect, the greater the apparent distance from the new man. In addition to *natural deficiency*, there was *moral deformity*; every faculty of human nature being not simply tainted, but saturated with sin; hence, if the man was to become spiritual, he must be born again—created anew, for which great work no power was sufficient, but that of the Holy Spirit.

The nature of saving faith also involved the necessity for the Spirit's work. He distinguished between faith and belief; the former being a faculty possessed, the latter a faculty exercised. No sinner could be saved without faith, this being God's appointed medium of communication. But faith was not natural; it grew out of nothing which God had implanted in human nature; there was nothing in human nature out of which God could produce it; it was a special gift and endowment, for the possession of which, the soul was entirely dependent on the Holy Spirit.

The future destiny of God's people, suggested the same necessity. Heaven was a place for which human nature, when un fallen, was neither suited nor suitable, and to fit man to inhabit and enjoy the felicity of that world, was the special work and prerogative of the Holy Ghost.

Mr. Wilkins, of Soho Chapel, followed in the same line. He urged, that when the soul was regenerated, it was necessary that the work of Christ should be opened up to the mind. The august character of the law, the criminality of sin, and the nature of the atonement required, made, offered, and accepted, must be grasped by the mind; and further, the natural dislike to be saved in God's way, especially of the Sovereignty connected with it, must be overcome and subdued, and the sinner

being thus brought into subjection, must be led to accept this view of things, and lean upon the facts made known, all which required indispensably the immediate influence and operation of the Holy Spirit.

Mr. S. Collins, of Grundisburgh, then offered some remarks upon the work of the Spirit in calling and fitting a man for the ministry of the gospel, which work, while it was an advantage to possess all the educational aids within our reach, demanded gifts which were neither natural nor acquired, but were the exclusive endowments of the Holy Spirit.

Mr. Foreman dwelt upon the personality of the Spirit, especially adducing the use of all the personal pronouns, I, me, he, himself, &c., in support of his argument. In particular, the pronouns, "Whom," ("Whom the world cannot receive,") and "Himself"; "He shall not speak of Himself," are in no case used in Scripture, unless to indicate a person. Mr. F. then dwelt upon the importance of the Spirit's work in inspiration, without which we should have no valid written testimony on which we might rely, and to which we might appeal.

Mr. W. Carpenter, of Richmond, then followed with some remarks upon the various fluctuations of christian experience, and the effect of the Holy Spirit's influence in connection with them.

The meeting was a most instructive one.

SWAVESEY, CAMBS.

MARCH 24th, 1869, will be a memorable day in the history of the Old Baptist cause in this village. The present meeting house being antiquated, inconvenient, and out of repair, the friends resolved to ascertain what sum they could raise among themselves towards the erection of a new chapel. The result exceeded expectations: promises were made to the amount of five hundred pounds. In addition to this, one of the deacons kindly gave a piece of ground, more favourably situated than where the old chapel stands. Messrs. Hannell and Robb, architects, of St. Ives, were engaged to draw out plans and specifications. The works were put up to public contract, and tenders for the chapel and vestries, at the cost of £847, were accepted, exclusive of front and side walls.

On the above-named day Mr. Bloomfield, of Bradford, preached in the afternoon to a large congregation, after which the

friends proceeded to the site of the new chapel. Mr. Willis, of Somersham, implored the Divine blessing. Mr. W. Leach, pastor, laid the corner-stone, a silver trowel being presented him for the purpose. Mr. Leach stated that, through the generosity of a personal friend of his in Northamptonshire, he had much pleasure in putting £20 on the stone. The Building Committee, ten in number, having agreed to have a memorial-stone, on which they would lay a guinea each, Mr. F. Parsons laid this stone, adding his own cheque for £10, this making the sum upon the two stones £40 10s. Seventy-four guinea bricks were laid, two of them being contributed by the children in the Sabbath School.

Tea having been provided by the ladies, the chapel and vestry were filled with persons ready to partake of the refreshing beverage.

Mr. Bloomfield preached again in the

evening, and his powerful discourse was listened to with profound attention by a company which filled the chapel and

vestry. Several ministers were present. The amount collected at the services of the day was £135 15s.—Hallelujah!

SALEM CHAPEL SUNDAY SCHOOL.

A very interesting meeting of this institution took place in the Chapel, in Meard's Court, Dean-street, Soho, on Wednesday evening, April 21st. Mr. Ibberson, the pastor—whom the friends present heartily welcomed back to his public labours after his long illness—presided on the occasion.

The Eleventh Annual Report, which was read, showed many interesting features; chiefly, the formation of a Branch School for the neglected children of poor foreigners, with which the neighbourhood abounds. The great desideratum appeared to be a new school-room in immediate proximity to the chapel. It is hoped that the public spirit of the friends at Salem

Chapel will, before long, supply this long-felt want.

Mr. Ibberson gave a long and excellent opening address on the need that exists for sound Protestant teaching to be imparted to the young in this day of Romanizing and rationalizing efforts on every hand.

Mr. C. Topley, Mr. Maycock, of Woolwich, Mr. Towell, of Blandford-street, Mr. Dann, and other friends addressed the meeting with much point and earnestness, and the proceedings were enlivened by the admirable singing of the Sunday scholars who were present.

LAXFIELD, SUFFOLK.

On Wednesday, March 24, a church tea meeting was held in the Baptist Chapel, to commemorate the tenth anniversary of Mr. Sears' labours. A very

happy evening was spent. Mrs. Read, in a very affectionate manner, presented the pastor's wife with a purse containing £6 6s. 6d., from the sisters in the church.

TUNSTALL, SUFFOLK.

Cheering and profitable services were held here on Good Friday. Brethren Kiddle, of Lowestoft, and Sears, of Laxfield, preached two impressive gospel sermons to large congregations. In the interval, a goodly number of friends sat down to an excellent tea, which had been freely provided by the kindness of friends; and the whole of the proceeds of this, together with the offerings of the assembly, were added to the fund, for the purchase

of a house for the minister, and some ground for interments. Towards these purposes the friends here have raised £80, since harvest. Mr. Lamb, the present minister, appears to be labouring steadily on, with some encouraging tokens of good. He is, at present, suffering severe domestic affliction, which will, we trust, be employed by his Master for his soul's profit.

ZION CHAPEL,

The anniversary of Zion Chapel, Whittlesea, was held on Good Friday, when Mr. Bloomfield, of Bradford, preached, morning and evening; and both services showed the preacher's mind was deeply imbued with the subject he so truthfully and earnestly presented to the people. In the afternoon, Mr. Kitchen, of Ringstead, preached a very excellent sermon. The day being beautifully fine, the attendance throughout, and also the collections, were

WHITTLESEA.

good. Several ministers from the neighbourhood were present.

We have much cause, as a Church and congregation, to thank God, for His continual blessings upon us, and in still giving effect to the word of His grace, preached to us by Mr. David Ashby, who for nearly 16 years has laboured here, with evident proofs of the Divine blessing, and which blessing several are just now coming forward to attest, by following the Lord.

W. H. A.

CLAYGATE, SURREY.

The seventh anniversary was held on Good Friday, when two soul-cheering sermons were preached, by our esteemed brother Slim, of Guildford, from Jeremiah

1.34, and Hebrews ii. 9. May the Lord prosper this little cause, and give it increase in numbers, grace, and love, through Jesus Christ. Brethren, pray for us. J. W.

Poetry.

LYRICS FOR THE HEART.

BY W. POOLE, BALFRON.

SAY NOT, O HEART.

Say not, O heart, that thou must sink
Beneath thy weight of care;
Remember that thy Lord and King
Can help thee everywhere.

Thy burden does not waste His strength,
Nor drain His tender love;
Take heart! O weary one, look up!
Thy God still reigns above.

Hast thou a path where reason faints,
And human helpers fail?
Still rest on God's own faithfulness,
Thy faith shall yet prevail.

The work which love made thine for God,
Shall never fail or die;
Though now beneath its load ye faint,
It lives beneath His eye.

Be cheered, desponding soul!
God's way and time are best;
Still do thy work and trust in Him,
He,—HE will do the rest.

“READY!”

Mark xiii., 37.

O, for a ray of light divine,
Like an unerring dart,
To pierce, and with effulgence shine,
In my unwilling heart.

That I may see how swift away,
Time's dearest objects fly;
And learn, while in this house of clay,
To lift my thoughts on high.

That I may stand like those who wait
The morning's earliest ray;
When the glad sun, in robes of state,
Shall usher in the day.

That ready shod and staff in hand,
Whene'er the morn arise,
My soul may willing, waiting stand,
To mount beyond the skies.

Gravesend.

GEORGE NEWMAN.

THE REFORMATION CRADLE HYMN.

This famous hymn was probably written by Luther at Oppenheim, when on his way to Worms in 1521. One thing is certain, the Reformer often sang it on festival days to the accompaniment of his lute, and was greatly strengthened by it. It spread rapidly throughout Germany, and soon became a universal favourite with the Evangelical Church.

A mighty fortress is our God,
A panoply unfailing,
'Gainst ills that tumult like a flood
Us to this hour assailing.
The old malignant foe
Plots our overthrow.
Dreadful craft and power
Begird him hour by hour,
On earth is not his equal.

Nought can by our own might be done;
Soon must we sink dejected.
There fights for us the trusty One,
By God Himself selected.
Ask ye of his fame?
Jesus is his name,
Lord of hosts alone,
And other God there's none:
The field he yieldeth never.

Though earth with devils swarming were,
All ravening to devour us,
Even then our faith shall quell our fear,
And nought shall overpower us.
Be thine arrows hurled,
Prince of this dark world!
Canst thou work our woe,
Thou doomed and conquered foe?
A little word can crush thee

They spare the Word they dare not face:
No thanks to them we render.
Christ with His Spirit and His grace
Stands by us our defender.
Let them take our lives,
Substance, children, wives;
When they've bourne the spoil,
Nought gain they for their toil;
The kingdom still remaineth.

(Translated by Dr. Guhrie.)

HOMEWARDS.

As drifting onwards to the grave,
We're tossed upon life's sea,
'Tis sweet to think that every wave
But bears us nearer Thee!
O joyful, joyful sea!

And when our pilgrimage is o'er,
We reach that blessed land,
Where we shall meet to part no more,
Upon its sun-lit strand!

O peaceful, peaceful land!

F. S. ROBINSON.

"Forward."

The Children's Page.

BAPTISM OF A CHILD.

(According to the Scriptures.)

LITTLE Daniel was a cripple almost from his birth, and now he was slowly wasting away.

But his mother had long had proof that he was a *child of Jesus*. She had taught him the Scriptures from his infancy. She had seen his real contrition for sin,—had heard him pleading with the Saviour, and had witnessed his joy in "*finding Christ*."

One bright and glowing summer day, his watchful mother had drawn him down to the shore. The delicious breeze and the beautiful sight of God's great and wide sea had cheered him very much. But the poor sickly boy seemed not so well when he reached his home; the exertion and excitement had been too much for him, and Mary was alarmed at his want of the little strength that had nerfed him to the effort. Frightened and nearly fainting herself at the look of his white face, she laid him on his little bed, and began to use the means for restoring her darling child. Little Charley, crying out that his dear "*brother Danny*" was going to die, ran, sobbing, from the house.

But God spared him a little longer. It was not many moments before the colour came into his face again, and he smiled as he said faintly, "*I have seen Him*."

"Whom, my child; whom have you seen?" asked his mother.

"Oh, I saw Jesus. I think it was he," he added earnestly; "he held his arms out over me, and told me not to be afraid—*dear Jesus!*"

By-and-by he whispered,

"Mother, won't you read me that 'Jerusalem' piece?"

Mary hushed her sorrow, for she thought indeed the time had come for her to imprint the last kiss on that fair forehead—on those pale lips; and taking from her

drawer a little book, she read to him:—

"Jerusalem, my happy home,
Name ever dear to me," &c.

The widow's voice ceased. Little Charley had entered, and by degrees crept close to his mother, till at last he knelt at her side, his hands folded on her lap.

"Do you think"—the voice was fainter than it had ever sounded before—"do you think the angels will come after me?"

"Yes, darling, I have no doubt they will," replied Mary.

"Well, mother, before they come, I want to do all that Jesus has told me to do. Jesus was baptized."

"Yes, my child, you shall be baptized—I have spoken to our minister—you shall be baptized to-morrow."

The beautiful eye lighted up.

"Oh! may I be baptized, *just as Jesus was?*"

"How, my child?"

"You know he went down into the water, and I want to go down into the water."

"You—my poor, helpless little boy? How can you?"

"Oh, they will carry me, mother—I know they will carry me, and it will seem so good. I shall feel just as if Jesus went down with me."

There was a moment of quiet thought—a quick resolve.

"Yes, my little child, they shall carry you into the water."

"Will you see all about it to-night, mother?"

With the promise that she would, the boy seemed delighted.

"I am going to be baptized like Jesus—*dear Jesus!*" he kept repeating, till he fell asleep.

The next day was the holy Sabbath. The widow looked wearied and pale, for she had been up with little Daniel very often through the night; but there was a peace and quiet on her face that told with whom she had been communing.

In the plain little chapel that morning was read a simple note:

"There will be a baptism on the beach this afternoon."

The preacher paused—then his eye kindled as he added: "The disciple who takes up this pleasant duty to-day, is the sick son of the widow Marks—a little boy to whom might be said, 'Oh child, great is thy faith!' for he lies very near the gate of heaven, having, at the longest, but few days more of sojourn on this mortal shore."

Every heart in that congregation thrilled to his solemn tones, and words of admiration and wonder succeeded, as the people left the chapel.

It was a beautiful, cloudless day, for which the widow was very thankful, as she robed her helpless son in his baptismal gown, and held him in her arms. There were several neighbours in the cottage, and outside stood a bronzed and ruddy old farmer, one of the deacons of the church, who had volunteered to bear the boy in his strong arms down to the water's side and back again. A throng of boys, and even men, had gathered about the cottage-gate, waiting to see the advent of the sick child.

At last he was brought out, and a hush fell upon all gathered there; for the white cheek, the helpless hands, the look of patient suffering, touched every heart.

"He is not heavy?" quoth the widow, with a quivering lip.

"No, indeed—like a feather," murmured the farmer, holding him gathered upon his breast as a shepherd would carry a lamb.

Silently they passed along the road, the boy saying feebly, from time to time, how happy he felt that God had spared him for this, and the good deacon speaking comforting words to the little, weary pilgrim. Silently the crowd followed, till the glittering water came in view; and the boy's bright eyes grew brighter at the sight. A great multitude of people lined the shore. The other ministers and congregations of the village, as well as the Baptist, were all present.

As the farmer came among them, with his helpless burden on his breast, a sob seemed to run from man to man, and many wept unrestrainedly—it was so

touching a scene. A smile of unearthly beauty lighted the face of the young disciple, and with an effort he brought his little feeble hands together, and praised God fervently.

"Sing," said his pastor, commanding his emotion, "sing

"O Lamb of God, I come!"

Feebly, tremulously, the music sounded forth; and the very waters seemed to hush, as the sweet strains swelled out and died away.

"Lamb of God," said the minister, tenderly taking from the deacon the gentle boy, all incapable of aught save faith and praise, "we bring this lamb to thee. Loving thee supremely, he must needs obey thee implicitly. Come, my child, this act is like a precious sacrifice in the sight of thy Redeemer."

"Thou'rt not afraid?" he asked, as he went deeper and deeper into the water, and the yielding waves came coldly up.

"No, no—Christ is here," said the child, feebly but sweetly.

"Yes, Christ is here," repeated the pastor; "lie in my arms—commit thyself to the Redeemer."

The wave opened—the thin figure, with its meek white face, sank under the crystal flood, while the words, "I baptize thee in the name of the Father, Son, and Holy Ghost," were all that broke the solemn silence. There was no struggle—the smile that went down came up unbroken.

Holding him against his heart, pale, as pale as the child, but smiling and peaceful, the pastor came forth, lifted the little form for one instant toward heaven, and laid it again on the deacon's breast, saying, "Baptized into Jesus."

There was loud weeping—there was sobbing—there was deep conviction—there was genuine repentance among those who lined the shore. Men, who seldom shed tears, were overpowered and conquered—forced to confess that the sweet peace, the triumph of this feeble babe were God-sent.

"My dear little child," murmured Mary, the tears streaming down her cheeks as she spoke.

"Yes, mother," answered Daniel.

"You are glad you came, dear—you are no worse for it?"

"Oh, mother, Jesus is with me?"

She kissed the damp forehead, and dried the thin hands between her own palms.

Very quietly, as they had come, the people moved from the shore. Again Daniel was placed in his little bed, exhausted, ap-

parently failing very fast; but, oh, serenely happy.

"I know not why," murmured Mary, "but I feel as if this would be his last night on earth. His work is finished, and he is all ready."

"God's will be done!" replied the good deacon.

"Amen!" whispered the child.

The above is taken from a very sweet little book, entitled "*A Child of Jesus: an illustration of genuine religion in the soul of a child.*" By W. Nicholson, of Halifax. A true narrative; deeply interesting and powerfully wholesome, as all truth, rightly told, is. The book may be obtained for 4d. and 6d., of Unwins & Co., 22, Paternoster Row.

Reviews and Criticisms.

The Theology of the Commission on the Subjects of Christian Baptism. By R. INGHAM. London: E. Stock.

We have waited some time, expecting to receive the part on the nature of christian baptism. We have not yet received it; and now hasten to express our high approval of the part under consideration.

Abraham Booth Pengilly and others have adopted the author's mode of treating the subject under consideration, namely, by citing paedobaptist authorities, and showing the overwhelming evidence of believers' immersion being the only scriptural baptism, by the admissions of nearly all the *truly* learned paedobaptists in the world. "Out of thy own mouth will I condemn thee," is the author's motto. But, as Dr. Halley has taken new ground—which, by the bye, paedobaptism does about every decade, returning in a somewhat uncertain cycle to where it started—Mr. Ingham has paid a little more attention to him, since his book is more stout than his fellows'. Dr. Stacy comes in, also, for a share of his polite attention. We know that great learning and ingenuity are capable of making the worse appear the better reason; but we have certainly stood aghast at the hardihood and effrontery of Dr. Halley, in asserting that Christ commanded us to make disciples *by* baptism. The man of sin could not go farther than that. No wonder that popery increases, when the standard-bearers are at one with the enemy.

We consider Mr. Ingham's work—at least the part we have under review—a valuable addition to this department of biblical literature, and commend it to the careful study of paedobaptists, as well as baptists, throughout the world.

The Praying School Boy. A Brief Memoir of Robert Ernest Houghton Churchill. By his STEPMOTHER. London: Elliot Stock.

BORN in America, converted at seven years of age, lost his mother at eleven, came to England, sent to a Wesleyan School, crammed with Latin, Greek, and French, died at sixteen, and left behind him a memorial of early piety, written by a loving stepmother. Nearly all Wesleyan books, great and small, manage to bring in *Infant Baptism*, and *Wesleyanism*, and this is no exception. At page 40 we are told that, during a lucid interval from the fever, "seeing an unaccustomed face in his room, he asked, 'Are you a Wesleyan?' 'Do you love Christ?' 'Do you work for him,'" &c. Probably this dear lad looked upon Wesleyanism as the *summum bonum* of all excellence. Wesleyanism first, love to Christ second, work third; or, Wesleyanism the root, the rest the branches. No reference to any other denomination. We must deprecate idolatry of names and systems,—a rock on which many a stately vessel has been broken. *Verbum sat sapiente.*

The Gospel Magazine. London: W. H. Collingridge.

THIS MAGAZINE, up to April 1st, continues full of the good old practical, experimental, and doctrinal divinity of better days. When the Irish Church disestablishment bill has passed, we shall, doubtless, agree with its godly and devoted editor and contributors more fully than at present. May the Lord graciously preserve our friends from utterances which, a few years hence, they may regret.

Monthly Notes on Passing Events.

THE IRISH CHURCH BILL has, at the time we write, reached the stage at which it is considered in detail in the House of Commons, after the disposal of a hostile motion, by Mr. Newdegate, by a majority of 126. The formidable list of amendments brought forward by Mr. Disraeli would, if carried, so revolutionize the measure as to leave little of disestablishment and disendowment but the name. He would leave the Irish Church so wealthy, while giving it entire freedom, that the very object of the Bill, in removing a real scandal and grievance, would be defeated altogether. But there is little fear, with the Liberals so united, and with so large a majority, that the measure will be materially altered, and it is supposed that it will pass through Committee and be committed to the tender mercies of the House of Lords before Whitsuntide.

RITUALISM.—The Church Association, content with the measure of success in the prosecution of Mr. Mackonochie, have remitted a great part of the costs to which that clergyman was liable, and are about to commence proceedings against Mr. Bennett, of Frome, in order to test the doctrinal question of the Real Presence, and against Mr. Purchas, of Brighton, to ascertain the legality of the vestments and processions in which the Ritualistic clergy indulge themselves.

THE IRISH PROTESTANT CLERGY must have had an exciting Easter. The meetings which take place at that season have been used as an outlet for their indignation against the "iniquitous" Irish Church Bill. While their "ascendancy" and emoluments in Ireland were maintained by British law, no words were too strong to express their horror at the idea of a "repeal of the Union;" but now that these are threatened, that idea is being often expressed in forcible terms, thus showing that their former loyalty was not *altogether* of a disinterested character. At present, judging by their words, they are determined not to take the excellent advice that Sir Roundel Palmer gave them, and will doggedly refuse to constitute a central representative body for the purpose of facilitating their re-constitution as a voluntary religious community.

THE RELIGIOUS WORLD, in its continual ferment, is continually turning up some novelty of faith or practice. The last is the issue of a monthly newspaper sheet, by the minister of the Wesleyan Chapel, in the Waterloo Road, the inside of which advertises all the various services connected with the place, and is "padded" with articles on religious and social subjects, while the outside is filled with business and other advertisements. This paper is distributed gratuitously at the shops of the neighbourhood.

THE LATEST "spiritual advertisement" we have met with is one which appears in the strongly Evangelical Church organ, the *Record*. It tells us of a "living" to be sold, with so many attractions, that the mouth of many a clergyman must water at the bare enumeration. Thus, to begin with, the population is but 250—not severe demand, therefore, for parochial visitation. Next, the church is a "fine old edifice;" the parsonage, with its stabling, is large, and in capital order. There is also a conservatory, hothouse, and productive garden. The soil is dry, the climate mild, and the situation excellent for market town and railway accommodation. This model living brings in £520 per annum to its fortunate possessor, and the present holder is 66 years of age. The drawback to this last touch is, that he may live 15 or 20 years longer, and then the purchaser might find his speculation a bad one. We had nearly forgotten the most delightful fact of all: there is "no Dissent" in the parish! just as one might say of a house, there are no vermin, no bad smells, &c. Seriously, this advertising the public sale for money of the most sacred office a man can hold, and one connected with spiritual interests the most momentous that the mind can conceive, is a blot upon the National Establishment of this country, which will one day be seen to have been not the least of the many causes contributing to its downfall.

THE SABBATH QUESTION is again prominent. Deputations, representing those who are for, and those who are against, the opening of national museums and picture galleries on the Sundays, have urged their views, both upon the Premier and the Home Secretary, who promise, how-

ever, only to act in the matter as the clear opinion of the public at large shall decide. Two things appear to us of great weight. First, the difficulty, if not the impossibility, of resisting further concessions in the same direction, if once the national exhibitions are thrown open on the Lord's-day; and secondly, the hardship of depriving the public servants in charge of these places of their day of rest, and of compelling some of them either to violate their consciences or lose their situations, or, at least, to be deprived of advantages which others, not so scrupulous, would possess.

THE "WAY OF THE CROSS."—Such is the name given to the *very* latest development of Ritualism, viz., a street procession on Good Friday, with halts at twelve so-called "stations," representing the stages of our Lord's passion, at each of which addresses were delivered by the officiating clergyman—Mr. Lowder, of St. George's-in-the-East—on various topics connected with the sacred theme. The circuit of the entire parish was thus made, and no doubt the whole transaction was designed to be highly impressive and instructive. But who does not see that it is a falling back from the Gospel ordinance of preaching the Word to those appeals to the senses which marked a bygone dispensation, besides being a daring attempt to assimilate London to the Roman Catholic usages of Continental cities.

MR. JOHN MACGREGOR, of Rob Roy Canoe notoriety, has recently visited Jerusalem underground, where the Jerusalem of the Scripture is located. He graphically describes what he saw under the 50 feet of wreck and confusion which overlie the ancient city. The network of water channels which was under the city of days of old, showing how well it was provided against a siege, excited his wonder. He penetrated 80 feet below the ground, at the corner of the temple area, till he came to the huge basement stones, resting on the living rock, which undoubtedly formed the foundation of the temple, whose overthrow our Lord predicted, in the hearing of his wondering disciples. Here, at this great depth, he found a camel's tooth among the *debris*, which may well have lived and died long before even the temple foundations were laid.

MISCELLANEOUS ITEMS.—The Baptist Missionary Society's new Mission House is about to be erected in Castle Street, Holborn, tenders having been accepted for building it, at a cost of £8,437.—

The Church meeting at John's Street Chapel, Bedford Row, lately under the pastoral care of Baptist Noel, has invited Mr. Ed. Medley, of Regent's Park College, to take the pastorate, which he has accepted.—The Committee of the Baptist Home and Irish Mission have invited Dr. Price, of Aberdare, and Mr. Henry, of Belfast, to visit the United States, for the purpose of obtaining assistance from the Baptists of America, in their mission work in Ireland.—Open-air services are again commenced on Sundays, in front of the Royal Exchange, with the sanction of the Lord Mayor, for the tenth season.—"Archbishop" Manning has forbidden the use of Moorfield's Roman Catholic Chapel as a place for the signature of petitions in favour of the Fenian prisoners.—It is proposed to erect a statue of the late Robert Hall, at Leicester, at a cost of £1200. The Venerable J. P. Mursell is the secretary of the movement.—The London Baptist Association hopes to erect two instead of one Baptist Chapel in or near London during the present year. The last one was at Upper Clapton, from which place Mr. Brock has received and declined an invitation to become the minister.—A new Baptist Association for the county of Essex has been formed, under the presidency of Joseph Tritton, Esq. The old Association expired in 1864, after a career of 68 years.—Mr. C. Bridges, formerly of Old Newton, Suffolk, whose memory is fragrant to many, by his work on the 119th Psalm, has peacefully passed away, at a good old age.

Deaths.

STEVENS.—Early on the last Lord's-day in March our beloved friend, Mrs. John Stevens, of St. Neots, fell asleep. We are promised a brief memoir, of her *living and dying* in the Lord, for our next number.

ISAAC.—On Lord's-day, April 11th, Mrs. Isaac, the beloved wife of our brother Mr. George Isaac, of Brighton, departed this life, aged 58 years. An attack of gastric fever speedily weakened the tabernacle, and, although it was at first hoped that the disorder might be subdued, it soon became evident that the Lord had otherwise determined. The dying testimony—in the constant expression of a calm, reliant, and joyous faith—delightfully exemplified the power of Divine grace throughout the last affliction, and her end, emphatically, was peace.

Essays and Expositions.

THE SHAKING OF THE EARTH AND ALSO HEAVEN.

[We ask of all our thoughtful readers a prayerful meditation on the following abstract of Dr. Brock's remarkable address to the Baptist Union. With some of its anticipations and conclusions we may not be prepared fully to acquiesce, but its God-fearing suggestions are most wholesome and timely.]

The time seems really to have come when God is shaking, not the earth only, but also heaven. That it has seemed to come on many occasions in the past we are, of course, aware. Gatherings of our Baptist forefathers can be conceived of and called up to mind in the midst of which such men as Bunyan, and Terril, and Hanserd Knollys, and Keach, and Stennett, and Gill, and Booth, and Ryland, and Fuller, and Robert Hall, and Winterbotham would have said impressive things about the prevalent commotions of their day, both in Church and State.

Successive eras have given to their thoughtful ones due occasion to take heed to the shaking of the earth and heaven that was occurring then.

OUR ERA, no doubt, gives, at least, as much occasion unto ourselves to take heed unto the shaking that is occurring now; peradventure, all things considered, it gives yet more occasion still. Be that, however, as it may, I ask you to take earnest heed to the present shaking of the earth and heaven. Holding you, brethren, as I do, to be men who have understanding of the times, I want to turn your understanding of them to some good account. I want to make this yearly gathering in our metropolis subservient to your service of your generation, and of the generations following, according to the will of God.

The things which I have to say will range themselves conveniently under the heads—*current characteristics, impending changes, and ulterior results.*

On looking, with becoming care, upon the signs of the times, there are some of them so remarkable that they may be specifically named. They are, by common consent, the *CURRENT CHARACTERISTICS OF THE AGE*. *How obvious, for instance, the facilities which are provided for nearer and remoter locomotion!* Even in days within our recollection, travelling took up so much time, and involved so much expense, and occasioned so much fatigue that the generality of persons did not travel far.

There has come, however, such a diminution of fatigue, expense, and time, that travelling is no longer the exception, but the rule.

Thus facilitated, journeying, to the great detriment of the old religious spheres and to the great jeopardy of the old church habits, has come greatly into vogue; the daily journeying from the suburban home to the place of business; the frequent journeying to the country or to the sea; and occasionally to places of renown in other lands.

How obvious also the inducements which are proffered for acquiring affluence and rank! The cry of "Excelsior" has been somewhat grievously perverted; having been used as an incentive to restless discontentment with the moderate and the plain. Position has been the thing commended, and then the means for attaining it have been commended, too. "Advancement" has been the watchword; advancement, at any rate!

As we have seen, even to repletion, men would make haste to get rich; men of one grade of society would force themselves into another grade; men would risk the comforts and competencies of life upon the chance of its luxuries and gauds.

How obvious, besides, the incentives which are supplied to political and ecclesiastical agitation! Gone and past for ever are the days when the people were contented to obey whatever their rulers were pleased to enjoin. Of the passive obedience whereof we older ones sometimes heard, you younger ones have never heard a word. For the non-resistance, of which half a century ago the clergy were generally the advocates, and a few Nonconformist ministers as well, you can scarcely find any open advocacy now.

Equality is the cry; political and religious equality!

To put down this cry is impossible. To prevent compliance with it is beyond both the coward's and the tyrant's power. National education, destined to be ere long a

thing far more worthy of its name, will foster this manifold constitutional agitation; so will the perusal of your cheaper and yet cheaper literature; so will the influence of the Reform Bill, not as yet by any of us fully ascertained or apprehended.

How obvious furthermore the demands which are made to doubt and disbelieve all that purports to be sacred and divine! In all directions are we met by the free handling, as it is called, of our holy things. The whole province of natural religion is traversed by our so-called advanced thinkers without any awe upon their spirits, and nowhere in the entire province of revealed religion does it occur to them to put their shoes from off their feet.

The Pentateuch of Moses occupies in their esteem exactly a similar place with the Shoo-King of Confucius. The Psalms of David are deemed to be just akin to the Odyssey of Homer. Isaiah and Virgil are held, not only in equal admiration, but in equal veneration also. Paul and Aristotle are regarded as compeers in their authoritative claims on the seekers after truth. That Jesus of Nazareth was one teacher sent forth from God is not denied, but that Socrates was another teacher sent from God is strenuously affirmed; and that neither prophet, nor evangelist, nor apostle ever spake as he was moved by the Holy Ghost, any more than poets and philosophers and litani have spoken as they were moved by the Holy Ghost!

For such purposes abundant material is at hand; and, that the purposes may be promoted, the material is introduced into our lighter and weightier literature in all directions; sometimes covertly, and with some semblance of hesitation; at other times defiantly and without the affectation of a blush.

TAKE FOR CONSIDERATION, SECONDLY, IMPENDING CHANGES.—The changes, which I may indicate, should not startle you. If, indeed, Christendom, or even Evangelical Christendom, were what it ought to be; if only our Nonconforming Evangelical Christendom were what it ought to be, you might be startled; but then, confessedly, neither the one, nor the other, is what it ought to be; so that the wrong things may be said and done, and the right things may be left unsaid and undone.

Hence, probabilities may be mentioned of which some Christian men have no idea; and prospects may be indicated for which they are unprepared. Overlooking the actual in the ideal, they cherish no expectation of retrogression, either in the Church's welfare, or worship, or work.

Better instructed, brethren, are you, having respect to the actual as well as to the ideal; having expectation, therefore, of passages and of phenomena in the impending changes which will peradventure try the strongest evangelic faith. Your loins are girded up!

I suggest then, first, that changes may be looked for in the forms in which worship has been conducted. Already do we hear complaints against the services which we designate devotional. Neither the psalmody, nor the prayers, nor the Scriptural readings are what they ought to be.

So much is said already, and said loud enough for all who have ears to hear, to hear beyond mistake; but how much more will be said when intercourse yet more abounds, and fashion gets more into the ascendant, and public sentiment becomes more unsettled, and rationalism and secularism have attained to more predominant and wide-reaching power!

No extemporaneous prayer then, unless according to some highly elaborated model of refinement and pure taste! No liturgy then, unless philosophy and science consent to its adoption! No psalms, nor hymns, nor spiritual songs then, unless the artistic has high consideration! No sacraments then, unless, in the grandeur of some set occasion, the grandeur shall be gorgeous; and, in the simplicity of some other set occasion, the simplicity shall be severe! The objection that such and such things are innovations will be laughed to scorn. The protestation that they are producing sore discomfort will be wholly disregarded. The remonstrance that they are ominous of essential error will be made of no account. The expostulation that they are at variance with Holy Scripture will obtain no attention. Any resistance, notwithstanding, changes in forms of worship in continuance will probably be demanded; and, the temper of the times coinciding, the changes will be introduced.

I suggest, secondly, that changes may be looked for in the phases under which the Gospel has been preached.

For some time past a practice has been becoming obvious of using evangelic phraseology, whilst withholding evangelic truth. I am not sure that instances could

not be quoted in which evangelic phraseology has been used for the more effectual suppression of evangelic truth.

To the old meanings of the Scripture language the future interpreters will carefully adhere, because the maturer scholarship and criticism of the times will confirm the judgment of their predecessors, that substantially it is the meaning which the language bears; but there will be shades of meaning which they deem important, qualifications of meaning which they must needs insist upon, and breadths of meaning which it would be high treason against the truth to withhold.

For instance—with each of the five great points of Calvinism they may avow more or less of sympathy; but each one of the five points will sustain such manifold relations, and pass into such indefinite modifications, that, at the preaching of them which is to be, the Calvinist of this nineteenth century would stand amazed.

As mind comes into contact with mind, and man stands on equality with man, and theory wrestles strenuously with theory, and truth passes into assimilation with truth, the whole aspect of dogmatical teaching will probably vary yet more and more.

Discourses on Divine Sovereignty, on the Atonement, on the operations and offices of the Holy Ghost on the speciality of Providence, will be largely out of keeping with any which are given now. Digests and systems of doctrine which every preacher before the Baptist Union is expected to hold in reverence, our successors will have outlived. For better or for worse, they will ever be telling or ever hearing some new thing.

I suggest, thirdly, that changes may be looked for in the mode in which godliness has been professed.

Uneasiness is evidently in action on the subject of separation between the church and the world. Dissatisfaction is significantly expressed at the attempt to keep any separation up. Baptism, of course, is to be attended to, and the Lord's Supper is to be reverently observed, and some form of godliness is to be decorously maintained; but we should be well rid of the church-membership which has come down to us. Better for all who are concerned if we renounced once for all the talk of taking up our place on the Lord's side. It is just a figment, and nothing more.

As much as this is said already, and said, I believe, even in some Nonconformist circles. How much more generally and how much more positively will it be said as the shaking both of earth and heaven overthrows the old and originates the new!

Enough, as indication of a man's Christianity, that he has been born in a Christian land, that he lives under a Christian Government, that he complies with Christian customs, and that he accepts the Christian religion. Whatever his opinions, they will be left unchallenged and uncared for. Whatever his practices, he may pursue them at his pleasure, on the simple understanding that the conventional proprieties are treated with respect.

No need will there be then for any joining of the church, nor for any siding with the church, nor for any corroborating of the claims of the church to a higher morality and a purer life. The twentieth century will not have reached its termination before the secular and the spiritual will be amalgamated—the church congenially coalescing with the world, and the world as congenially consorting with the church.

To no purpose, in protestation, the production of ecclesiastical precedents, or the quotations from the oracles of God. The spirit of the age will give no heed to either; except to bestow its pity or to pronounce its condemnation upon the men among whom church membership and church discipline were so long in vogue.

I suggest, fourthly, that changes may be looked for in the organizations through which good has been attempted. In carrying out the determination to do good and to communicate, in obedience to the command of Christ, the church of these times of ours has thought it best to form different societies and institutions, through which, both at home and abroad, its work is done. Thus, at this day, its work is done; these annual gatherings of ours in this metropolis, to wit!

Warnings, however, are not awanting, that decrepitude is coming upon our institutions from within, and that disfavour is coming upon them from without. That they have been available and availing in days gone by, is by no means denied; but they are not so available now: and year by year they will be less available, until the time will come when, having become hindrances instead of helps, they will be rudely set aside.

Let no man deceive himself by thinking that the particular Evangelical society of which he is either the officer, or the member, or the admirer, will survive in perpetuity.

Let him not count on the permanency of its constitution, nor on the succession of its supporters, nor on the maintenance of its contributions, nor on the recurrence of its anniversaries, nor on the retention of its name and place. The entire apparatus, under the shaking of the earth and heaven which is at hand, is a doomed thing ; and as the shaking shall continue, shall be repeated, and shall wax worse and worse in violence, the entire apparatus will be overturned and buried out of sight.

The good that will be hereafter attempted will be attempted by simpler methods. The zeal that will be hereafter evinced will be evinced in purer forms ; the co-operation that will hereafter be sought will be sought through sounder combinations ; and the inducements that will hereafter be pressed will be inducements of a higher order. Far less cumbrous, less arduous, less ostentatious, less costly, less diplomatic, and less derogatory to the simplicity that is in Christ, will be the Evangelical philanthropy of the centuries which are drawing near.

From any speculation as to the precise or approximate date of these latter days, I reverently abstain ; but that they will be in the main contemporaneous with the times of the changes which I have indicated, we may, I believe, assume. For perilous times, therefore, the Church may be getting ready, as the facilities for locomotion multiply, as the means for acquiring wealth increase, as the incentives to agitation accumulate, and as the demands for doubt and disbelief abound.

Glad am I, I confess, as I anticipate the future, that with scenes wherein the earth seemeth to be removed, and the mountains to be carried into the midst of the sea, we are made familiar. Right glad am I to-day that we are made aware beforehand of the shaking of the heaven and the earth, because we are made aware at the same time of the Sovereignty by which the shaking has been predestinated, and of the wisdom which will render it subservient to the sublime accomplishment of the sublimer will of God.

Then—the impending changes notwithstanding, I would not have you be dismayed. No, brethren ! I would have you to be profoundly, vigorously, and persistently thoughtful, but not dismayed. There are things which will be shaken ; but there are the things which will remain ; and looking onward through the complex vicissitudes of the future, we see that they are remaining ; threatened on every side, but not endangered ; imperilled, but not impaired ; excruciated, but not consumed ; their mediæval ecclesiastical setting a good deal the worse for the ordeal, and their antique theologic framework gone to irrecoverable decay ; but their jaspers and their chrysolites uninjured ; their amethysts and their emeralds uncorroded ; their sapphires and their pearls undiscoloured and unstained.

(“*The Things which cannot be Shaken*” in our next.)

A LOVING INVITATION TO EVERY WEARY SINNER.

“Come unto me, all ye that labour and are heavy laden, and I will give you rest.”—MATT. xi. 28.

THIS groaning world never heard a sweeter sound than, “*Come unto me.*” We have heard about stray notes from angels’ harps ; but, here we have the essence of all sweetness, and the harmony of all sound. May the Spirit waft it to many a mourning heart, that every weary sinner may find rest in the loving heart of a Saviour.

1st. *Remember who it is that speaks so lovingly to you.* It is the voice of God’s *incarnate Son.* No delusive sound is this ; it is the voice of *Truth !* Jesus has *power* to give the weary rest. He has a *right* to speak peace. He is as *willing* as he is *able.* Power, justice, and love, unite to

say, “*Come unto me.*” It is the voice of the *Great High Priest* of our profession. “*I*”—who lived and died—“will give you rest.” It is the voice of the *Prophet* of the people. He will give rest to the mind that labours after instruction. It is the voice of *Kingly power.* He who is invested with all power ; who reigns, King of Kings, for ever ; Lord of Lords for ever—he who wears the glittering diadem of the universe, holds out the sceptre of life, while his lips proclaim, “*Come unto me.*” Jesus speaks as the *mediator* between God and man—“I am the way to God ; come unto me.” It is the voice of an *affectionate Brother*, born for adversity. “*Come unto me*” wells up from the deep recesses of his sympathetic heart. It is the voice of a *loving Friend*—THE FRIEND OF SINNERS.

It is the voice of the tender *Shepherd*. He will gather the lambs in his arms, and carry them in his bosom. He can, and will give them rest. It is the voice of the *Wonderful Counsellor*. "The cause that is too hard for you, bring it to me"—not send it, but bring it. Come *yourself*, and "Come unto Me." It is the voice of the good *Physician*, "who healeth all thy diseases."

2nd. *To whom does the Saviour address these words of love?* "All ye that labour and are heavy laden." Dear reader, do you know what it is to be "*heavy laden?*" Of what does the load consist? *Sins!* black and many! *Sins* of omission and *sins* of commission. *Sins* of thought, word, and action. *Sins* against light and knowledge. Is not your load increased by *many fears*, and various *suggestions of Satan?* "*All ye that labour.*" Your works cannot remove your load of guilt. Some are labouring to be *holy*; some are labouring to find *peace*, and *acceptance with God*; some are labouring to deepen their convictions. "Wherefore do ye spend money for that which is not bread, and your *labour* for that which satisfieth not? Incline your ear, and *come unto me*: hear, and your soul shall live." *All* the heavy laden are invited to come. It sounds in the halls of the great, where the nobleman bends the knee; it sounds in the cottage, where the poor man cries for mercy. "*Come unto me*," is God's voice to every cry of distress. It matters not who utters it, nor where it comes from. A *King* confers *no honour* on Christ by coming to him, and a *beggar* cannot *disgrace him!* Though clothed in rags, you will receive the same welcome as the man clothed in purple garments. "*Come, all ye that are heavy laden, come unto me.*"

3rd. *Listen attentively to this sweet sound, and learn promptly to obey it.* "*Come unto me.*" May the Holy Spirit gently constrain you. What a striking contrast between this invitation and the voice of *Sinai*! "*Do and live,*" is the voice of Moses. "Cursed is every one that continueth not in all things written in the book of the law to do them." "*Come unto me.*" It might have been, "*Depart ye cursed.*" THE BLOOD has washed out those dark lines, and written in their place, in letters of gold, "*Come unto me.*"

Come! It is the voice of the Saviour's life-path of obedience. All along, from

Bethlehem's manger to Calvary's cross, I hear the music of a thousand voices—"Come unto me." Every perfection and attribute of God meeting in Christ, joins to swell the charming sound, "Come unto me." The Saviour's mighty works—his miracles—his grand achievements—his splendid victories—all are eloquent in his praise, and urge the weary sinner to come! Every drop of his blood says, "Come!" Each deep-fetched sigh—each awful groan swells the chorus, "Come unto me." The cross, the nails, the spear, the crown of thorns, are but four parts of one grand song—"Come unto me."

Weary sinner, let me urge you to obey this loving call. It is JESUS ONLY that can give you rest, and he bids you come. He calls you to himself—"Come unto Me." He says, "Come now." Now, with all your misery; now, with all your sin; now, just as you are! What power and authority this invitation gives to every weary sinner! Who dare keep us back when Jesus says, "Come unto me?"

4th. *We have gracious encouragement in a faithful promise.* "I will give you rest." "*I*," who undertook your cause; "*I*," who took your sin, and put it away by my death; "*I*," who rose from the dead, triumphant over the powers of hell—"*I will give you rest.*"

Jesus is *willing*; yes, he says, "I will give you rest." Rest is Jesus' *gift*. We cannot buy it for money. We cannot obtain it by works. But, Jesus will *give it*; and, poor sinner, he will give it to *you!* You who want it—you who know its value, and are prepared to prize it above all earthly treasure. "I will give you rest." *Rest!* How sweet the sound! Rest now from thy *sins*—rest from thy heavy load. "We who have believed do enter into rest." "And there remaineth also a rest for the people of God." I WILL GIVE YOU REST.

"With tearful eyes I look around,
Life seems a dark and stormy sea;
Yet, 'mid the gloom, I hear a sound,
A heavenly whisper, 'Come to me.'

It tells me of a place of rest;
It tells me where my soul may flee;
Oh, to the weary, faint, oppress'd,
How sweet the bidding, 'Come to me!'

O voice of mercy! voice of love!
In conflict, grief, and agony,
Support me, cheer me from above!
And gently whisper, 'Come to me!'

Laxfield.

R. E. SEARS.

"THIS MAN RECEIVETH SINNERS."

LUKE xv. 2.

THIS was said of Jesus, but with no good feeling in those who spoke it; although they told a precious and glorious truth. It is a mercy that he has, does, and will continue to receive sinners; though he never received them in the sense of which his enemies spoke: for they had no other intention, than to speak degradingly, contemptuously, and wickedly of him. What they said was true, though what they meant was not; for he never received sinners to countenance their sins, to participate in their crimes, to approve of their practices, or to join in their ungodly deeds; for he of whom it is said, that he "receiveth sinners and eateth with them," is also said to be without sin. Nevertheless, let it be told abroad, as a commendation of the tenderness of his heart, the design of his mission, the development of his love, and the excellency of his character, that he "receiveth sinners;" and the gospel, in all its fulness and freeness, will be thereby proclaimed: penitent sinners will be cheered; the glory and honour, the truth and salvation of the eternal God, will be promoted, the covenant arrangements of infinite goodness will be effected, and the deep-laid plots and schemes of the powers of darkness will be overturned; for the very purport and essence of the gospel is, that this man "receiveth sinners." He received them in a foreview of their character, when he was set up as the Head of grace and salvation. He received them as the objects of Jehovah's love, and pledged himself to redeem them from all iniquity; and having done so by his obedience, suffering, and death, he still receives them as the fruit of all his toil; and, in perfect agreement with the Divine prediction, "he shall see of the travail of his soul, and shall be satisfied." His receiving them, therefore, is but the fulfilment of ancient prophesy, in accordance

with the end and object of his coming into this world of sin and sorrow—namely, "to seek and to save that which was lost;" "to bind up the broken in heart;" and "to comfort all that mourn." There is not a mourning, weeping, penitent sinner whom Jesus will not receive; and he receives them because he loves them. Oh, then, ye contrite sinners, cheer up, for Jesus receiveth such!

"He loves such souls by far too well,
Ever to cast them down to hell."

Let this be your comfort, that this man—this God-man—this great "Shepherd and Bishop of souls"—receiveth sinners, and receives them to pardon and to purify,—to heal and make whole,—to save and glorify: for all whom he received in covenant transactions with the Father, he receives in penitence and confession, and ultimately receives to his kingdom and glory. If, therefore, reader, thou hast been to Jesus in sorrow, thou shalt also go to Jesus in joy. If Jesus has heard thy confessions of guilt, thou shalt hear his proclamations of pardon. If heaven can witness to thy sighing, heaven will also witness to thy singing. If, indeed, thou hast wept at Jesus' feet, thou shalt be raised to his throne: "for this man receiveth sinners." Amen.

O glorious Man! O Christ of God!
Thou hast for sinners shed thy blood;
And all who come to God by thee,
Receive forgiveness full and free.

Lord, thou didst never turn away
A sinner, who could only say,—
"Lord Jesus, save my guilty soul,
And wash, and cleanse, and make me whole."
All such the Saviour will receive:
He bids them in his name believe;
With them he eats, and drinks, and walks,
And often kindly to them talks.

GEORGE WYARD.
Borough Green.

Spiritual Correspondence.

LETTER LXI.—FROM MR. ROMAINE TO MR. WILLIAM TANDY, OF BRISTOL.

January 27th, 1784.

DEAR SIR.—I observe your complaints. I should tremble for you were you delivered from them. The sight and

sense of that of which you complain are from God. The application is not from him. You feel sin; that is right; but it should lead you to Jesus. You feel re-

maining sin; still his blood has Almighty virtue to pardon and subdue. Your duties do not please yourself. I am glad of it. Woe be to you when you take any delight in your own doings. But you pray so badly. The best prayer that was ever made, was made by him who had the least dependence on it. Much perfume from the Mediator must make acceptable your person and all your duties. My dear sir, you must be content to be what you feel yourself to be—a poor sinner saved by Jesus, a helpless creature saved by the arm of Jesus, and one who, without Christ, can do nothing, presenting himself, and his duties for acceptance in the Beloved. I have often heard you with delight, not to yourself, but to me, give real evidence of the truth of grace, and also of the power of it. Much have I to say, and if you provoke me, may say it against Mr. Tandy and for Jesus Christ. But I now conclude. Pray for

WILLIAM ROMAINE.

Southampton, October 17th, 1785.

MY DEAR MR. TANDY.—I heard a dying friend of mine exhorting a minister who came to see him, "Preach Christ, sir,—preach Christ. You cannot preach him too much, nor exalt him any way equal to what he is; 'for his name alone is excellent, and his praise above heaven and earth.'" I thank God that you do preach him, and I pray God you may do it better every day. How unfit were you once! Remember to use the strength he gives. Neglect no opportunity. He soon can lay you by again. Therefore exert yourself in magnifying him; and doubt not that he will give you both strength and success, as will be most for his own glory and for your good. Take me for an example. Consider my years. What a miracle of love! Yesterday morning, I was

able to preach and assist at the sacrament, and in the afternoon read prayers and preach again to very crowded congregations. This morning I am quite well, and fit to go to my delightful work again. Blessings on that dear dear Jesus, who loadeth me with seventy years' mercies, and has said to me by the mouth of his holy prophet (and I believe him), "Even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you." *Isaiah xlvi. 4.*

Mr. Tandy, trust him and be not afraid. Look at him. Read what he promises, and give him full credit. He will be better to you than you can ever think. The bearer of this will inform you of the state of our friends here, so as to make you thankful for them. Mrs. R. wishes to be remembered in your prayers, as does,

W. ROMAINE.

(EXTRACTS.) *No date.*

MY DEAR MR. TANDY.—Grace and peace be multiplied unto you, for they are yours. And you are welcome to more. You will honour the free Giver by coming to him for fresh grace, and for more grace. Go to him as I come to you. I have no doubt of your readiness to grant my requests; and you can have no reason to doubt of his to grant yours. I cannot be answered but by you; therefore I come. Go to him in the same spirit.

W. ROMAINE.

MY DEAR BROTHER.—The Lord knows best what to do with you. He keeps you in the furnace. It is his will. He means you good. When you have no dross, he will not use the furnace any longer. May he help you to profit by this purging season.

W. ROMAINE.

(From "Sunday at Home.")

Our Anniversaries.

LARGE and earnest have been the annual gatherings of the many societies, having for their object the furtherance of the saving knowledge of God on earth, and the cleansing, elevating, and consoling influences of the grace and truth that came by Jesus Christ on the social state of man.

Almost in the very first place amongst these organizations—because of the purity and peculiarly sacred character of its object—would we put the

BIBLE TRANSLATION SOCIETY.

COMPARATIVELY small, and but partially supported as it is, even by Baptists generally, its work has already been of

incalculable value, and when better understood, must surely secure more adequate support.

The twenty-sixth annual meeting was held on the 26th of April. The chair was taken by E. J. Gourley, Esq., M.P., of Sunderland, who briefly sketched the origin and object of the society, and stated that it had been instrumental in translating the scriptures into about 450 different languages, and been the means of distributing amongst peoples otherwise ignorant of the gospel about 3,000,000 copies of the Bible. It could claim to have been the pioneer, not only of missionary work, but also of the translation of the Gospel into the languages of millions of the people of the Eastern nations. It had accomplished its work with a smaller amount of funds at its disposal than perhaps any other society of a like nature. The efforts which this society had put forth were one of the many evidences of the power of voluntaryism, and voluntaryism had accomplished more for the propagation of the gospel than any other system. Having referred to the vitality of this principle as exemplified in the history of the Free Church of Scotland, he expressed his belief that the fears entertained at the present time by advocates of the Established Church in Ireland, were groundless, and said he had no doubt that when that church was disestablished, it would exhibit a degree of vitality, power, and zeal which, while it had a prop apart from itself, was scarcely possible.

The Secretary, Mr. Alfred Powell, read the report, which showed that the income of the society during the year amounted to £2,075, being £421 in excess of last year. The sum of £1,400 had been paid to the Baptist Missionary Society in aid of the translations in Bengal, Upper India, and £40 to Pastor Oncken, of Hamburg, in aid of his Danish translation of the New Testament. With regard to the Bengali Bible, although the Bible Society continued to refuse any help, the version would be proceeded with by the brethren in the fulness of liberty which they enjoyed. The scriptures printed in Orissa up to March, 1869, amounted to 18,255,800 pages, besides 2,000,000 printed at the Cuttack Press. Mr. J. Buckley was engaged upon a revised edition of the scriptures in Orissa. A letter had been received from Mr. Charles Carter, of Ceylon, relating the progress of a translation into the Singhalese of the whole Bible.

Dr. Thomas Davies, of Haverfordwest, moved the adoption of the report. He

was very pleased that plans had been set on foot in order to secure the co-operation of Welsh ministers and Welsh churches generally. Hitherto these had contributed but very slightly. He was sure there had been a lack of information and a lack of systematic action. A fresh start was about to be made. There were four ministers, good men and true, men known and respected throughout the whole Principality, who were appointed as corresponding secretaries. He believed that these men would take up the subject of the claims of this society in the right spirit, and if they were to lecture and preach, there would be large congregations to hear all that they could say about the controversy with the Bible Society, and the importance of giving a full and correct version of the bible to the heathen, without any mutilation, or punching out, or substitution, of other words instead of the proper word for baptism. They had truth on their side, and there was no need to hide their quarrel. It was true that people were ready to say that Baptists were very pugnacious; well,—they were willing to fight in any fair field for truth and liberty, and they had fought well upon many a field, their opponents themselves being witnesses. They rejoiced that their brethren in India had been so loyal to truth that they would not compromise themselves, or the denomination, by submitting to any tampering with their work. They ought to be thankful to God in looking at the position they occupied in contrast with that grand association, the British and Foreign Bible Society. He would not say anything to disparage that society. Notwithstanding its faults, the Bible Society was doing a great work, and they ought all to rejoice in the same temper and spirit as the apostle who rejoiced that the work was done, though not in the way in which he could have wished it done. They were giving the work of God, with just these alterations, to the heathen, and the Translation Society was giving the unadulterated version, so that both together they had very likely wrought more largely and more successfully than if this society had not been trifled with by the Bible Society.

Mr. W. Hill (formerly missionary in Orissa), in seconding the resolution, said—If there is one Bible Society more worthy of our support than another, it is that which endeavours in every sentence and every word to make known what is the mind of the Spirit, and which seeks, without

addition or diminution, to give to the different nations of the earth "the truth as it is in Jesus." Far be it from me to utter a single word in depreciation of the British and Foreign Bible Society—a society which has accomplished an untold amount of good—and to which all sections of the Christian Church are greatly indebted; but, as through the action of *that* society this became a necessity, a few words in justification of its existence, in illustration of its usefulness, and in advocacy of its claims, may not be inappropriate on the present occasion. When I was labouring in Orissa several years ago, it was found that our supply of New Testaments in Orissa was completely exhausted. To apply to the Committee of the British and Foreign Bible Society was utterly futile, as they had declared more than once, in answer to the memorials presented, that unless we would remove the word "*dubana*," which signifies to immerse, and insert the Greek word "*baptizo*," which to the Orissas signifies nothing, they would not afford any pecuniary assistance. Though it was a fact that our field of labour was as large as England, and contained millions of inhabitants; that it was a stronghold of Hindooism, and that on its shores there stood the celebrated temple of Juggernaut, which was visited by pilgrims from all parts of India; though it was a fact that our translation of the New Testament was the only one that had ever been made, that we were the only Protestant missionaries in the province, and that unless the people received the Gospel from us they must pass into eternity without it; though it was a fact that under similar circumstances the committee of the British and Foreign Bible Society had for "*prudential reasons*," relaxed their own rule, and, contrary to their express declarations, had aided versions in which the word *baptizo* had been translated—translated by words which signify to wash and to pour; nay, had even afforded help to the Roman Catholic versions in which penance, purgatory, prayers to saints, and other doctrinal errors were inculcated; yet no assistance would they afford us unless we would remove the word which signified immerse. Placed in such circumstances, what could we do? Could we, in order to obtain pecuniary help, have removed a word which, in the opinion of the most eminent scholars, was a correct rendering of the word *baptizo*—a word which had been inserted by the prince of translators, Dr. Carey, and approved by

the not less learned Dr. Yates—a word which for upwards of fifty years had been printed in every edition of the New Testament and circulated all over the province? Could we in its stead have inserted a Greek word—Greek in a double sense—and so, contrary to our convictions, have become parties to conceal instead of reveal the mind of the Spirit? No, Sir, much as assistance was required, we could not, dare not, accept it on the condition that we would tamper with the word of God. But suppose for a moment that we had conformed to the rule laid down by the British and Foreign Bible Society. Seeing a new and incomprehensible word our native preachers and Christians would have come to us somewhat after this manner, "Sahib, in this new edition of the 'Holy Book' there is a word we do not understand—*BAPTIZO*—what does it mean?" To such an inquiry what reply could we have given? Could we have stated that, unlike every other word, it had meanings of the most opposite character; that it meant to sprinkle or to pour, to wash or to bathe; that it was a word which partook very much of the nature of India-rubber, which might be twisted into any shape, and might be made to signify anything or nothing, according to the fancy of different individuals? As conscientious men we must have said that in our opinion it signified "to immerse." With no little astonishment the remark would then have been made, "Why do you remove a word we did understand, and insert one we do not?" The fact is, we must have said, there is a society in England that will afford us help only on these conditions. Then, with considerable bewilderment, and with a confidence greatly shaken in the integrity of the missionary, if not in the truthfulness of Christianity, the remark would have been made, "Are we then to understand that Christian teachers, like Hindoo Brahmins, have the power to keep back or to conceal a portion of what they declare to be the word of God?" Unwilling, therefore, to act contrary to our convictions, or to place ourselves in so false a position before the people, we determined to apply to this society for help. Promptly and liberally you rendered us assistance. It fell to my lot to carry the edition through the press; and now, on behalf of my brethren, I tender you my sincere and hearty thanks. When rounding the Cape of Good Hope, on my return to England, the captain of our noble ship pointed out the direction of the

Legullas light with the remark, "it is one of the finest things in the world." "Before that light-house was erected," he continued, "many a poor fellow, thinking he had rounded the Cape, ran his ship on the rocks and found a watery grave." If then the erection of a light-house for the guidance of the tempest-tossed mariner be an important object, O how important is the translation and publication of the light of life—the glorious Gospel of the blessed God. If, however, the light is to shine across the stormy waters, it must come forth from the light-house unobstructed by any shade, undimmed by semi-transparent glass. So, in our translations, if we would shed a light across the ocean of life and enable the sin-tossed traveller to eternity to see his danger and his refuge, it must be in clear and unmistakable terms. Transfer instead of translate Greek words and you put a shade before the lamp, you put an extinguisher upon the light. True, the transference of a single word may seem a small matter, but is it not in consequence of the transference instead of the translation of this very word in our English version that errors have crept into the church, that bitter and endless controversies have taken place, and that many have been misguided, if not eternally ruined? If then we would free ourselves of the responsibility of keeping back any part of God's word—if we would guide instead of perplex the heathen—if we would prevent instead of introduce controversy on the mode and subjects of baptism—if we would save the church in the East from many of the errors which have marred it in the West—let us determine that to the utmost of our ability they shall have pure light of truth, not under the cover of a Grecian shade, but in words so clear and unmistakable that he who runs may read, and he who reads may understand.

The motion having been agreed to,

Mr. George Gould, of Norwich, moved—"That this meeting, believing that the translation of the Holy Scriptures requires not only competent scholarship but conscientious fidelity in the translator, expresses the kindest sympathy with those who are thus occupied, rejoices in the success which, through the Divine blessing, has attended their efforts to sustain, revise, and widely circulate faithful versions of God's word, and earnestly commends the claims of the society to the churches of the Baptist Denomination, and urgently solicits increased contributions to its funds." He said—It was well known that

after the successive versions which preceded that which is now called the authorized version, King James I. (that royal nincompoop) issued an edict to the translators to the effect that they were to preserve certain ecclesiastical terms. He would venture to say that no one would challenge the statement that at the time when our version was first of all sanctioned and put into circulation the practice of English baptism, even with respect to infants, in the Established Church, was that of dipping, and that it was only an exceptional thing to admit pouring or sprinkling as a substitute for immersion. Accordingly, the general idea that attached to the word "baptism" at the time that it was used, by the appointment of King James, was precisely the idea that would attach to the word if translated into the language as understood of the people. Now, he submitted that, upon this simple historical fact, this Bible Translation Society had a good and substantial ground to object to the posture of the committee of the British and Foreign Bible Society, because the very object of Bible circulation in England was that it should convey to persons, in the absence of a living teacher, the mind of the Spirit, and, apart altogether from the authority which we might attach to any personal influence belonging to a living teacher, should commend to the conscience of every man the truth as it first of all emanated from the mind of God. It was important that what was put into the hands of any people should be in such a form as that those people reading it should be as well able to understand it as they could the meaning of any letter which they might have sent to them through the post in the ordinary correspondence of life. This being so, if we were parties to the introduction of any term which was foreign to the dialect, so far we interfere with the translation of the truth to those whose conversion and whose acknowledgment of the truth we professedly seek, we do at once dishonour to ourselves, and we are dishonest to the eternal interests of those to whom we professedly minister. Now, the principle upon which this society rested was one which covered a vaster ground than that which the simple term "baptism" indicated to the popular mind. He wished that the brethren of other communions were more familiar with the fact, that it was the principle which they were contending for, rather than the application of the principle to that particular detail. If a man were at liberty to transfer the

word which related to baptism why should he not be at liberty to alter the word which relates to redemption."

Mr. Leonard, M.A., of Boxmoor, in seconding the resolution, said the Bible Society made a great boast of circulating the word of God without note or comment, and yet it went on printing, year after year, just the very kind of notes and comments most objectionable; he referred to comments which preceded, instead of following, the texts about which they were written, namely, the headings of chapters; and though some persons might think this a small matter, yet it was within his knowledge that these comments were sometimes stumbling-blocks to faith in the Gospel of Christ, many of them being very erroneous. Then, it was very fond of claiming to be a catholic society. But if

any one took the pains to investigate the origin of the Bible Translation Society they would come to the conclusion that there was nothing sectarian in its constitution; but, rather, that it was the Bible Society which had violated the principles of catholicity in declaring that unless one of the words of Scripture was left untranslated they would not give any aid. They would not say that the translation suggested was wrong, for they had too much knowledge to allow them to do so. In the third place, the Bible Society acted very inconsistently, inasmuch as it did circulate versions in some languages in which the word in question was translated. This inconsistency was especially to be noted in the case of Roman Catholic versions, which it certainly has assisted to circulate.

BAPTIST TRACT SOCIETY.

THE twenty-eighth annual meeting of this society was held at Exeter Hall on Wednesday, April 28th; the lower hall being well filled.

The treasurer, E. J. Oliver, Esq., took the chair at half-past six. After singing, and prayer, the secretary, Mr. John T. Briscoe, read the report, from which it appeared that fifty-one new issues had been added to the catalogue during the year, and that the number of tracts, &c., circulated was 497,025, the total number since the formation of the society being 5,851,050. Translations of ten tracts had been made into Spanish, and £20 towards another edition of the Spanish New Testament, also £10 for tract circulation in Italy, and £50 to Mr. Onccken for the Continent. Eight cwt. of type-metal and a supply of tracts have been forwarded to Ceylon—the metal for casting Singhalese type, and the tracts for circulating among the English-speaking inhabitants. A report from the Auxiliary Society at Madras had been received, which was encouraging; and £10 had been voted for translations into the native dialects of India, besides tracts sent for private circulation. A grant of £5 in tracts had also been forwarded to Sydney, New South Wales. Extracts from home correspondence were read, which were expressive of the usefulness of the society. The opening of the depository in Bolt-court, Fleet-street, was referred to with satisfaction, the number of parcels in grants sent from which amounted to 432,308 during the year, and represented

the value of £255 12s. 2d., exclusive of the sum of £102 6s. in foreign grants. The subscriptions for the year were reported as an increase on the previous one, though the balance in hand (owing to the increasing demands on the society) was smaller. The balance sheet showed the total receipts to be £864 10s. 8d., and the expenditure £772 1s. 5d.

The venerable Chairman, in opening the business of the meeting, remarked that in looking back on the past, he found the names of twenty old friends, formerly associated with him, who had now gone to their rest; but others had been raised up, and he rejoiced to find himself still surrounded by friends just as ready to assist in the good work. He was cheered also to find others beside himself who had grown grey in the service. The society had sprung from small beginnings, but being founded upon the truth of God, it had both continued and prospered. In its earlier stages it did not meet with much apparent success—this was perhaps to test the principles of its founders. These had been tested, and many who "sowed in tears" had "come again with rejoicing, bringing their sheaves with them." He referred to the tracts published by the society as proof that its object was to maintain and disseminate the entire truth, and to many of them as being especially adapted to present times.

Mr. Charles Stovell moved the first resolution:—"That this meeting, devoutly acknowledging that all success in evan-

gelical labour is the result of divine efficiency, desires to express its hearty thankfulness to God for the success which has attended the operations of the Baptist Tract Society, and to express its sense of entire dependence on him for future usefulness." Mr. Stovol observed that the object of all the publications of the society should be to lead the mind of the reader to the contemplation of a brighter world, for temporal aggrandisement was not of much importance. Referring to One who had said, "I come to do thy will, O God," he showed that, though the servants of God might not be popular, they would always succeed in their work when that work was faithfully performed, for success was to be estimated by the purposes of God, which must always be fulfilled. To carry out the divine purpose was the object of the society. He remembered its formation; it had grown, not like a willow or a weed, but like an English oak. Its advantages had been not ostentatious but steady. In an oak, every layer of living wood pressed into greater solidity than which was around it, until the substance hardened into the heart of oak; and the progress of the Tract Society had been like it. The society was like the rifle corps—not intended to supersede the existing army, but to do additional duty—to occupy new positions—ready to spread itself in extending lines, or to concentrate itself in solid masses. Everything should be effective. There should be no report without a shot, and every shot should be properly directed. The work of opposing error had long occupied his own attention. He had—even at the sacrifice of friendships—felt compelled to throw himself into the breach and to pass through many a day's hot conflict. He remembered purchasing the first Oxford tract, when it first appeared, and when he had called attention to it in Exeter Hall had been put down. Few would then attempt to oppose the Tractarian heresy; it was thought too trifling. But was it a trifle now? The "Holy See" had calculated on establishing itself permanently and victoriously in England. He believed that it was mistaken, and that its defeat would be effected by the servants of God again throwing themselves into the breach against the enemy. He thought, however, that the work was one for societies, rather than for individuals—for societies such as the Baptist Tract Society. Hence the necessity for unity in exertion, but it must be consistent and truthful

unity. If everything beside Romanism were to be left unattacked, and nothing that was Romish in other bodies might be attacked, nothing at all could be done to demolish Popery. Our authority was the divine word. Baptism was usually obeyed because it was a divine command—but he maintained that the spiritual significance of baptism was not sufficiently insisted upon. He thought that baptism was also a solemn engagement—like the oath of the soldier. It was like a marriage bond; it was not only a private resolve, but a public act. The believer in Christ felt not only that he, by the grace of God, had devoted himself to Christ, but that Christ had accepted him, and that he was bound for ever to the service of his Redeemer. This principle needed to be incorporated in the tracts. He remembered his old friend Dr. Bennet christening infants in his vestry, and when questioned respecting his obscure observance of such a rite, replied, "Silence is our stronghold." But no truth needed hiding, and he believed that the Baptist Tract Society, having an open platform on which it feared not sectarian influence, was in a safe and desirable position. Referring to present times, he thought it a privilege to live in this age. The present crisis was like that of the English army on the eve of the battle of Agincourt, when the dastards were requested to retire to their ships and to go home, and the heroes only to remain. It was ours to follow Christ, though he was esteemed as an intruder in the days of his flesh. He insisted on the necessity of making a bold front—hoping at last to lay our laurels at the Saviour's feet.

The resolution was seconded by Dr. Stock, of Devonport, who, in alluding to the great question of the day—baptismal regeneration—remarked that the great nations of the Continent were in agitation. France, Germany, and Italy were alike moving in the direction of the truth. He had been cheered by a conversation with Father Gavazzi; he had been pleased, too, with the ecclesiastical constitution then submitted to him, in which he found acknowledged baptism by immersion upon a profession of faith. He rejoiced that the society was working in Italy. He had not the least doubt that Italy would become—by means of an open Bible and religious liberty—both truly Christian and Baptist. He had been cheered by the unanimity of feeling manifested in connection with the operations of the society,

and concluded his speech by an affectionate reference to some of its friends who had been removed by death during the past year.

Mr. S. K. Bland, of Beccles, moved the second resolution:—"That this meeting, believing that the present crisis indicates a deepening conviction of the superiority of religion to human control, and that the issues of the Baptist Tract Society are eminently calculated, under the Divine blessing, to disseminate sound vows of the spirituality of Christ's Kingdom, hereby professes its sympathy with its objects and earnest desire for its success." Congratulating the chairman on having lived to see his beloved "child" (the society) twenty-eight years old, in good health and increasing in strength and stature, which he attributed—under God—to the steady perseverance of its promoters; it might still be a *small* society, but its objects were great and its principles holy. Referring to the resolution, he had at first felt disposed to demur to the oft-used word "crisis," but on maturer thought believed the term appropriate—that every age, and indeed every day, had its crisis (for progress was made up of changes). If we were working with and for truth we need be afraid of no crisis, for truth was adapted to every emergency. The resolution referred to a special feature in the present day—a conviction of the superiority of religion to human control. In the midst of many sad signs, rampant scepticism, frivolous superstition, and foolish sentimentalism, there was nevertheless a deepening conviction of the superiority of religion to them all; and, although there was, doubtless, much confusion and error in the notions of what religion was, there was a wide spirit of enquiry abroad. It is wisdom to discover and to act on the signs of each time—to take advantage of opportunities. The meaning of the Christian's public profession was beginning to be better understood, although the system of infant baptism stood in the way, darkening the minds of inquirers. He believed that to hold this error was to begin wrong, by tacitly denying the necessity of an intelligent profession of Christianity; it was a kind of false key to a religious life. It hampered even those who in other respects held the truth. But many intelligent men had grown ashamed of it, and truth was thus making progress. And how should we meet enquiry and oppose error? Our duty was clear; for as the sharper the sword the surer the killing,

and the keener the lancet the cleaner the operation, so the purer our principles the better were we fitted to fulfil our responsibilities. Baptism should ever be viewed, not as an isolated ordinance, but as in working harmony with the entire gospel of Christ. He moved the resolution the more cordially because the issues of the society were not only pointed, forcible, and readable, but because they—whenever baptism was treated of—represented it as the exponent of the gospel, and not as a bare command, and because they insisted on the spirituality of the kingdom of Christ. And he regarded believers' baptism as a most decided avowal of the personality of religion, the answer—the individual answer of a good conscience toward God. The best way of answering error was by exhibiting, not a part, but the whole of the "truth as it is in Jesus."

Mr. HUGHES, of Ashton-under-Lyne, seconded the resolution. Referring to present times, the speaker remarked that the great feature of the age was the restlessness of the church. We had heard of Popery being overthrown by religious liberty established in various quarters—of Catholic celebrities desiring to conciliate the Church of England. We saw the Pope stretching his arms to grasp the Eastern and Western Church in his embrace, and a constant turmoil with the Church of England. He referred to the sentiments of the country on the Irish Church question as a hopeful sign. He believed that the turmoil arose from a conviction that religion was superior to human control; but, though contending for liberty, he held that Baptists were second to none in loyalty, and would dispute the right of her Majesty in nothing but matters of conscience. Alluding to the efforts of many to secure the baptism of dying infants, and to the intolerance of others in refusing burial to the unbaptised, he maintained that Baptists did not so unduly exalt their principles. The society, however, did not confine itself to the publication of tracts on baptism; it represented the great doctrines of the Atonement, human depravity, and the like. He cordially sympathised with the society.

Mr. J. MOSTYN, of Braintree, moved the third resolution:—"That this meeting, being firmly convinced that the gospel shall finally succeed among all nations, rejoices that the Baptist Tract Society has embraced the present opportunity for the dissemination of Divine truth abroad

especially in those localities which have hitherto been closed against Protestant effort, and especially invokes the Divine blessing on this part of the society's labours."

Mr. HUBERT, Missionary from Norway, briefly seconded this resolution.

Mr. D. WASSELL, of Bath, briefly moved, and Mr. WHITHEAD seconded, "Cordial thanks to the treasurer of the society (Mr. Oliver) for his unremitting attention to its interests, and for his services as chairman of the present meeting."

AGED PILGRIMS' FRIEND SOCIETY.

At the annual meeting held at Freemasons' Hall on May 4 (General Burrows in the chair), a very encouraging report was presented. There are now 670 pensioners on the funds, 71 of whom receive ten guineas, and 418 five guineas per annum; 175 are "approved candidates," and receive four shillings per month. £3404 was paid to the aged Christian pilgrims last year. 55 had been called to their home above, and 86 new cases admitted.

It is hoped that the foundation stone of the new Asylum will be laid during the present month, or in July. The selected design (by Mr. Edgar, of Westminster) affords ample and comfortable accommodation for 100 inmates. The purchase-money for the land (£3,500) has been

paid; and, in addition to the munificent sum left by the honoured secretary (Mr. Box) for the completion of the building, the same generous hand set apart an amount sufficient for the constant supply of coals to each inmate.

A sustentation fund has been commenced with the donation of 50 guineas from a lady.

We hope to refer more fully to this good work another time; trusting, meanwhile, that these large and free gifts of Christian love will prompt many others to aid, for further aid is still needed; and of such aid the Editors of this Magazine would thankfully become the bearers.

The office of the Society is at 10, Poultry, E.C.

Missions at Home and Abroad.

STRICT BAPTIST MISSION.

MR. ANDRIESZ, of Colombo, in Ceylon, had the pleasure of baptizing the first-fruits of his missionary labours on the evening of Feb. 7th. The candidates were a young man, a tailor, who was convinced of sin under a sermon by Mr. A., some time ago, and a young lady about 18, very promising and intelligent. Both these persons will be received into the English Strict Baptist Church, till a native Portuguese church is formed under Mr. Andriesz's pastoral care, which, it is hoped, will soon be the case, as there are seven or eight other inquirers, three of whom are approved candidates for baptism. The attendance on the occasion was large. Mr. Andriesz preached with much earnestness from Acts xvii. 6: "These men that have turned the world upside down are come hither also." The First Annual Meeting of the Colombo Auxiliary to the Strict Baptist Mission was held on Feb. 4. From the encouraging report presented, it appeared that upwards of £26 had been

collected by the auxiliary, for the purposes of the Mission during the past year.

From Madras we learn with regret that the veteran missionary, Mr. Thomas, had been laid aside by serious illness, and was an inmate of the General Hospital in that city. We trust he may soon be restored. Though advanced in years, his energy and zeal are as great as ever.

The native Mission Schools at Perambore and Madras, and at Colombo, form an important and interesting part of the work carried on and supported by the Strict Baptist Mission. To aid these institutions, boxes of useful school requisites, and materials for clothing, &c., have been made up by contributions from various Strict Baptist Sunday-schools in London and the country, amounting in value to many pounds, which have been duly forwarded.

An interesting meeting, in connection with these Mission Boxes, was held in the school-room of Keppel-street Chapel, on

April 20, showing much zeal and energy on the part of the Sunday scholars and their teachers. We trust other Strict Baptist churches and Sunday-schools will be found to come forward, to aid in the interesting work carried on by the *Strict Baptist Mission*.

A service was held in the Strict Baptist Mission House, Pettah, on Friday evening, the 19th March, to appoint Mr. John Wydeman as co-elder, and Mr. James Elhart as deacon, in connection with the English church. Mr. Fernando, deacon, opened the service by reading the Bible, and prayer; after which Mr. James Silva, the elder, called on Mr. Wydeman to make his statement regarding the office

he was about to fill. Mr. Wydeman made an earnest and appropriate statement as to how God in his wise providence led him time after time, and at last brought him to fill the station which the church has unanimously called him to accept. Mr. Silva gave a charge respectively to each, in very strong and feeling language. Messrs. Van Geyzel and Smith were called to engage in prayer for each office-bearer. Mr. Andriesz, after this, gave a charge to the church, by reading several portions of Scripture, and explaining the duties of the church towards the elders and deacons. After singing another hymn, Mr. Andriesz closed the meeting with prayer.

BAPTIST MISSION AT COLOGNE.

In various ways this quarter has been rich in manifestations of the grace of God. In October last the Baptist Church in Cologne was founded. We received an abundant blessing through the presence of the Lord, and the visits of his messengers. The church was organized by Brother Oncken from Hamburg; everything went off very harmoniously, and the brethren were strengthened in faith, and encouraged to go on to work for the kingdom of our Immanuel. In the same month I baptised two converts, members of an educated family, a cause of special thanksgiving, as one of them intended to become a member of the Church of Rome. These are the brother and sister Alwine, mentioned some time ago in a letter by Brother Schuer. Both are now very happy, and are living to the glory of God. Through this incident I was brought into a most interesting controversy with a Roman Catholic Priest, whose astonishing ignorance helped to a sudden victory on our side. The circumstances were these: He was requested to prove the truth out of the bible to this young gentleman, whereupon it was soon seen, that in his large and well-stocked library, no bible was to be found; at last he found a New Testament in Greek, but it was so covered with dust, that he had difficulty to clean it; under these circumstances a knowledge of the bible was not to be looked for in him, but one thing he could say decidedly, "Honoured sir, there is nothing about infant baptism to be found in the bible. In that the baptists are right; we learn it from tradition."

In November, at our stations Gerresen and Eitorf, I was permitted to gather the

first fruits by baptism into the church. The baptism of two children of God has created a great sensation here, especially as there are many believers in the Evangelical Church. It is most interesting that the Protestant Minister shows so much civility, that he receives me most cordially and with brotherly hospitality, and conducts the meetings with me hand in hand.

In Coblenz, a fortification on the upper Rhine, the Lord has opened a door for us. I have held there two public meetings, and baptised a fine young man. This is a large and most important field of labour. May it please the Lord to send, very soon, a messenger of peace for this place.

In December, a poor ignorant Roman Catholic found peace in the blood of Jesus, which was to me a double memorial of the grace of God. It happened during the summer, that several Catholics visited our meetings, who had been told that they would receive 50 dollars if they would join us; but after coming once or twice, and seeing they were deceived, they disappeared. I prayed to the Lord that he at least might convert one of the 50 dollar people, under the conviction that he could also use this slander to the glory of his name. One of them continued to be a regular and punctual visitor—his place was never empty—I was moved to feel the greatest compassion for him, especially when I saw at the singing, that he held the hymn book sometimes upside down, and that it was the same to him whether he opened it at the beginning or the end, as he could not read. After a short time he asked to be received into the church,

but we soon discovered that he had no knowledge of divine truth, and he was so ignorant that I could not make him understand anything of it. I tried to teach him the following prayer by heart: "Dear Saviour, teach me to know myself and forgive my sins, and cleanse me with thy precious blood." After several attempts I succeeded, and I begged him to pray daily. Four weeks later he asked again for admission, but he was not changed. I felt for him deeply, and again directed him to Jesus. The next day he came three hours before the beginning of the meeting, but this time he had scarcely words to express his joy; triumphantly he cried out, "Sir, I have him now, I have him now;" and then he told me that he had been in great terror, and resolved neither to eat or to work till he had obtained peace, and he set apart a day of fasting and prayer. At three o'clock in the morning he began to pray the Lord's prayer, and the little prayer I had taught him. He continued until eleven o'clock, and he said, "Then he came and gave me peace; yes, the blood of Jesus has taken away all my sins; O how happy I am." In his communication he exhibited such thorough honesty, that it was most overpowering, and I felt

myself constrained to give thanks unto the Lord for such a glorious deliverance.

A fortnight later he made so striking a profession before the church, that we received him with great joy and unanimity. Soon after his wife also found peace. These two, although poor, feel themselves rich in God. The last days of the past year were the most glorious. At our soirée on Christmas day, three souls found peace, and on the last night of the old year the holy spirit was poured out in such measure during the prayer meeting, that fourteen persons rose and commended themselves to our supplications, three of whom experienced peace immediately, and a fourth found peace the next day. Tears of gratitude and longing desire for the conversion of them all, flowed abundantly. Thus have we entered the new year, led by the hand of the Lord, and therefore we do not fear.

EDWARD SCHEVE.

Cologne, 7th February, 1869.

[Brother Scheve is supported in his work by the Ladies' Auxiliary to the German Mission, Glasgow, and the above interesting account has been forwarded to us by Brother Medhurst.]

Home Intelligence.

GOSPEL OAK FIELDS BAPTIST CHURCH,
ALBERT HALL, MALDEN ROAD, KENTISH TOWN.

On Tuesday evening, April 27th, the annual meeting of this Church was held. Tea was supplied in the Schoolroom, which was filled to overflowing; after which the guests repaired to the chapel. The chair was occupied by Mr. Martin Wilkin, who gave a brief account of the events of the past year, alluding to his own appointment to the pastorate after the removal of Mr. James Webb to Bury; and then read, on behalf of the earnest secretary of the Sunday-school (Miss Wilkin) a very interesting report of that institution, which is in admirable order, and the steady growth of which is a remarkable witness to the power of active

prayerful perseverance. From 76 children, at its commencement in 1863, the numbers have constantly increased to 250. The senior and infant classes are taught in distinct parts of the building—every part of which is made available, and wears the aspect of a busy hive on the Lord's-day. A Bible Class is also carefully and thoroughly conducted.

Three of the girls had become professed followers of Jesus during the year.

The meeting was addressed by brethren S. K. Bland, of Beccles; D. Wassell, of Bath; A. Hubert, from Norway; and J. H. Blake, of Bow.

NOTTING HILL.

THE third anniversary of the formation of the church, under the pastoral care of Mr. D. Crumpton, Silver Street, Notting Hill, was held on Tuesday, April the 6th.

In the afternoon, Mr. Wilkins, of Soho, preached an excellent sermon from Deuteronomy xxxiii. 3. A public meeting was held in the evening. Joseph Peters,

Esq., presided. Mr. Anderson, of Deptford, supplicated the Divine blessing. The pastor then stated that it was four months since he was able, by reason of severe affliction, to preach to them the word of life. He was very weak still, but hoped God would graciously perfect the work of restoration begun, if it was his holy will; but all would do well to leave that, and all other things, in his hands. He then referred to the kind manner in which the chairman acceded to the request to preside on that occasion, and stated that, prior to the commencement of the meeting, he had, quite unsolicited, put a paper into his hand containing five sovereigns, as his contribution to the cause in that place, and as expressive of his goodwill towards them; and for which, in the name and on the behalf of the church, he publicly thanked him. He also stated that brethren Moyle and Maycock were unable to attend, on account of affliction; and Mr. Curtis had also written to say he could not come.

A paper was then read by Mr. E. Linforth, one of the deacons, from which it appeared that four persons waited for admission into the church, and others were expected to seek fellowship with them. The congregations continued good; and it was intended immediately to commence a Sabbath-school. The kind and efficient services of the brethren who had supplied the pastor's lack of service, during his heavy affliction, were also gratefully acknowledged.

The Chairman, in his address, said "it gave him great pleasure to be with them that day, and though probably a stranger to most of them, and they strangers to him, yet, from what he had heard of them, he felt a deep sympathy with them, and sincerely believed the hand and providence of God had guided their movements from the first; that the whole was of God, and that he would grant them still farther manifestations of his superintending care, and Almighty aid; and though some may perhaps think it strange that he, being an Episcopalian, should preside at a meeting of Strict Baptists, he felt quite at home among them, because he believed in the oneness of all who loved our Lord Jesus Christ, in sincerity and in truth, of whatever sect or denomination they may be."

Mr. C. Box, minister of Annon Chapel, Woolwich, in his address, took up the

oneness of the true church; and also pleasantly reminded the chairman, "that *Episcopalians were also strict communionists, as were nearly all other churches of repute; the admission of unbaptized persons to membership, and the Lord's table, being the exception, and not the rule, throughout Christendom!*"

Mr. W. Osmond, minister of High Street Chapel, Hoxton, expressed great affection for the pastor and the people, observing that he "had watched that cause with deep interest, and could trace the hand of God in its commencement, progress, and success."

Mr. J. S. Anderson made some very precious remarks on Divine Providence—particularly, God's special providence over his people—which he proved, and illustrated, by many references to the Word of God, and numerous cases therein recorded.

Mr. J. Griffith, minister of Hope Chapel, Bethnal Green, in his observations, dwelt specially on "the matchless grace of Jesus," tracing its wondrous doings, both in time and in eternity.

Mr. J. Hazelton, minister of Chadwell Street Chapel, Clerkenwell, took for his theme the words of the apostle in Ephesians, 1st chapter, 11th verse,—"Him who worketh all things after the counsel of his own will;" and in an edifying manner traced Jehovah's working out the counsel of his own will, in the case of Joseph, proving that every incident in that wonderful history was as a link in the chain, and indispensably necessary to the accomplishment of the Divine purpose; and, as in the case of Joseph, so also, in the case of all his saints, there was "his own will" and the "counsel of his own will," and then, Jehovah "working all things after the counsel of his own will," in "his own sovereign, mysterious, wise, and gracious way."

Mr. Griffin, of City Road, then spoke a few kind and affectionate words to the pastor and church, encouraging them to trust in God, under his afflicting hand, and expressing his belief "that all would work together for their good, and for the Divine glory."

Several other ministers were present, but the time being "far spent," the pastor concluded this most interesting meeting with the benediction.

MR. GEORGE WRIGHT, OF BECCLES.

A MEETING of much hallowed enjoyment was held at Beccles, on the 19th

of last month, upon the occasion of the esteemed pastor of the Church com-

pleteing the eightieth year of his age.

A goodly number of friends belonging to the Church and Congregation, and many others in the town and neighbourhood, gathered together; and after partaking of the social meal, the meeting commenced with that never failing song of fellowship—

“Kindred in Christ, for His dear sake,
A hearty welcome here receive.”

Mr. John Read, deacon, fervently implored the blessing of the Lord, and then the aged pastor proceeded to give a most interesting and touching account of the Divine guidance he had experienced from his youth up, in body, soul, and spirit; especially during his earlier days, and to the time of his settlement at Beccles (most of this we hope to give in our next number). Mr. Wright then gave out, and the people feelingly sang, that grateful Psalm of praise (the 71st, part 3):—

“God of my childhood and my youth,
The guide of all my days;
I have declared thy heavenly truth,
And told thy wondrous ways.”

“Let me thy power and truth proclaim
To the surviving age,
And leave a savour of thy name,
When I shall quit the stage.”

“By long experience I have known
Thy sovereign power to save;
At thy command I venture down,
Securely to the grave.”

“When I lie buried deep in dust,
My flesh shall be thy care;
These withering limbs with thee I trust,
To raise them strong and fair.”

Mr. Bland then rose, saying that he had a very pleasant commission to execute—he was charged to give open expression to the cordial and united congratulation of many friends to Mr. Wright, on his having been so long spared to live and labour amongst them. And although he was not so robust as the man Moses, when he stood before Pharaoh to enter upon the Lord's work at fourscore, yet they were thankful he had far more vigour than Barzillai, who at the same advanced age declined to sit at the King's table; forasmuch as he could not discern between good and evil, our brother was still able to enjoy much of the Lord's outward bounties and social comforts, as well as to discern the true meat and drink of the soul, and to divide unto the people the bread of life. They knew that he did not need any special gift to convince him of their sincere affection; yet they wished that the

remembrance of “this might be handed down to his children's children, when he himself and those now surrounding him had been called home. They had, therefore, requested him (Mr. B.)—and it was with cordial feelings of unabated and long cherished esteem that he acceded to their request—to present to their aged pastor, in their name, a *Silver Inkstand*, on which were inscribed the following words:—

“Presented to Mr. George Wright, by the Church and congregation worshipping at the Martyrs' Memorial, Beccles, as a small token of their affectionate regard and esteem, upon his attaining the age of fourscore years; forty-seven of which he has ministered among them. May 19th, 1869.”

And if it pleased the gracious disposer of all time—might he yet be spared a good while with all his powers to preach and teach Jesus Christ; if the Lord will might he die in harness—and to the end continue in his loved employment, until he heard the welcome voice, “Come up higher.”

With much feeling Mr. Wright acknowledged the gift, saying:—

“You are quite right, my dear friends, in thinking that I *needed* no such gift to assure me of your kind feelings. We have been together for many years, and I think I can say, upon the whole, but few pastors and churches have been more cordial. We have had our little rubs by the way, but all that is gone by. It is very gratifying to me that you have thought proper to give me this further expression of your love. I accept it with feelings that I cannot exactly express; but I do accept it with deep feelings of grateful love, and I thank my brother Bland for the very kind manner in which he has presented it. We esteem him as a brother in the Lord, and although circumstances have broken that relationship which we expected would have continued, yet that does not alter the brotherhood, and I can say from my own heart, that I have not lost any of the feelings of love and esteem that I have had towards him these many years. I trust the Lord will keep me always with a grateful sense of your kindness, and dispose me to seek your good in the best way I can, by telling you of the wonders of redeeming love, and pointing you to Him who is ‘the way, the truth, and the life.’”

The remainder of this happy and long to be remembered evening was spent in prayer and praise.

MR. GEORGE MOYLE, OF PECKHAM.

ON Monday evening, May 10, the congregation worshipping at Rye Lane Chapel, assembled to celebrate the twenty-first anniversary of the pastorate of Mr. Moyle, by a tea and public meeting, also to present him with a purse of fifty guineas as a token of their love and regard.

Tea was provided in the spacious schoolroom, of which nearly two hundred friends partook, after which an adjournment was made to the chapel, where the meeting was held, and presided over by Mr. Moyle, who said they had met by God's blessing once more to celebrate another anniversary of his connection with them, which perhaps might be the last, for they knew not when it would be God's pleasure to take him away from his work. Until then he desired to serve the Lord, and honour him for benefits bestowed. During the twenty-one years he had been their pastor they had been gradually making progress, and he was happy to say there had been no differences or disturbances, but the whole church and congregation had worked together in peace and love. They had not been increasing *greatly* in number, but quietly, and their incomings were larger than their outgoings. He could give them a history of the last twenty-one years, but he had so many incidents that he could relate that it would occupy all the evening, and so prevent the brethren who had come purposely from addressing them. In conclusion, he assured them that he was quite satisfied with the Lord's dealings and the blessings which he enjoyed.

Mr. G. T. Congreve was very glad to see so many friends present. He had never risen with greater pleasure than he did on the present occasion, but he had two things to say to them, so should be obliged to make two speeches, as he liked to do one thing at a time. He had a special commission from them to their beloved pastor, and on their behalf he wished him many happy returns of the day. They had not drunk his health with exciting wine, but with the loving and social cup which cheers but not inebriates.

They rejoiced in the goodness of Almighty God in raising him up thus far from a state of great weakness, and they trusted he would be long allowed, by God's pleasure, to continue his ministry here, until his hair was even whiter than it was at present, and it should please the Saviour to say, "Come up hither." Till then he was immortal. Mr. Congreve then said he had much pleasure in presenting their worthy pastor, on behalf of the deacons and members of the church, with a purse containing fifty guineas, as a small token of their love and regard for him. They might have offered for his acceptance some costly piece of furniture, but considered that the money could be more usefully expended, especially as his health was failing. There were persons who pretended to despise money, but he did not believe them; it was like the story of the "Fox and the Grapes." Money properly used was a great blessing; it was only when ill used that it became filthy lucre. He hoped that their pastor would not measure the love they bore him by the amount of gold presented, but would receive it as a small token of their continued love and esteem. Mr. Congreve in concluding mentioned that nearly all the members had contributed towards the testimonial, and read several affectionate and interesting letters he had received on the subject.

Mr. Moyle, who was much affected, thanked them for the kind present, and assured the meeting that he regarded it as a sincere manifestation of their love.

Mr. G. T. Congreve stated that since last year they had, besides contributing £20 to the Baptist Fund, paid £100 off the building debt, which now only amounted to £111, and he considered that if they continued the penny-a-week subscriptions, with that and the October meeting, the amount would be soon forthcoming. They needed about £20 for necessary repairs of the chapel, and the money collected at the doors would go towards that amount.

Addresses were delivered by Messrs. Palmer, J. S. Anderson, Jones, and Flack.

LAUNCESTON, TASMANIA.

We have received an account of the resignation of the pastorate, by our venerable brother, Mr. Henry Dowling, after having presided over the church in Laun-

ceston for 30 years. His farewell letter will be read with interest:—

Although I have been distinguished and blest with a remarkable share of

physical health up to this, my 87th year of age, it is now clearly indicated that my mental ability has for some time ceased to serve you efficiently in the office to which you called me; I, therefore, now tender my resignation of the pastorate — you having been directed, in my opinion, to the selection of a suitable pastor in the person of Mr. Hibberd.

Whilst, in thus retiring, I retain a consciousness of much weakness and inability, I have the happiness to know that I have served you with the ability God has given me, in much sincerity and affection, strictly adhering to the law of his house, and being guided by the records of this section of the church, not having shunned to declare unto you the whole counsel of God; and I do not doubt I shall retain a continuance of your affectionate interest until I am no more seen.

I should appear to be wanting in gratitude did I not acknowledge the numerous acts of kindness you have extended to me and mine, during so long a period. May I not expect that the last act of my

devotional exercises will be breathed out in earnestness, that while life lasts the great head of the church may extend and continue to you all the communicable favors of his love.

Allow me to remind you that your position in the world is that of *witnesses of the mysteries of the gospel*. You are to hold the truth in Christ, and assist your ministers to propagate it. All that I ask for him is that you will carry out in fidelity and love that which was so largely extended to myself.

I cannot close this without remembering the express wish of my late departed wife, who said in her dying moments, "Give my love to the *children* of the congregation." The same feeling pervades my heart in relation to them. My earnest cry to God for them is that instead of the fathers may come up the children to call Jesus Christ blessed.

I commend you all to God, and to the word of his grace.

Yours in the Gospel,
H. DOWLING.

Poetry.

LYRICS FOR THE HEART.

BY W. POOLE BALFERN.

CHRIST IN PRAYER ON THE MOUNT OF OLIVES.

LUKE XXXI. 37.

NIGHT drew her curtains o'er the earth,
And bathed her face with tears,
The stars in silence looked their love,
As wont for many years:
Upon the sides of Olivet,
A moving form was seen,
Half lost amid the shades of night,
Though tranquil and serene.
Hour after hour slow passes on,
And still that form is there;
Mysterious sounds fall on the ear,
Like one engaged in prayer:
Anon, the voice all tremulous dies,
As choked with grief or fear;
Again, the storm of anguish hushed,
Soft notes of praise we hear.

And now the figure prostrate falls,
The head is bathed with dew,
And stretched upon the cold moist earth,
The form is hid from view:
Mysterious stranger! wherefore thus
Embrace the cold, damp sod?
O ask not, faith! thou know'st full well
It is the Son of God!

O sacred mount, all bathed in dew,
More richly bathed in tears,
The tears of Him whose bitter grief
Slays all our foes and fears.
To many eyes this wondrous scene,
The storm without, within,
Most strange appears, but not to those
Who know what's meant by sin.
O stooping form, all faint and weak!
O heart, all bruised and torn!
We know, indeed, what crushed thy heart,
And left thee thus forlorn:
Our sins pursued thee through the night,
And pressed thy body down,
Furrowed thy cheek with scalding tears,
And wove at last thy crown.
O, brethren, let us not forget,
Amid life's noise and din,
That this sad Mount of Olivet
Must teach faith how to win;
From life's rude turmoil we must turn
Its strife and every care,
Like Christ, must meet our worst of foes
On knee of secret prayer.

UNEQUAL MARRIAGE.

"Be ye not unequally yoked together with unbelievers, for what communion hath light with darkness?" —2nd Cor. vi. 14.

In the *Sword and Trowel* for April is a "Wedding Sermon," by that excellent

Puritan, Dr. Thos. Manton, which we wish might be widely read, and the counsel it conveys "inwardly digested" and openly practised. Mr. Spurgeon's note to the same will befit the timely tendency and weighty import. He says, "No other sin commits such ravages among our churches as that of ungodly marriages. Constantly are our young people led astray and pierced through with many sorrows by disobeying the plain commands of the Gospel in this matter. No good ever comes of such unholy unions. They are evil—only evil, and that continually. Meeting with this old discourse, we thought it might have some weight with those whose feet have almost gone. The Lord grant it may."

Here are some lines full of the same righteous remonstrance by that gracious servant of Christ, Mr. Joseph Swain, the first pastor of East-lane Church, Walworth.

—Many a pair
In wedlock joined to two wide centres tend ;
Like fire and water constantly oppose,
And quench alternately each other's aim,
O ye that know the Saviour's precious
name,
Yet cannot walk the road to heaven alone,
Hear what a friend advises. Rather hear
What Christ Himself, your highest Friend,
commands.

Cast not your eyes on beauty void of grace ;
Sin, like a serpent with envenom'd sting,
Looks in that damask cheek. That piercing
eye
Conceals a dagger's point, which one rash
vow
Will sheath for life in your expiring peace !
Beware then, how you tread that fatal step,
Which cannot be recall'd. Fix but your
heart
Where grace has fixed her seal and all is well.

JOSEPH SWAIN,
Author of "Hymns, Redemption," &c.

Reviews and Criticisms.

The Free Churchman and Christian Spectator.

London: Elliot Stock, Paternoster Row.

We suppose none can deny the ability with which this journal is conducted. Many of its articles we admire. Its idea of free churchmanship, however, is not quite our idea. From men we claim freedom—liberty; but we are the servants of Christ, and dare not deviate from his commands. If a man, or a number of men, believe in a font, let him, or them, have a font. If they believe in a baptistry, let them have it; but to have both is to illustrate our freedom by insulting God. Here, alas, we differ from many whom, in other respects, we admire and esteem.

Sketches and Glimpses: being Sketches from Life and Glimpses of Immortality. By GEORGE NEWMAN, Author of "Affection's Tribute," "Wayside Lyrics," &c. London: M. A. Pattie & Co., 27, Ivy Lane, Paternoster Row.

FACING the title page there is a neat little woodcut of the author's birthplace; and, from a sweet little poem, "Passing away," at page 15, we suppose it refers to the home of his childhood, if not of his birth, in Clare, Suffolk. As the Suffolk and Norfolk Association is about to meet, we advise its delegates to obtain a few copies of these instructive and pleasing poems from one of their own poets. Describing

the Old Castle Hill, &c., he comes to the home of his childhood :—

"Beneath that old roof in years past—past for ever,
There dwelt in the sunshine of summer and love,
A family whom, as they thought, time could never
Divide, or to them inauspicious could prove.

But here, as I linger, in fancy recalling,
The forms and the features that circle among,
My lyre must be mute, for the tear drop is falling,
My father was one of that jubilant throng.

* * * * *
Not one now remains of them all to remember
Their gambols among the old ruins of yore;
As summer flowers die in the month of November,
They died, and their place is remember'd no
more."

—“The hymn my mother sung,” “The Lily,” and other pieces are very tender and pathetic, but space forbids more than a hearty commendation of this sweet little volume of poems.

The Mystery of Godliness. Three Sermons.

By C. GORDELIER. London: J. Gadsby,
George Yard, Bouverie Street, E.C.

The middle sermon, on the reality of our Lord's human nature, is on Philippians ii., 6-8, and, according to our judgment, it is decidedly the best of the three. This we say without in the least depreciating the others. No doubt, many of God's people will read these sermons with great pleasure. As a rule, we think, most godly people take what is argued in these sermons for granted, and go on to know

and serve the Lord. Ergo, sermons on mysteries, and on Divine attributes, must, of necessity, have a limited circulation. We trust our good brother will find his an exception to the rule.

Family Prayers, with Meditations and Hymns, suitable to every Christian Family.
By the REV. AUGUSTUS M. TOPLADY,
A.B. London: W. H. Collingridge,
Aldersgate Street.

THERE are many books which are so minus of instruction and edification, that it is like going to the goat's house to look for wool. Not so in anything from the pen of the immortal Toplady. We love the memory of the man that wrote, "Rock of Ages, cleft for me," and, "Jesus, at Thy command I launch into the deep," found here at pp. 54 and 55. Among other precious gems, we find, "*The Dying Believer to his Soul.*"

"Deathless principle, arise,
Soar, thou native of the skies,
Pearl of price, by Jesus bought,
To His glorious likeness wrought,
Go to shine before His throne,
Deck His mediatorial crown;
Go, His triumphs to adorn,
Made for God, to God return.
Lo, He beckons from on high!
Fearless, to His presence fly.
Thine the merit of His blood,
Thine the righteousness of God." &c., p. 57.

The *prose* parts are full of godly sentiments, of edification, instruction, and comfort. We most cordially recommend the little book, and trust it will have a wide circulation.

The Atonement: its relations to Pardon. An Argument and a Defence, by the Rev. E. MELLOR, M.A. (Second Edition.) London: Hamilton, Adams, and Co.

A MORE complete overthrow of Socinianism within the compass of 108 pages we never read. Unitarians, Arians, and Socinians boast of reason, as though they possessed a monopoly of it; but if they fairly answer this book, they possess more reason and logic than we have been accustomed to credit them with. He has a few words also for writers of the Maurice school, and for Maurice himself; after shewing up the foggy style of expression on great fundamental doctrines, as though the function of language was to conceal our thoughts—as if there were a special pleasure in enacting the part of the cuttlefish, and hiding himself in his own ink—he says:—

"I refer to Mr. Maurice. We recom-

mend him and his imitators, *children of the mist*, to read, mark, learn, and inwardly digest Archbishop Whately's preface to his exquisite edition of Bacon's Essays, and if that do not prove an effective medicine, they are incurable. On the subject before us, Mr. Maurice professes a horror of a theology based on consciousness, and yet he labours might and main to prove that his doctrine satisfies the conscience; as if conscience were not itself within the domain of consciousness. So far as we have been able to distil the spirit of his theory from a bewildering mass of verbiage, it is as follows: Man is guilty, and he needs a Saviour. Revelation supplies his need by bringing him into acquaintance with that Saviour. Christ is our deliverer, because he presents to us the spectacle of a perfect self-sacrifice. Humanity, which had destroyed itself by selfishness, is now saved, because it appears in Christ no longer selfish, but sacrificing self in a perfect obedience to the will of God. This is all that man needs to know, and thoroughly to appreciate, and he is both forgiven and purified. Now," says Mr. Mellor, "what is the reply of conscience to all this? It says, my guilt clings to me and oppresses me more than ever. The last faint ray of hope, which sometimes seemed to flicker through the gloom, is now extinguished. You tell me that another has yielded a perfect homage to the law, but that gives no consolation to me, who am languishing beneath the weight of a godless life. As I gaze on Him, the contrast between His holiness and my sinfulness only whets into keener sharpness the stings of remorse."

"You tell me that humanity has sacrificed itself in the life and death history of Christ. But I feel that if by humanity is meant the whole race, then it is false; for I am conscious that I was not in Christ, and that, therefore, I never sacrificed myself in Him. And if by humanity he meant only the humanity of Christ, then, again, my distress returns in stronger paroxysms; for, use what cloudy phrases you may, it amounts but to this, that there has been one man who has lived and died without sin, and that to me is no comfort, unless I can be assured that he has made an honourable atonement to the law for my transgressions."—pp. 24-25.

Well may the author say "this is not the theology that satisfies an awakened conscience." Whatever worth there is in our commendation we give it heartily, and trust this precious little volume will pass through many editions, and that speedily.

The Observance of Lent. By R. GOVETT.
Norwich: Fletcher and Son.

We do not always agree with our highly esteemed brother Govett. This tractate on Lent we believe to be one of the best

things—within the compass of 16 pages—ever written. We specially call the attention of the Baptist Tract Society to it, and trust the author will grant permission of its use by that valuable society.

Monthly Notes on Passing Events.

THE IRISH CHURCH BILL has emerged from Committee virtually the same as when it entered it. The power of an overwhelming and disciplined majority was clearly shown in rendering all amendments hopeless, except such as the Premier chose to accept and adopt. The House of Lords will, it is said, strive to alter the Bill, and render its terms more favourable to Irish Episcopalian, but will not venture on the doubtful course of rejecting it. The Opposition in the Lords will be reinforced by the envenomed hostility of Lord Westbury, himself a specimen of disestablishment and disendowment ever since he was compelled to resign the Lord Chancellorship for nepotism. But the real question is, what Lord Derby thinks it right and safe to do with the measure. His influence over the majority of the Upper House is immense, if brought to bear with sufficient earnestness. As vacillaries, we could bear the rejection of the Bill by the Lords with perfect equanimity, knowing that a year's delay would but intensify the earnestness of the country in its favour, and, probably, hasten other changes in the direction of religious equality and freedom; but for the sake of peace and order in Ireland, and that Irish Protestants may be led to settle to their proper work as missionaries against Irish Popery, untrammelled by State connection, we trust the measure may this year pass into law.

THE BAPTIST MISSIONARY SOCIETY is apparently passing through a transition stage of its history. The constant occurrence of an unfavourable balance sheet has led the committee, or rather the officers of the Society, to reconsider the general question of the expense of maintaining missionaries in India. When it is understood that each one costs the Society between £300 and £400 per annum, independent of outfit, passage money, and contingent expenses, the question is naturally a serious one. Dr. Landels struck the keynote of the change that is proposed when he contended at the

recent annual meeting for *unmarried missionaries*, "divested of all those ties which a family and settled habitation involve, and prepared, as a rule, to find their resources in the country where they labour, and from those to whom they minister the word of life." This is doubtless well, to a certain extent, though missionaries' wives have usually been found valuable helpmeets in regard to the female population of heathen countries. But the question has another aspect, and it might be well to look *at home first* in relation to the question of curtailment of expenditure before making it to bear on those in the mission field itself, who bear the burden and heat of the day. It is because we think this that we are glad to see that Dr. Stock proposes to raise the question of bringing the churches themselves into closer contact with the missionary operations which they support, by breaking up the Society into local and district organizations for missionary purposes.

THE FIRST SABBATH SCHOOL IN SPAIN was opened March 7th, in Seville, in a building whose walls enclose the site of the old *Autos da Fé* of Seville, and contain the ashes of the martyrs of three centuries. There were 75 scholars present, not one of whom had ever before heard a Sunday-school hymn. Five months ago such a meeting would have been broken up, and the children and their parents committed to prison. Other Sabbath-schools are to be opened in other parts of Spain. In France there are now 820 Protestant Sunday-schools; in Germany, 150; in Switzerland, 250; and in Holland, 286.

Mrs. SARAH JACKSON, of Sydenham, has bequeathed £1,000 to the London Missionary Society, and £500 each to the City Mission, Orphan Working School, and Field Lane Ragged School.

THE CASE of the alleged wrongful dismissal of an Independent minister at Reading, to which we have before referred, stands over for judgment in Vice-Chan-

cellor Stuart's Court till next term. The Judge in the mean time urged a private arrangement, stating that it became Mr. Gordon to consider well whether he should endeavour to retain office against the wishes of the majority of the members of his church. The suit is important, as raising the serious question as to how far a church has power to dismiss a minister against whom no charge of immorality or heresy is alleged.

BISHOP COLENSO is unassailable. He may promulgate what heresies he pleases, and there is not a court or a person who can touch him. Such is the deliberate opinion of three of the ablest lawyers we have. The Church must, therefore, endure the scandal of retaining a bishop whom none of his coadjutors will recognise. The High Church party were eager for colonial bishops, in order to propagate their views abroad, and now they are punished by one whom they cannot touch, though they justly regard him as teaching most dangerous and pernicious error.

THE DEGREE OF D.D. has been conferred on the Rev. J. Stoughton, of Kensington, and the Rev. H. R. Reynolds, of Cheshunt College, by the Senate of the University of Edinburgh, one of the highest sources of such a degree in this country.—Mr. Haycroft, of Leicester, has also received the same degree from Glasgow University.

AN INSTITUTION for "Evangelical Deaconesses" has just been opened at Tottenham, which is designed for the training of 150 Protestant nurses with no distinctive dress; the object being, of course, antagonistic to all systems of so-called "Sisters of Mercy," and yet to provide intelligent trustworthy religious women ready to wait on the sick poor. The design is most laudable. Mr. John Morley has presented the land and buildings as a free gift.

THE MAY MEETINGS of the leading Missionary and other Societies show generally an increase of income. That of the Church Missionary Society was announced as being £152,398; the Wesleyan Missionary Society, £146,071. The British and Foreign Bible Society, £176,849; the issues of the society for the twelve months having been considerably above two million copies. The Religious Tract Society, £119,170; its issues for the year having amounted to the enormous number of 850 million pages. The London Missionary Society's income was £108,847.

THE ESTABLISHED CHURCH is clearly awakening to the necessity of setting its house in order. It is rumoured that Mr. Gladstone intends to propose the abolition of certain abuses and anomalies, notably in the direction of deaneries, canonries, and cathedral establishments generally. This being so, the present Archbishop of Canterbury has had a conference with the deans at Lambeth Palace, counselling, it is said, a wise concession in the matter of reform. But he was met by a general *non possumus*, and, in fact, it was contended that the present system was perfect, as times go, and that no change was desirable. How strange that the handwriting on the wall should be so illegible to those who are most interested in reading it.—As a set off to the above, we may mention that an extensive "CHURCH REFORM" movement has been set on foot under the auspices of Lord Ebury, Mr. T. Chambers, M.P., Mr. Buxton, M.P., and other distinguished lay friends of the Establishment. The objects contemplated are fourfold. (1.) The amendment of the Prayer-book in the direction of curtailing the services and expunging objectionable passages in the Burial and Baptismal Services and in that for Visitation of the Sick. (2.) The reform of the Ecclesiastical Courts. (3.) The removal of the abuses arising from the present system of Church Patronage. (4.) The modification of the Act of Uniformity so as to invite dissenters into the fold. One thing we venture to predict, viz., that a radical change will take place in the relations of Church and State, before such reforms as these are consummated in the Established Church of this country.

SUSTENATION FUNDS, or rather, Pastor's Augmentation Funds, have been recently discussed, both at the Baptist and Congregational Union meetings. In the former, the matter was committed to the care of any body of men separate from the Committee, who may be able and willing to take it up. In the latter, it was referred to a special committee, to be nominated by the committee of the Union, and the danger of "centralization" was apparently not much feared.

THE QUEEN OF MADAGASCAR and her Prime Minister have been recently "baptized" and joined one of the churches of the London Missionary Society. It is worthy of note that both the examination of the candidates and the administration of the ceremony were entrusted to *native* pastors of long standing.

Essays and Expositions.

"THINGS WHICH CANNOT BE SHAKEN."

(The concluding part of Dr. Brock's Address, from page 124.)

TAKE FOR CONSIDERATION, THIRDLY, ULTIMATE RESULTS.

AGAINST *presumptuousness*, in the anticipation of such results we must stand upon our guard. But there are other evil spirits besides presumptuousness, of which *despondency* is one; the despondency which overlooks what God has done, is doing, and has undertaken to do, in the time to come. No such despondency for us, brethren; but the full assurance of faith instead; knowing as we do that God is working all things after the counsel of his own will, and for the glory of his own name. Shrink who may from thinking of the things which shall be hereafter; no shrinking for the man to whom it has been revealed that Jesus Christ is Head over all things unto his Church! God has revealed this by his Spirit unto ourselves; wherefore we stand fast in our liberty and confidently anticipate ultimate results.

We anticipate, first, the perpetuity of the oracles of God.

To all the influences of the impending changes the Bible will be exposed. For aught we know, it may have to submit to a far fiercer trial than ever; and for the time being, peradventure, by the trial it may seem to be destroyed.

Not knowing what may come upon the world or upon the Church, let us assume that this has come, and that the triumph over the oracles of God *seemeth* to be complete. What then? *Will* the triumph be complete? *Will* the earth be swept clean of the Bible?

Let no adversary think so, and then go and strike up his exultant pean; let no friend think so, and then go and bemoan himself in melancholy dirge. The Revelation of God standeth sure. What may come to the mere accidents or accessories of revelation, we do not know. What may happen to the human elements which have attached themselves to Holy Scripture, we do not care. Of one thing we are certain—that God has given us a book which is not to be refuted, but to be confirmed; not to be dishonoured, but to be magnified; not to be consigned to oblivion, but to hold itself aloft amidst the literature of the world, and to be enshrined in perpetuity amidst the precious memories of the Church. It is not with words which man's wisdom teacheth that the assailants of Holy Scripture are doing such angry battle. It is not for a mere book that they are expressing such ineffable disdain. It is not against a human institution that they are waging their desperate and exterminating war. They are just fighting against God himself; and, as all such fight is failure, Holy Scripture will hold its own unto the time of the restitution of all things—as available for the last child born into our world as it was for Timothy; as available as it was for his grandmother, and his mother, in their solicitude that he should become wise unto salvation through faith in Jesus Christ. Yes; looming out in that remoter future, beyond the tumults and the tempests which are to gather and which are to burst, we behold all the Scripture which has been given by inspiration of God, and we behold it throughout all the ages unto the day of doom, profitable for doctrine, for reproof, for correction, for instruction in righteousness—that the man of God may be perfect, thoroughly furnished unto all good works.

The Word of the Lord endureth for ever, and this is the word which by the Gospel is preached unto you.

We anticipate, secondly, the perpetuity of the salvation of God, through the mediation of Jesus Christ.

Unto the end will the difficulties remain—the moral difficulties in the way of any sinner's finding acceptance with God. And the inquiry will insist on being attended to, "How can man be just with God?" So far, indeed, may it be quieted, here and there, as to induce the opinion that uneasiness about divine displeasure and divine retribution are things entirely of the past. But, the uneasiness will presently assert itself again: and despite the endeavour either to silence or to mislead it, it will crave just the sort of solution which is provided by the declaration of God's righteousness through the redemption that is in Jesus Christ.

What Ritualism, with its sacerdotal and superstitious agencies of corruption, may bring about, or Rationalism, with its scientific appliances may effect, we have not the power to imagine. Before the man who predicates great differences in the way of apprehending, propounding, maintaining, and illustrating the atonement, I am quite ready, in my ignorance, to hold my peace. But not for an hour will I hold my peace before the man who predicates that of the atonement itself the glorious future will never hear a word; that, to its last rumour and tradition, it will be gone for ever. On the contrary, I tell him that his predication are belied by the universal uneasiness of humanity; that they are significantly contradicted by the sounder legislation of the unbelieving world; that they are made of no effect by the profounder philosophies of the ancient and the modern schools; and then I tell him that they are authoritatively denied by the only begotten Son of God.

It was the everlasting God, the Lord, who conceived the atonement, or the propitiation for sins, through faith in the blood of Christ; it was the everlasting God, the Lord, who accomplished the atonement; it was the everlasting God, the Lord, who proclaimed the atonement: and it was the everlasting God, the Lord, who settled it once for all, that, through the medium of the atonement, whosoever believeth should never perish, but to the very uttermost should have eternal life. Inasmuch, therefore, as the everlasting God, the Lord, who is thus related to the atonement, has foreseen every change which will ever happen, and every consequence which such change involves, what remains to us but the full assurance of faith, that the atonement will triumphantly outlive all change; that the cross will emerge illustriously both from the storm-cloud of political convulsion and the eclipse of philosophic haze; that the new and living way will somehow be kept wide open to invite and conduct the latest sinner of the race from the city of destruction to the paradise of God. As it was in the beginning, is now, and ever shall be—God, in Christ, reconciling the world unto Himself.

We anticipate, lastly, the perpetuity of the Church of God, potential through the operations of the Holy Ghost. The man who makes due inquiries in the right temper will learn that the Church of God is the united body of believers in Christ; consisting of different classes; dwelling in different places; pursuing different courses; presenting different aspects; designated by different names. He will learn, moreover, that the members of this body of believers vary in the modes in which they manifest their belief. Some of them laying great stress on particular modes and particular sentiments: some of them laying thereupon much smaller stress: some of them laying no stress at all. He will learn, in addition, that amidst all these varieties, the believers severally are under weightiest obligations to remember that one is their master, even Christ, and that all they are brethren. The law is—"let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth; for God hath received him." Given, therefore, the entire body of believers in Christ, and you have the Church which he purchased with His own blood: or given any members of that united body, gathered together in His name, and you have a Church; its gatherings adopting and assuming, and so far as properly adopting and assuming, the responsibilities and prerogatives of the whole. Given, in continuance, the aggregate of those gatherings, as they are found in any country, or on the several continents, or in either hemisphere, or under any circumstances whatsoever, and that aggregate is the church there; each gathering being a church, to all intents and purposes: all the gatherings together the church of that continent or of that land.

Now, looking onward to any length that may be suggested, or round about to any breadth that may be prescribed, we see beyond the remotest length, and outside the widest breadth, what we believe to be the Church of our Lord Jesus Christ: unhurt by the fiery furnaces through which it has been passing: unscathed by the excruciating tests of science and philosophy to which it has been exposed.

We say nothing, because we know nothing, of the external forms which that church of the future will assume. Of its uniformities or its diversities we have no idea. The internal economy of its constituent parts we are unable to forecast; equally unable to forecast the methods of association and co-operation which will prevail between the whole. Strong persuasion may be warranted, as we have seen, that no small amount of the unendowed ecclesiasticism of these times of ours will be unceremoniously discarded, and that a far larger amount of the endowed ecclesiasticism will be resentfully disowned.

We let them alone avowedly; rejoicing, nevertheless, to know that there will be a church amidst the future; and that it will not be in bondage, but in broadest freedom; not

in decrepitude, but in robustest vigour ; not in indolence, but in indomitable action ; not in impotent estrangement and isolation, but in vital and efficacious fellowship with the comforter, who is the Holy Ghost.

"He shall abide with you for ever," was the promise. Of course the promise will be fulfilled. To its jots and tittles it will be fulfilled. As the Lord liveth it will be fulfilled. There are diversities of gifts, but the same spirit ; and there are differences of administration, but the same Lord ; and there are diversities of operations, but it is the same God which worketh all in all.

The shaking of the earth and heaven will therefore amount to nothing to the detriment or disadvantage of the several constituent bodies or of the one aggregate body of believers in Jesus Christ. The convulsions which go on to agitate the world, and the concussions which successively disturb the Church, will amount to nothing. The trials which perchance are indefinitely severer than any which the Church has known, will amount to nothing. The disruption of all present church organisations, both the denominational and the geographical, the congregational and the hierachal together, will amount to nothing.

If such things come, be it so and welcome, for with them will come besides the requisite manifestations and the efficacious interposition of the Holy Spirit of promise ; the result of which will be a living Church, in proximate completeness, in augmenting powerfulness, in well educated—well disciplined—well furnished fitness for the evangelic service of its own generation, according to the will of God. In the Holy Spirit of promise the Church will be existing ; with the Holy Spirit of promise the Church will be possessed ; by the Holy Spirit of promise the Church will be employed ; through the Holy Spirit of promise the Church will be rendered congenially subservient to the purposes of its glorious Lord ; fair as the moon ; clear as the sun ; and terrible as an army with banners.

Times and often along its history has it been moved by intensest gratitude to ask—"Where is the wise ? Where is the scribe ? Where is the disputer of this world ? Hath not God made foolish the wisdom of this world ?" How will it ask all this when the wisdom of the wise, and the acumen of the scribe, and the arrogance of the disputer of this world are put to silence, not by its perpetuated existence only, but also by its acknowledged approximation towards the predestined reality of a glorious church without spot or wrinkle or any such thing ; a church for presentation ultimately before the presence of the Lord's glory with exceeding joy.

I see that church of the future, as Zechariah saw the temple of the future ; and Zechariah's confidence is my confidence—affirmation, interrogation, full assurance and all together. "This is the word of the Lord unto Zerubbabel, saying,—Not by might, nor by power, but by my Spirit, saith the Lord of Hosts. Who art thou, O great mountain before Zerubbabel, thou shalt become a plain ; and he shall bring forth the head-stone thereof with shoutings of Grace, Grace unto it."

Inviolable prophesies reveal that church of the future ; irreversible purposes reveal it ; sublime preparations reveal it ; the lifelong travail of Christ's soul reveals it. "Thou art Peter, and upon this rock I will build my church ; and the gates of hell shall not prevail against it."

Things which cannot be shaken :—The oracles of God, accessible through Holy Scripture ; the salvation of God, obtainable through the mediation of Jesus Christ ; the Church of God, potential through the operations of the Holy Ghost.

And now, brethren, with these current characteristics, impending changes, and ultimate results present to our minds, upon what shall we resolve ? Presuming that your Chairman has not altogether missed of selecting a present truth, what becometh us in relation to that truth ?

I will make the merest mention of particulars, leaving enlargement to yourselves.

Acquaintance with things which are going on around us becometh us. Such acquaintance, however, as is based on trustworthy information, and is formed with all possible cautiousness and care.

Readiness, as occasion may demand, to reprove the wrong and to vindicate the right, becometh us, always on the condition that we are intellectually as well as morally qualified for the interference ; that we are well versed both in the matter and the manner which the case requires.

Veneration for the offence of the Cross becometh us ; so that, however considerately we may frame our statements, and however kindly we may put them, they shall be always

unequivocal and unambiguous, touching the obligation on the most virtuous man who lives to seek acceptance with God through faith in the blood of Christ.

Patience with those who are seeking after truth becometh us. The generous recollection of liability to constitutional bias, to educational prepossession, to conventional influences, and possibly to preter-human power; such a recollection as shall lead us in meekness to instruct those who oppose themselves, if peradventure God may give them repentance unto the acknowledgment of the truth.

Co-operation with one another becometh us; allowances being made for differences of theologic judgment within the evangelic limit; allowances being made, moreover, for differences in ministerial methods—the brethren who have obtained academic honours not disparaging the intellectual power of those by whom those honours have been unattempted; the brethren to whom those honours are awanting not disparaging the spiritual power of those by whom they have been reputably earned.

Confidence in God's own truth becometh us; that quiet assurance which hears of new attacks on the Gospel without passionate perturbation; which ascertains that the new attacks are confessedly formidable, without trembling like an aspen leaf for the ark of God; which puts off the petulant and puny childhood that frets at disappointments and hankers for results, and puts on the magnanimous and intrepid manhood which recollects that one day is with the Lord as a thousand years.

In a word, solicitude generally becometh us to bequeath good and not evil to the generations which are to come; the solicitude that will devoutly maintain parental discipline; that will gladly give all diligence to the duties of the teacher; that will prayerfully mark the injunctions to you deacons; that will diligently watch into the improvement of your preaching, if you are preachers; that will effectively help pastoral influence in the right direction—the solicitude, indeed, which will not only keep you from sowing tares for future mischief and disaster, but will constrain you to sow the precious seed of whatsoever things are true, honest, just, pure, lovely, and of good report.

Brethren, here, in the presence of Him who seeth the end from the beginning, you deprecate the evils which are coming upon the future and you desiderate the good in which the future will rejoice! By the great authority of Him who seeth the end from the beginning, I beseech you to dissever your name and influence from all the evil and to bind up your name and influence indissolubly with all the good. Live for the future as well as for the present. So serve your own generation, that you may thereby be efficaciously serving all the generations onwards, until, with the full benefit of your transmitted influence appertaining to them, the men of the last generation shall go to give account of themselves to God.

THE BELIEVER'S PROSPECT.

"AN ETERNAL WEIGHT OF GLORY."

It will only be in the perpetual realization of this precious truth, that we shall comprehend even a part of its meaning. The ages of eternity will roll over; and it will still be "An eternal weight of glory." Yet our glorious and ever-blessed God has been pleased to convey to our poor finite minds, through the medium of his word, here and there some inlets into this blessedness. But, alas! We are so deeply engrossed with the cares and business of earth, that we seldom catch the melody, or taste by faith the sweetness of those echoes of the glory-world. The conflicting armies of earth fight and die, and fight and conquer amid the sound of music; but how powerless the melody of its notes to comfort one, even the victorious. Not so the melody of these precious truths:—"They shall hunger no more,

neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Rev. xxii. 3, 5; vii. 15; xxi. 4; Isaiah xlix. 10. When meditating upon these truths and realizing a personal interest therein, the believer can truly say, "The lines are fallen to me in pleasant places, and I have a goodly heritage;" while from the well-spring of joy within his heart bursts forth the song:—

"Had I ten thousand, thousand tongues,
Not one should silent be;
Had I ten thousand, thousand hearts,
I'd give them all to thee."

But to very many the way to glory is

a rough and rugged way: foes without and foes within assail; and the believer is often greatly afraid and distressed. Not because he needs to be so, for angel-hosts are encamped around those who fear the Lord; and 'tis only by his permission the weakest foe, or the strongest, lifts his hand to attack the objects of God's eternal favour; "We are more than conquerors," &c. Our glorious captain has gained the victory. We fight to realize that stronger is he that is for us, than he that is against us; and while Jesus cheers us with that truth, "Be thou faithful unto death, and I will give thee a crown of life, our hearts respond in songs of praise, saying, "I reckon that the sufferings of this present time, are not to be compared with the glory which shall be revealed in us."

But, beside conflict, there are bitter sorrows which the child of God has to endure, *sin* being the first cause of all. But Jesus says,—“Blessed are they that mourn, for they shall be comforted.” How many weep on account of the low state of the church. They pray and weep; but

let every weeper remember, Eph. v. 27; Rev. xxi. 3, 10. The great master builder will polish every living stone and purge every grain of silver from all its dross. The church, though lowly in many of its members here, will yet appear a glorious church:—amazing truth; “He shall come to be glorified in his saints.” But there are other causes of sorrow; the rebellious, wayward child, who spurns a parent's loving, prayerful counsel; (cast thus bitter care on Jesus.) The loving and loved companion of life, thinking rather of gaining the world, than the salvation of his or her soul: (in conduct to such an one hold forth the word of life.) Or it may be the deep wound of bereavement. The fairest flower is plucked; the dearest object is taken. And why? Our heavenly Father says in this trial:

“To loose thy hold of earthly good,
And bid thee seek thy all in me.”

All is well that leads to such a glorious issue:—“A far more exceeding and eternal weight of glory.”

A SISTER IN JESUS.

PURIFYING.

DEAR BROTHER,

On reading the notice of Mr. Bridges' death in the May number, it occurred to me that selections from his valuable writings might be acceptable and useful in the *Herald*.

I forward an extract from his “Exposition of the Book of Proverbs;” a work not so generally known, but equal in excellence to his exposition of Ps. cxix.

Should you wish it, I will (p.v.) select other portions for future numbers.

To the *Editor*.

M. A. B.

PROV. xvii. 3.

“The refining-pot is for silver, and the furnace for gold; but the Lord trieth the hearts.”

The refiner's refining-pot and furnace try his metals. But Jehovah claims to himself the prerogative of trying the hearts. His eyes are as a flame of fire. Nothing deceives him; nothing escapes his probing search. The gold must be put into the furnace. So mixed is it with dross that the workman's eye can scarcely discover it. But for the furnace the dross would cleave inseparably. The refiner's process burns it out, and the pure metal is left behind. No burnishing is of any avail. Till it has undergone the fire, it is unfit for

use. And must there not be a furnace for the child of God? None of us know ourselves, until the “fire has tried every man's work of what sort it is.” We can but exclaim in witnessing the result—Lord! what is man! the heart of man, of the holiest saint thus proved—thus laid open to view?

But the Lord will have the metal cleansed. We cannot do the work. It is no common power that can separate the base alloy. No milder remedy will accomplish the purpose. But by this process the hidden evil is brought out for humiliation; the hidden good for honour. Deep, personal, or relative affliction; the knowledge of “the plague of our own hearts; the discovery of secret sins; circumstances of daily trials in trifles, known perhaps only to the heart that feels them—all or any of these are a searching, piercing furnace.

Painful, indeed, is the purifying process. The flesh trembles at the fire. Yet shall we not let the refiner do his work, though it be by Nebuchadnezzar's furnace? Shall we not commit ourselves with well-grounded confidence to his wisdom, tenderness, and love? “O Lord, correct me; but with judgment.” Is not any furnace,

that "purges away our dross" of earthliness, that brings us to know ourselves, our God, and his dealings with us, a mighty blessing? The best materials for praise are brought out of this consecrated furnace. Yet we must carefully examine, ere we shall perceive the value of these trying dispensations. When the action of fire upon the metal has brought it into its best state for use, we now look for the results, in the displacing of all worldly idols, in the melting away of the stubbornness of the will, and the entireness of the heart for God. For, "as gold cast into the furnace receiveth there new lustre, and shineth brighter when it cometh forth than it did before; so are the saints of God more glorious after their great afflictions, and their graces even more resplendent." The refiner's process may be slow, but its results are sure. Nothing but dross will perish. The vilest earth will be turned into the finest gold. No refiner ever watched the furnace with such exactness and care. Many glittering particles may

be swept away. But the pure residue—the solid particles—comparatively scanty in the amount, but sterling in quality, shall be delivered into the mould. Strange as it may seem to see the gold left in the fire, "he that put it there will be loth to lose it. Not one grain, not one drachm shall be lost." He "sits" in patient watchfulness, moderating the heat, and carefully marking the moment when it "shall be brought through the fire" and set out in all the purity of the purifying trial. Every hour of the trial is above gold, and issues in a richer vein of Christian attainment. A suffering Saviour is realised and endeared.

Here, then, in the furnace—child of God—see the seal of thine election; the ground and establishment of thy confidence; the joyous anticipation, that thy "faith that is here in the furnace, shall, when thy Lord shall appear, be then made up into a crown of pure gold, and be found unto praise and honour and glory."

CAUTION TO THE CHURCHES.

DEAR EDITOR,

Thinking much about the several churches and their condition, let me offer a few remarks.

First. Let the churches beware that they do not set the door of the sanctuary too wide. The entrance and egress are to be of one measure. When the man with the measuring line in his hand came to the temple, he first measured the posts of the door, the sides, and its breadth, and its height; and when he was to show the house and its entire fashion to the house of Israel, that they might measure the pattern, he was to show them the goings out and the comings in thereof. Ezek. xliii. 10, 11. Take care, then, let not the door be wider than the measure, which is the word of God. The door is certainly too wide when it admits such as are not visible saints; who give no evidence of their having been regenerated; but having the means of helping, are brought into the church for their money's sake. They may increase the numbers, but they are not added to the Lord, nor are they such as he will acknowledge. To receive them, may be putting a lie into their right hand: the minister no longer can be upright, but to get favour, he must cease to be a servant of Christ and become the servant of man;

and then we feel surprised at the deadness there is in our churches! For it is probable, yea, more than probable, that such members will prove prejudicial to the church in its best interests; since, having no real change in themselves, no spiritual armour to defend them, they lie fearfully open to temptation. What can prevent their falling, and who will suffer the shame? There is a subtle enemy ready to assault them when opportunity serves, and and it is by such inroads he enters the church. Judas was amongst the twelve, and into him "The devil entered." He attempts the weakest part, where the least resistance is expected. He puts Judas on the betraying of his master. He found he could play the thief for money; and, therefore, for money he successfully put him on playing the traitor also. He filled the heart of Ananias and Sapphira to lie to the Holy Ghost, and, through a few pieces of money, brought them into ruin, and the church into trouble.

In joining the church, such do not unite in obedience to the will of God; nor in love to the people of God; nor with any sincere regard to the prosperity of the church (though they may seem often very forward); nor desire to promote the ends of the communion of the saints; but they

either do it ignorantly, or hypocritically; either from motives of self-interest, or from the pleasure of others. Such persons must be expected to fall sooner or later; and hence they fill the heart of the sincerely godly with grief, and their hands with unwelcome work. Their miscarriages will be a constant source of grief, by which the honour of the church will be sullied; the name of God dishonoured; the way of holiness evil spoken of; sinners will be hardened in their evil courses; and stumbling blocks will be laid in the way to cause others either to fall, or to be turned aside from the path. Hence the church will have much distressing work; complaints will be continually coming against them; to adjust which, will require more wisdom and prudence, more weight and authority, than the church may possess. Hence iniquity will prevail in the church; the consequence of which will be sorrow, and perhaps the dissolution of the whole body. "Many walk," says the Apostle, "of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ." If the doors be too

wide, the entrance for such will be easy; but *not so* their egress. Some mystery may involve the case, or the charity of the church, or a part of it, may so operate as to deter from a prompt procedure. Sometimes such worthless members have held great influence in the Church, which has been a barricade against any attack upon them in their immorality. Churches have for a long time, in such cases, groaned under the oppressive burden of such members before they were separated; and, even then, their separation was attended with great pain and heart-searchings; as when a gangrened member is amputated the whole body in all its system suffers. This is a call for humbling themselves in abasement before God. O that God would open the eyes of all his servants, that they may not wink at iniquity, either in the rich who are able to give us a temporary support, or the poor who rather need than can supply help. **GEORGE HOLLAND.**

Aldringham.

P.S. I have more I would say on this subject, if you will give me space next month.

THE POSITION OF SUNDAY SCHOOL TEACHERS.

To the Editor of the GOSPEL HERALD.

DEAR SIRS,

A deep sense of public duty constrains me to recur to this subject, and to expose what I deem the lamentable sophisms contained in Mr. Briscoe's communication in your May number.

I am truly grieved to find in that statement a plain unequivocal confirmation of my worst fears as to this "flagrant and popular error." Passing by many of his remarks, which are quite irrelevant, and his arguments unlogical, I come to examine his "law and gospel authority for the position and work of a Sunday-school Teacher."

His first reference is to Deut. vi. 6, 7; but I have given verse 3rd, shewing to whom the words apply, and where it reads thus, "Hear, therefore, O Israel, and observe to do it; that it may be well with thee, and that YE may increase mightily, as the Lord God of thy fathers hath promised thee, in the LAND that floweth with milk and honey."

Now, as Mr. Briscoe well knows, the Israelites lived under a theocracy, and hence it is impossible for this command to be of

absolute obligation, or of universal application. There is but one aspect of *this* law which *can* be of universal obligation, viz., the *moral* part: whereas in its primary and legitimate application it was both moral, ceremonial, social, and political; and their *observance* of this "law" was the conditional tenure upon which they entered upon, possessed, and enjoyed the "good land." The *moral* law of God alone is of absolute, universal, and perpetual obligation; for in no other sense can Rom. iii. 19, be interpreted. That the *ceremonial, social, and political* bearings of the "command" did not extend to the *Gentiles*, is clear from Paul's appeal to the once idolatrous Gentile Ephesians (Eph. ii. 11, 12). This, I think, is a proof of Mr. B.'s "law" sophism. His next reference I find to be Matt. xix. 13, 15.

Now what is there in this "gospel" passage that can possibly be construed into a reference *special* to *Sunday-school teaching*, either in *principle* or *detail*? That it is the duty of *Christian parents to teach* their children and "bring them up in the nurture and admonition of the Lord"

(Eph. vi. 4) no one can deny. Likewise ALL *believers* are commanded to "do good to all men, as they have opportunity" (Gal. vi. 10); but there is nothing in these commands *peculiar* to Sunday-school teachers, but is common to all *believers*, and *believers only*. From hence it is obvious that there is no warrant here for classing the teacher with a preacher or pastor; herein lies the germ of Mr. B.'s error, for by thus doing he tacitly ignores the sovereignty of God in giving *speciality* to the *person, work, and office of a pastor*.

No man has a scriptural right to consider himself a "steward of the manifold mysteries of God," but he that is "called" to that work by the Lord himself. (Jno. iii. 27; Eph. iv. 11; Heb. v. 4, 5; Gal. i. 16, 18; 2 Tim. i. 6.)

It is vain, therefore, to talk about the "teacher assisting the pastor in an important branch of his labour." And more than that, it is a fact patent to all, that there is frequently much that is taught in the school which is antagonistic to the doctrines delivered from the pulpit; also in many instances the teachers are *carnal* and not *spiritual* persons. Mr. B.'s other reference is to Christ's last and great commission to his *chosen, gifted, and pre-ordained disciples*, to whom were given the "keys" of the mysteries of "the kingdom of heaven," that they, as "wise householders," should unlock, bring forth, and exhibit the glorious treasures of divine grace and wisdom, having the special promise of the Holy Ghost to lead them into all truth, and to accompany their word with power. The weakness of Mr. B.'s adducing these scriptures (viz., Matt. xxviii. 19, 20; Mark xvi. 15, 16) has astonished not a few who read his remarks. What modest soberminded Christian would even think of intruding upon this solemn ground, unless he believed that God had

called him to be his ambassador? I say it is an error to confound the God-sent preacher and his work with the Sunday-school teacher in his self-imposed labour of love and liberty.

Let not your readers imagine that these differences are unimportant, for *error* cannot be unimportant nor uninfluential, because its foundation is in ignorance and sin, and therefore is inimical to man's best interests, to revealed truth, and to the God of truth. Thoughts are germinant, and leave their own impress on the mind from whence they emanated. Hence a man's thoughts are the index of the nature, character, power, and influence of his mind; and it is thus that we are enabled in measure to distinguish those who are "of the truth" (Jno. xxviii. 37), "and the spirit of error." (1 Jno. iv. 6.)

I trust no one will suppose from what I have written, that I am in the least degree opposed to Sabbath-school institutions, for I am convinced that they are a great blessing to the nation at large; only let us call things by their *right names*, and let every one occupy a *lawful* position. If Mr. B. had referred me to Rom. xiii. 8, 10, for the teacher's "authority," he would have been much nearer the mark.

In conclusion, I hope I have not lost my "nervous equilibrium," nor been wanting in "courtesy," "wisdom," "candour," nor "courage," although I have not given my name, seeing that it is for *principles* I contend, and not against any man's person.

Yours in Jesus,

R. B.

P.S.—The prompt and frank explanation of the Soho Sunday-school superintendent and teachers, is highly satisfactory, and does them credit. May they enjoy much real prosperity, and avoid all "appearance of evil."

Spiritual Correspondence.

LETTER LXII.—INWARD CONFLICT.

Wuzerabad, 19th November.

MY VERY DEAR MOTHER,

Although I have gratified my sister by addressing my letter this month to her, I could not refrain from sending you a few lines, knowing that whatever I may have to say you will read with interest. My bodily health has been

excellent, thanks to my heavenly Father; but spiritually, I have humbling cause to account myself unworthy and unprofitable, and to say, "Enter not into judgment with thy servant, O Lord." I have been latterly dull and stupid in the extreme, or a prey to a wild and ungoverned imagination, so that I may truly say, "When I

would do good, evil—horrid evil—is present with me." If I were to compare myself to others—to make their experience my standard—and were not helped to retreat to the sure word of God as my refuge, how hard should I find it to maintain a hope that I had either part or lot in the matter.

What I call my good times are, when I can find my attention in some little measure fixed to what I am about, which, indeed, is not always nor frequently the case in prayer, and still seldomer in reading the scripture. My judgment embraces these means as blessed privileges, and Satan has not prevailed to drive me from them; but in the performance I too often find them tasks, feel a reluctance when the seasons return, and am glad when they are finished. Oh, what a mystery is the heart of man, and what a warfare is the life of faith (at least in the path the Lord is pleased to lead me)! What reason have I to lie in the dust as the chief of

sinners, and what cause for thankfulness that salvation is wholly of grace? Notwithstanding all my complaints, it is still true that Jesus died and rose again, that he ever liveth to make intercession, and that he is able to save to the uttermost. But, on the other hand, to think of that joy of heart in which some of his people live; and to compare it with that apparent deadness and want of spirituality which I feel—this makes me mourn.

However, I think there is a scriptural distinction between faith and feeling—grace and comfort: they are not inseparable. But though I pray that I may be ever longing and panting for the light of his countenance, yet I would be so far satisfied as to believe the Lord has wise and merciful reasons for keeping me so short of the comforts which he has taught me to desire and value more than the light of the sun.—I commend you to his blessing and guidance, and remain your ever affectionate son,

WILLIAM.

Biographical Sketch.

MRS. JOHN STEVENS, OF ST. NEOTS.

"The memory of the just is blessed." "The righteous shall be in everlasting remembrance." "Ointment and perfume rejoice the heart; so doth the sweetness of a man's friend from the counsel of the soul." [Margin.] (Prov. xxvii. 9.) Such was the testimony of Israel's Royal saints concerning "the precious sons and daughters of Zion" in the days of David and Solomon; and such are the saints of God now—beautiful and fragrant "as the lily among thorns"—"the excellent of the earth," and "the glory of Christ." But to be able to appreciate and enjoy the "communion of saints"—"the fellowship of kindred minds"—we must be, like them, in the possession of a *new nature* (John i. 12, 13; 2 Peter i. 4), of a *new hope* (1 Peter i. 3), of *new aspirations* (Cant. viii. 1), of *new attractions* (Cant. i. 3, 4), of *new perceptions* and *conceptions* (Cant. v. 10—16), of *new and nobler pursuits* (Heb. xi. 10, 13, 14), of more elevated and *divine attainments* (Phil. iii. 12—14; Cor. xiii. 9—12), and with a *scriptural prospect* of a *glorious destiny*, to be consummated with *ETERNAL GLORY* (Phil. iii. 21; John iii. 2; Rev. xxii. 3—5). And this is a

privilege which "none but Zion's children know."

Various, however, are the *degrees* of attainment in the "*household of faith*," and diversified are the circumstances at to time, place, and manner by which the chosen of God are "delivered from the power of darkness, and translated into the kingdom of his dear Son." But every one that is taught of the Lord bless him for the publican's prayer:—"God be merciful to me a sinner."

And the whole congregation of the faithful say, Amen, to the prayer of the apostle, as given in Phil. iii. 7—11; and to none were these words more acceptable, expressive, and appropriate than to our dear friend, the late Mrs. Stevens.

The subject of the present brief sketch was the youngest daughter of the late Mr. Samuel Fairey, of St. Neots, who was for so many years publicly and honourably connected with the Church of Christ in this place, during the pastorships of the late celebrated Mr. John Stevens, sen., and of Mr. George Murrell, who is now in the 86th year of his age.

Fanny was born May 9th, 1794, and,

7 a

doubtless, brought with her birth the usual rejoicing, thankfulness, anxiety, and wonderment, to her parents, such as is common to others at such times. She appears to have passed through the periods of infancy and childhood without anything occurring which demands special notice. As far as my own memory will serve me, the dear departed has often told me of her call by grace, and I believe she said that she did not remember the time when she was without impressions and convictions, but that when she had entered upon her teens, she became the subject of very solemn exercises of mind, though not accompanied with the alarming "terrors of the law," as some are made to experience them. Indeed, this phase in her experience caused her many "searchings of heart" when she had been listening to remarks from the pulpit, or from private Christians, because she had not had such awful feelings, blasphemies, and temptations, as are unduly lifted into prominence by some. Neither would it be rational for others to expect this in her, when we remember the character of her parents, the moral and religious influences by which she was surrounded, together with the amiable dispositions of her mind, and the moral qualities of her character. For while the seed of every sin lies buried deep in our fallen nature, yet it is chiefly sin committed that we are made to mourn over, and repent of, when first the Holy Ghost enters into judgment with us; and hence the diversified experiences of the Lord's dear children. All Christians should well weigh this. Some little while before she opened her mind to her dear father; he had anxiously watched her manner under the preached word, and had observed her close attention to spiritual subjects, but had not heard anything from her own lips by which he could judge of her inward conflicts, until one day Mr. Murrell told him that Fanny had expressed a desire to follow her Incarnate Lord in the ordinance of *baptism*, and to join his people in Church-fellowship. (See Acts ii. 41—47.)

This sudden and unexpected revelation of his daughter's religious life quite provoked Mr. Fairey's parental jealousy, insomuch that he gently rebuked his dear Fanny for having kept the matter so secret, and for manifesting a want of filial freedom with him, his heart being full of tender concern for her eternal blessedness. But this is a very common experience between children and their parents.

Having complied with the usual order

of the Church, in giving a statement of the "reason of the hope that was in her," she was baptised by Mr. Murrell, on Lord's-day, October 2nd, 1814, and was received into full communion with the Church.

To her this was a step of solemn and joyful interest, for in addition to her having found a spiritual home in the Church, and being greatly enriched by the sweet and savoury ministry of her much-esteemed pastor, and walking before the Lord in "the garments of praise" and holy gladness, she now had better opportunities for cultivating the warm sympathies of her heart in the cause of Christ, by a closer and more public association with the saints, her dear father being a deacon of the Church. Some time after this, an unexpected event in the providence of God occurred, by which she changed her condition in life, and which proved to be of real importance to hundreds of the Lord's family among whom she sojourned.

In consequence of ill-health, Mr. John Stevens, junr., set out from London for Boston, in Lincolnshire, where he intended spending some time for the benefit of his health; but on his way thither he broke his journey, and stayed a day or two at St. Neots, being kindly invited to take a bed at his father's staunch friends, where he saw his future wife, as the sequel proved. And thus we see that

"God moves in a mysterious way
His wonders to perform;"

But while—

"He plants his footsteps in the sea,
He rides upon the storm."—Ps. civ. 3.

In the year 1824 she became the beloved wife of Mr. John Stevens, junr., and it would not be saying too much to assert that it was a real union in the Lord, such as few have the privilege to experience. If any reason for fault could be found, it was in her loving her worthy husband too well, for she almost idolised him. For a time after their marriage they resided in London, but owing to certain family arrangements in Mr. Fairey's family, they came to St. Neots to reside, and this led to Mr. Stevens' first attempt to speak in the name of the Lord, and eventually to his settlement over the Baptist Church at Willingham, in Cambridgeshire.

Here the Lord abundantly blessed the labours of his servant, and in her husband's prosperity Mrs. Stevens greatly rejoiced, and anticipated a lasting pleasure in association with the subjects of Immanuel's

kingdom, who were favoured to receive the message of mercy from her husband's lips. This was her Elim of "wells" and "palm trees," but her "encampment" here was but for a few short years, for the Lord had dispatched the messenger consumption to warn his servant that his labours would speedily be terminated, and that "the recompense of reward was at hand." So suddenly did this fell disease do its work, that a few short weeks sufficed to number him with the dead, and leave his three dear children fatherless, and his tender, faithful wife a widow. Poor thing, her spirit was crushed and her heart overwhelmed within her, and her reason tottered under the weight of this solemn heavy blow. Ah! well do I remember her looks and feelings as she has recounted to me this part of her pilgrimage. This was a furnace indeed, and long did it please her heavenly Lover to keep her there; but one day he brought her forth again into the bright smiles of His countenance, by the powerful application of His own word, and which in great measure reconciled her to the severe dispensation. However, other trials awaited her, by which death again bereaved her, leaving her an only daughter, by whom she is survived. After various and repeated trials and changes, she returned to her native town, where she continued to reside until the winter of 1868, when she took what proved to be her farewell for this life of her St. Neots friends, to go and spend a few weeks with her daughter, Mrs. Basden, of New Cross. She had been flagging for some time prior to her leaving St. Neots, but shortly after her arrival at New Cross, she had a severe attack of bronchitis, together with an affection of the heart. All that skill and constant affection could do in seeking to strengthen the frail tenement, was done; but the Lord's time had come to remove this modest, lovely, and fragrant lily from the thorn-strewed valley, for the Eden of immortal felicity. Day after day, and week after week, were our hearts kept in sad but hopeful suspense, until I received the following from Mrs. Basden, the publication of which I trust she will kindly excuse, for the sake of the many friends who will read it with a sorrowful pleasure. The note is dated, March 22nd, 1869, and is as follows:—"Your truly kind letter has been read to my precious mother; she wishes me to express her love to you, and thanks for your kind prayers and sympathy. It cheers her to know that she has

the prayers of loved friends, and she wishes she had power to tell of the Lord's goodness to her. Those truths which have been her comfort during a long life, cheer and support her now; but she is too weak to say much, her breathing being very distressing. She sends her love to Mr. Murrell, and hopes shortly to see him in her Father's kingdom above; also love to all her friends whom she has loved for many years for Christ's sake." These extracts will suffice to show that all hope of her recovery was now gone; for within a few days from that date her soul had got the victory over death, even though death triumphed over the poor body. The following are a few particulars relative to her state of mind at the closing scene of her mortal career, as kindly furnished me by Mr. Basden. He says—"I beg to enclose you a few lines, describing the last hours of our beloved relative, Mrs. Stevens; they are very brief, but they give the actual state of her mind, which was one of perfect trust and confidence in her heavenly Father; while her soul continually fed upon the heavenly manna; *the Word of God was abiding in her to a remarkable degree.* It was the cherished desire of Mrs. Stevens that, whenever she was removed by death, in any discourse that might be made to improve the event, as little reference as possible should be made to *herself*, but that attention should be directed to *Him* in whom she had so firmly trusted for so many years. With this view she had selected the words of *Isaiah xii. 4*—"Declare his doings among the people; make mention that his name is exalted." Her faith was steadfast to the end, although at last her sufferings were severe; her only fear was lest she should be permitted to murmur at trials so much less than were *His sufferings* endured on her account. Her last ejaculations were, "I can trust him, who has been my Friend from the beginning." Within a few hours of her departure, when all hope of again hearing her voice had ceased, these words rang forth clear as a bell, "*AND I HEARD A VOICE FROM HEAVEN SAYING UNTO ME, WRITE, BLESSED*"—and then she stopped and requested that the verse might be completed, which was done by one who stood by,—"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." *Rev. xiv. 13.* And thus passed away a sister greatly beloved, whose bright example and evenly-balanced cha-

racter will long be remembered by many who cherish the hope of meeting her again where parting is unknown. She possessed a sound judgment, but was ever careful to exhibit a Christian spirit toward those from whom she differed—bitterness never proceeded out of her lips. In her *attendance on the means of grace*, all would do well to tread in her footsteps, her place never being empty without a righteous reason; and so gentle and affable was she in her manner and deportment, that every one felt at ease in her society. Truly she sought to live as not pleasing herself, but

for him who died to redeem her unto God. Her mortal remains were interred at Nunhead Cemetery, near New Cross, on Saturday, April 3rd, 1869; Mr. John Foreman officiating on the occasion. Had Mrs. Stevens been spared a few weeks longer she would have completed her 76th year. On Lord's-day, April 4th, I noticed her death while discoursing from the words selected by our departed friend. May the Lord send into our midst many such as the late dear Mrs. Stevens!

RICHARD BAX.

Home Intelligence.

SUFFOLK AND NORFOLK ASSOCIATION.

ONCE more a glowing summer' day (one of the few we have yet enjoyed this season) has cheered the spirits of the large assembly who gathered on the recurrence of this welcome anniversary; and we truly believe, also, that on both the days, the Sun of Righteousness arose on those that fear his name, through their communion in his name, and the preaching of his gospel in their midst.

Never before had the Association met at Somersham. The village crowns a slight hill, on a branch valley of the Gipping, some six miles N.W. of Ipswich. The chapel is not large, but is very neat and sufficiently commodious.

The Association tent was pitched on a gentle declivity of pasture adjoining the burial ground and flanking the public road.

At half-past ten, on the first day (Tuesday June 1st), a goodly number of friends had gathered—although by no means so large as on many previous occasions. After an animating hymn of praise had been sung, and fervent prayer offered by Brother Bond, messenger from the Beccles Church, Brother Brand, of Bungay, as moderator, delivered a brief address on the spirit in which we should enter upon the services, with hearts deeply affected by the manifold goodness of our God; and on the objects we have in view in thus gathering together. He called attention to the social nature of true godliness—real religion being ever opposed to isolation, and ever tending to unite the hearts and hands of its possessors:

they needed mutual encouragement, help, and comfort. A conscious oneness of interest moved to seek sympathy both in sorrow and joy.

The reading of the letters from the 33 churches in union was then proceeded with, occupying three hours; an engagement fraught with much interest, but felt to be greatly too tedious, and involving many repetitions and not a few irrelevant adorments. This the ministers and messengers have taken into consideration and unanimously resolved upon a pleasant alteration for next year. The letters will previously pass under the editorship of a select committee, who will prepare an ample digest of their contents, which will be publicly read—in about one fourth the time now consumed in reading the letters themselves. This will leave an hour for two or three practical addresses on the practical subjects suggested by the reports, and (shortening also by an hour the long morning service of the first day,) will tend, we quite anticipate, to render it more attractive and more profitable also. We must confess that the feeling produced by the reports from the churches generally, was, this year, saddening; and such as should cause every one who has the interests of Zion at heart, to close and personal enquiry as to the cause or causes, and the remedy. There are indeed some gracious exceptions, which call for gladness and renewed activity and unhindered prayer; yet, even in some churches whose low and distracted state has compelled consternation or depression, there is a door

of hope opened through the honest acknowledgment and solemn regret of those amongst them who cannot, without personal grief, witness the desolation of the vineyard and the dishonour of her husbandman. Yes, we cannot but hope that a gracious season of revival will supplement the time of reproof; the long winter will pass, and the peaceful, fruit-promising voice of the dove be again heard.

"Hasten it, oh Lord, in thy time."

A local paper says of these letters:—"The particular Baptists show a good deal of moral courage in bringing the details of the churches' life before the public. Discipline is clearly not forgotten, for separations on account of sin are reported; and the way in which the letters (many of them too long) were listened to, was another proof of the moral courage of these good people, who sat out the meeting without a sign of impatience."

Well—may a wise candour, and a patient perseverance in every course, for which we have the Master's authority, ever show that we possess a deep consciousness of the importance, holiness, and solemn blessedness of our mission, and regarding the separation of members, as one of the letters justly says,—“this part of discipline must be maintained; we are bound to it by the law of the Lord; and, however the occasion of it must be lamented, it preserves the purity, and tends to the prosperity of the church.”

Whilst the ministers and messengers were engaged in consultation on the various matters calling for judgment and sympathy (including applications for monetary aid from 21 churches), the tent was well filled and good gospel sermons were preached by the Brethren George Isaac, of Brighton, and Joseph Wilkins, of Soho, London.

The subject of Brother Isaac's discourse in the afternoon was Mary's recognition of her risen Lord (John xx. 16), from which he took occasion to illustrate the sympathy of Christ in seeking his sorrowing people, his special call of them to the knowledge and enjoyment of himself, and his spiritual presence with them in all their afflictions, losses, and bereavements. In the evening a still larger congregation attended, and Brother Wilkins discoursed with freedom and feeling (from Exodus xxxiii. 14) on the presence of Jehovah, as being *universal, gracious, special*, and ultimately *celestial*, when the promise shall be fully realised by all Zion's weary travellers,—“*I will give thee rest.*”

These services were greatly enjoyed by the spiritual worshippers; the power and unction of the Most High descending with the word, realised to them his promised presence and the consolatory assurances of his sympathy and love.

On Wednesday morning, at six o'clock, a prayer meeting was convened in the tent, and many found it good to be there. Brethren—messengers from the churches at Wattisham, Sudbourn, Rishangles, and Walsham-le-Willows—engaged in the hallowed exercise. Brother Bird read the forty-sixth Psalm, and gave a short, but truly interesting address.

At half-past nine, the supplications of the brethren were resumed, and several of the ministers led the devotional exercises. In these solemn services, appropriate and fervent petitions ascended to the throne of God, in relation to the state and condition of the churches. “We beseech thee, O Lord, send now prosperity.”

At half-past ten, the tent was crowded in every part, and vast numbers could not gain admission. During the whole morning, brethren and friends from all parts were continually arriving in the secluded village, great numbers on foot, but many more in conveyances of various descriptions, including travelling cabs, and vans and waggons, laden with multitudes who had not been with us on the first day of assembly. Nearly, if not quite, 3,000 persons were present, when the forenoon service commenced with a hymn of praise, the sentiments and strains of which were animating and heart-gladdening as they harmoniously ascended from the throng, and resounded through the rustic vale of the village of Somersham. Brother Cooper read the 1st chapter of Colossians, and was blessed with sweet nearness to God in leading the supplications of the assembly at the throne of grace. Then, after another divine song, our veteran Brother Collins, none the worse for 45 years of active service among the churches, delivered a discourse full of weighty, sterling truth, and characterised by not a few sententious offshoots of happy thoughts, founded on the 11th of Matthew, 29th, from which he took occasion to set forth the wonderful character of Christ, as the mediator, teacher, and satisfying portion and rest of His believing people.

In the afternoon an immense congregation again assembled, when Brother Bird read the 23rd chapter of Philippians, and Brother Barnes preached an instructive sermon from the 45th Psalm, 17th verse,

chiefly dwelling on that "Name," the fulness and fragrance of which renders it precious to the children of Zion. Our brother happily illustrated the blessedness of those who know the name of Christ by a variety of historical incidents and appropriate anecdotes, which moved many to tears, and inspired a lively and devout feeling in the assembly. (An outline, and *some* of the marrow of these discourses, we purpose giving next month.)

During these services, repeated mention had been made of the serious and protracted indisposition of our esteemed Brother Hill, of Stoke Ash, the suspension of whose labours among his people, and the continuance of whose affliction, has occasioned general and deep sympathy. Brother Collins, at the close of both of the services, had brought this subject before the people, stating that a removal from home and from the scene of his labours was indispensable, and that a period of entire rest must be secured for him; and that this could not be obtained without considerable expense. The appeal, we are happy to say, met with a cordial and liberal response, and many very generously contributed to raise an amount that would enable our beloved brother immediately to remove to some distant place, where, it is hoped, with the divine blessing, his malady may yield to the combined influence of entire change and rest, and we are sure our brother will be followed to some suitable place of retirement by the prayers of the brethren and churches.

Brother Clark, pastor of the church at Somersham, then closed the meeting by some appropriate observations, announcing the usual parting hymn, and solemn prayer, and thus ended another peaceful and happy association, the proceedings of which were characterized by fraternal harmony and love.

We may note that the circular letter, written by Br. Cooper on the very important subject of "The state of the unconverted, and the churches' duty in relation to them," is one worthy of the most prayerful careful perusal by all our members.

We are favoured, by a beloved friend, with the following salutary thoughts. They are those of one who, we feel sure, watched the public services throughout with an anxious desire for the glory of God in the welfare of the churches; may they be read and meditated on in the same spirit.

S. K. B.

Some of the old ministers used to say, in

concluding their sermons, "Now for the application;" and it is well that every truthful sermon which we hear should be *applied*. The *power* is all with the Lord the Spirit, the only source of power in the body, the church; but with us, as disciples, much responsibility rests; and may we not say much responsibility with regard to the application practically in our future walk of the truths ministered to us at the annual meetings at Somersham. Yes, with *hearers*, rests responsibility of application. Leading truths advanced on the first day (taking no notes, we may not have our brethren's words, yet the sense,) seemed like so many pieces of current coin which would greatly help to meet our daily expenses in the coming year if kept in memory; and then, having the stamp of eternity upon them, they will be as fresh to us as ever, after sustaining or directing us a hundred times.

The sympathy of Jesus with his suffering and sorrowing disciples when they are not conscious of his presence: the necessity of having the words of Jesus addressed to us personally: the effect which such address will have, forming us like himself, sympathising, kind and loving, so that we shall say from the heart, "Master"—these doctrines we shall do well to remember, as established by Jno. xx. 16.

The *peculiar* and *gracious* presence of God with his people: the fact that some of his chosen ones knew little of his presence, apart from the *cloud* and the *fire*: the sure promise of rest;—these we may remember when reading Ex. xxxiii. 14. We know that *clouds* of adverse providences and *fires* of affliction will come. To some they may be appointed this year. Then may we be prepared to make a practical application of the portion given, and rejoice in his presence as going with us.

On the second morning we again went to the tent, looking to the Lord for a blessing, and believing in our responsibility as hearers; and we were not disappointed of heavenly gold for our purses. If Christ's directions are followed, his promise is always fulfilled: if all his real disciples always believed him unequalled, they would be oftener on their knees to exalt him: the power which Jesus uses to make all the scholars willing to come to his school: there's many a prayer is only a look: the sinner is not the buttress to support Christ's kingdom; he comes and leans all his weight on him: when

love divine is enjoyed in a congregation, what beaming countenances do we see, and what work is going on inside. These, but a small portion of the truths distributed, are enough to make us peaceful and delighted.

In the afternoon the name of Jesus, set up for eternal remembrance and praise, attracted blood-bought hearts to listen to the music that is in it.

He acted for his people because he stood related to them, relationship being the ground of all his mediatorial transactions for them: faith in his name is essential to realise its saving power. The name of Jesus has in it the music of heaven. We may affirm with confidence, that not half his dignity and glory has been reported to

us. The beautiful incident of the poor negro in the wide ocean in a small boat and both oars lost, as he cried, "Lord, if ever thou intend to save poor negro, now is the time," preaches its own lesson to those who may be in extremity. We were glad to hear the good old verse (pure from the Olney) in which all, who have a heart for Christ and a hope for heaven, may join.

Of the golden harp it says:—

"Tis strung and tuned for endless years,
And formed by power divine;
To sound in God, the Father's ears,
No other name but thine."

[The circular letter has yet to be read, and let us all recollect, when thoughtfully and prayerfully gone through, "Now for the application."]

THE READING CHAPEL CASE.

The decision in this now celebrated case is so important, and affects so deeply the interests of all dissenting pastors and the churches over which they are placed, that we make no apology to our readers for giving the judgment nearly verbatim. It raises the vital question, whether ministers have a legal life interest in their appointments, or whether they are tenants at will, liable to dismissal by the vote of the majority of the church. It is important to notice that it has nothing to do with any question of immorality or heresy on the part of the minister. Nothing of this kind was alleged against Mr. Gordon; and the decision simply turned on the simple point of dissatisfaction with him or his ministry, or both, on the part of the majority of the church. It will be seen, too, that it applies equally to cases in which there exists an endowment for the minister of a chapel for the time being. The endowment, it is decided, adds no legal permanency to the appointment, since it exists for the benefit of the Church through the minister, and not for the personal benefit of the minister himself.

It is only of late years that the question now decided could have arisen. Our fathers and founders had no such difficulty. The various declarations of the faith and order of the early Baptists, and the writings of Keach and others, clearly show that they viewed the minister as entirely dependent on the Church, without any qualifications whatever; in fact, this was regarded as a part of the freedom they had won from those who would exalt the

minister into a priest, independent of any interference by the laity, and irremovable by them. But in late years, the opinion has grown up that a minister, against whom no charge of immorality or heresy could be alleged, held his appointment for life, and many revising barristers have awarded them votes on that very ground. This is not likely to occur again, and in the absence of specific and written contract to the contrary it will be known that every one of our ministers are liable to dismissal at the vote of the majority, in the same way as they receive their appointments. This, we feel persuaded, will involve no real hardship, if only the minister be made secure against sudden caprice by a clear agreement, giving him three or six months' notice of dismissal, or the amount of his salary for the same period. In the present case, the majority against Mr. Gordon was overwhelming. We hear that a subscription is being got up amongst certain Independent ministers to appeal against the decision, but we question the wisdom or use of such a course.

The Vice-Chancellor's judgment was as follows:—

"On a careful re-consideration of the evidence and the arguments in this case, I can find no just grounds for the claim of the defendant, the Rev. Mr. Gordon, to continue to perform the duties and enjoy the emoluments of minister against the will of the trustees and of the majority of the congregation. There is nothing in any of the written instruments to countenance the notion that the choice of a

minister by the trustees and the congregation is an irrevocable choice, or that he is to continue the officiating minister for life, or during his good behaviour. Indeed, considering the nature of the duties, the purpose of the choice, and the constitution of the congregation, they are inconsistent with any such irrevocable appointment. If the minister has a right to continue in that situation against the will of the majority of the congregation and of the trustees, and enjoy the emoluments for his life, the numbers and proportion of the majority could make no difference, and, instead of being the minister of the congregation, he might be the minister of a minority of ten or of one. Such a position would certainly not be that of the minister or pastor of the congregation described in the Declaration of Trust of 1808. As to the argument that this congregation is not a society existing by voluntary subscription, but is endowed with property held upon certain trusts, and that the minister is a *cestui que* trust under the deed, it in no degree supports Mr. Gordon's claim to continue minister during his life or good behaviour. By the deed he is a *cestui que* trust only "so long as he shall continue minister or pastor of the society or congregation, and officiate as such and no longer." The endowment is for the benefit of the congregation, and that they might be benefited by the services of a proper minister. The declaration of trust as to the rents and profits which the minister is to receive creates a trust for the benefit of the congregation, and a remuneration for those services by which they are to be benefited. There is no trust or purpose for the personal benefit of the minister, except to reward the services which he performs for the congregation.

Unless the law were so settled, nothing could follow but confusion and defeat of the very purposes for which these congregations are formed. The submission of the minority is the principle on which civil society is founded. It is a principle essential for that reasonable harmony which is necessary for the coherence of all societies, great or small, civil or religious. The judgment leaves open the question whether, in case of a capricious or improper dismissal, the Court might interfere. This is not very important, because of the improbability that anything done by the majority of the congregation concurring with the majority of the trustees could be

capricious or improper. This Court would

be very slow to interfere, and more probably would not interfere at all, with the discretion of the majority. In the present case there is nothing to prove that there is anything capricious in the decision of the majority of the trustees and of the congregation. The minister of a Dissenting congregation has a position which the law respects, and will protect, as that of one chosen by a voluntary association of private persons associated for sacred purposes, and entitled to choose a minister suitable to their own particular opinions, whose services are to be rewarded out of their own private funds. He is engaged upon a contract which is merely a private contract, and is to be construed with the same regard to the rights of each of the contracting parties as any other private contract. His position as to tenure under the trustees is clearly defined by the law. There is nothing to show that in equity he can have any position higher than he has at law. Nor is there any equity to control that power in the majority of the trustees which is established at law. The power of the majority of the congregation seems to me to rest on the same principle

When the minority refuse to submit, peace is maintained by their seceding and forming themselves, if they can, into another harmonious congregation. This seems more suitable to the purpose for which such religious bodies are formed. It is better than that a contentious and recusant minority should continue members of a congregation which would thereby be disturbed by feelings and passions which should not prevail among persons meeting together for public worship. It is scarcely necessary to notice the argument that the tenure of his ministry for life must be implied from the terms of the invitation and acceptance mentioning no shorter period. Nothing that involves an absurdity can by mere implication be made part of a contract. If it is to be implied that he was made minister for his lifetime, even the unanimous vote of the congregation could not displace him. And if he could not be displaced there would be the absurdity of his being the officiating minister of a congregation unanimously recusant to his services. There must be a decree declaring that the defendant, Mr. Samuel Clarke Gordon, is not entitled to officiate or preach in the chapel in the pleadings mentioned against the will of the majority of the trustees and of the society or congregation in the pleadings mentioned, and an order for an injunction against him.

NORWICH.

THE Friends' Meeting House, in the Gildencroft, Norwich, memorable for the eloquent addresses of Friends, such as Gurney, Mrs. Fry, and others, has long been a Baptist Chapel; but till recently they were, for want of a baptistry, compelled to baptise in a neighbouring chapel. They have now (above-board) a very good and substantial baptistry, in which, before a large and attentive congregation, on May 26th, the pastor, C. A. Hosken, after a sermon from "All things were created by Him and for Him," (Col. i. 16)—in which among other things he shewed that baptism was by Him, by His appointment and command; and for Him as an example to which he submitted; for Him as representing His death, and that of His Church; for Him as a test of submission to His authority—five joyful obedient disciples were immersed in the likeness of their Saviour's death; one a little girl of 13 years, rather small of her years. Many wept and said they never saw any thing more solemn and beautiful. Many more are seeking Jesus. Brethren, rejoice with and pray for us.

The following hymn, by the pastor, was sung on the occasion, and has been widely circulated by a zealous devoted brother:—

To Jordan's ancient flood
Jesus, the Son of God,
Our pattern, came;
His baptism to crave,
To sink beneath the wave,

To find a mystic grave
And endless fame.
Down through the liquid skies
The Dove, descending, flies
The act t' attest;
On golden pinions sped,
Effulgent glory shed
Upon His sacred head,
For ever blest.
As wonder fill'd each breast,
A voice from heaven confess'd
This is my Son:
In Him I am well pleas'd,
He hath the wrath appeas'd,
Attend His just decrees,
His will be done.
Obedient, Lord, we come,
Ourselves with Thee entomb
To rise again;
And through this outward sign,
O may our conduct shine,
And prove our faith divine,
In Jesu's name.
Ye willing souls draw near,
And cast away your fear,
Obey His word;
In Jesu's footsteps tread,
By His example led,
Confess your glorious Head,
Your only Lord.
And when creation burns,
And Christ our Lord returns
In power and might;
When hills and mountains flee,
May we with rapture see
The Incarnate Mystery,
Enthroned in light.

BRITISH CAFFARIA.

A CORRESPONDENT writes to the *Freeman*:—"Our German Baptist friends are making progress. Mr. Wilkin, the warm friend of German Baptists, would be delighted to see the enthusiastic gatherings at the various villages under Mr. Gutsche's charge. Three weeks ago, a number of believers were immersed in the Keis Kama River. In a few days another new chapel

will be opened in the village of Hanover—a substantial stone building. Mr. Gutsche, wisely averse to chapel debts, will, in no case, open a building for public worship until every penny is paid. It is wonderful how the pastor visits so large a number of stations—his whole soul is in the work.

Missions at Home and Abroad.

THE BAPTIST MISSIONARY SOCIETY.

DR. LANDELL's speech at Exeter Hall is still exciting much interest and controversy. It called attention to what many have long considered an unwarrantable

expenditure in the large cost of the agency, and when, as he told us, that the outfit and passage to India of a missionary and his wife amount to £270, while each mission-

ary there costs the society, on an average, £385 per annum for the support of himself and family, and that this will, by reason of increased cost of provisions and almost all other necessaries, have to be augmented to something like £480, we are reminded sadly of the miserably small stipends of most of our own hardworking *home* missionaries and village pastors; and remembering, too, the exceeding heathenism and superstition yet to be found round our own dwellings, we feel that a more economical system should be sought, either in the larger employment of native preachers, or, as Dr. L. suggests (or rather as he takes up the suggestion of Dr. Underhill), that godly, earnest men should be sought, who would be willing, for Christ's sake and the souls of men, to go forth "free from family ties, *roughing* it among the people, living with them as much as possible, labouring for their own support if necessary, and trying all means to bring the gospel into contact with the heathen mind; enforcing its claims by that example of self-denial which is so desirable."

We are reminded, too, of the small cost at which the good work is carried out on the continent, under the wise guidance of our beloved brother Oncken, and cannot but desire that alongside of a very largely augmented amount set apart for God's cause, indeed, a different order of giving altogether—*giving as the Lord has prospered each one of us*—there should be a self-denying devotedness in every department of His service.

There is, however, a different aspect to Dr. Landell's proposition, which should be looked at, and we regret—we are not particularly surprised—that a letter from Dr. John Stock, of Devonport, calling attention thereto, has been refused insertion in what professed to be the impartial organ and representative of the Baptist denomination—the *Freeman*, but of the fallacy of which profession this is not quite the first instance. The *Nonconformist* has published the rejected letter, and, by request, we also give its substance, as follows, to our readers:—

"A conviction has been gaining ground among our officers and committee at home that we have gradually been making missionary life 'too comfortable and pleasant to the flesh'; and that the time has come when we should require a larger amount of 'simple faith and self-denial' from the brethren engaged in the work. This is, I believe, the conviction which has given birth to the whole modern move-

ment in favour of missionary celibacy—sending men out without a maintenance, who are at the same time not likely to get anything from 'the Gentiles,' etc., etc.

Now, dear sir, let us assume that the principle on which it is proposed to act is a sound one—will it not follow that it ought to be *impartially* applied. But, certainly, of all the men who have to do with missionary work, secretaries and other paid officials who stay at home, "dwelling in their own ceiled houses," have the least sacrifice of all to make. In fact, their position is one of comfort and influence, which any man might desire. In the way of sacrifice they have literally none at all to endure.

But, notwithstanding this obvious fact, since my connection with the society, which has extended over very nearly thirty years, movement after movement has been made to render the position of our home officials more and more comfortable. What changes have taken place in this direction since the admirable secretaries of Mr. Dyer and Dr. Angus. Salaries have been raised more than once, the one secretary has grown into two, with the supplement of a first-class accountant, etc., etc.; in short, every effort has been made to render a home official connection with the mission "as comfortable and pleasant to the flesh" as possible, with as little scope for simple faith and self-denial attached to it as can be.

All this may be very proper. This, however, is not the place to discuss that matter; but surely we may ask, where is the consistency of the present movement in demanding additional sacrifices of the dear brethren who already make a surrender of the sweet and holy ties of home and country and Christian influences; who go to live in climates, the very air and atmosphere of which are beset with "the angel of death," and amid scenes which are revolting to decency and calculated to destroy every pure and holy feeling in the breast? Surely it is illogical to commence the application of this demand for "self-sacrifice" with the only brethren among us who are making any sacrifice at all for the Lord's work! They go down into the deep pit of pestilential climates, of surrounding indecency, licentiousness, and idolatry; they have to go about with their lives in their hands, and with nothing to aid them in preserving their purity but the grace of God in their own hearts; they have to live a Christian life amid the stifling odours of universal spiritual death

in its most odious and revolting form; they are surrounded by no conservative influences in the form of a christianised public sentiment, but have to create, under God, every such influence. Surely this is sacrifice enough for us to demand! Shall we attempt to make the yoke heavier? Shall we let these honoured men go down into the pit and refuse to "hold the rope?"

The missionaries whom our Lord first sent out had necessarily to go forth, taking neither purse nor strip, and depending for every supply upon their Master, for no wealthy churches then existed able to maintain them on their missionary tours. But it is not so with us. We *have* the means in our churches; we only want the heart to use them in this great work. And we need to be cautioned against allowing this cry for more self-sacrifice for Christ in *missionaries* to become a mere pretext for evading our solemn obligations generously to sustain the men who go forth, taking "nothing of the Gentiles." If our churches once get the idea that *they* have no sacrifices to make in the way of sustaining missionaries, our missionary income will soon collapse into smaller proportions than its existing ones, and thus the "reform" proposed may become only a snare to our churches at home.

Of course our missionary brethren, who are at work amid perils untold, are familiar with the past history of the home management of the society; and it cannot fail to strike them as singularly unfair that the demand for self-sacrifice should be made *first* of them. The proceeding is likely to affect them most injuriously. Were an Andrew Fuller (our first, our greatest, and our unpaid secretary) to rise from the dead, he might lecture the brethren who have left all for Christ, or who have declared their willingness to do so, on the necessity of greater self-denial! But who shall do it now?

Let me not be misunderstood. I have the highest respect for the brethren who now fill the offices of secretary, accountant, etc., etc. Those brethren are deserving of all honour. All I say is, if we are about to inaugurate a new and heroic age in the history of our mission, we ought to begin at home with brethren whose life is an easy and pleasant one. My old and revered friend Trestrail told us at our last annual meeting of his intention to retire at the close of the current missionary year. He will carry our highest esteem and our best wishes with him into private life, for a more genial soul never lived. But, is there no intelligent "layman" among us, on whom the Lord has smiled in his providence; or is there no prominent minister, who has married a rich wife, who will be willing to take this position for "the work's sake" alone? I hope there are many such. At any rate, until we can find brethren willing to undertake the home work of the mission without any fixed salary, it seems to me but cruel, bitter irony to ask brethren to do the work of missionaries abroad as celibates, and without any definite salary supplied from home.

These discussions only show that the time is rapidly approaching when we shall be compelled to adopt some such alteration as is proposed in the resolution of which I gave notice at our last annual "members' meeting." Churches at home and missionaries abroad must be brought into closer, more direct, more tender, and more apostolical union; and then all such questions as the present one will be discussed in a spirit less cold, and far more genial and hearty than is likely to be the case at present.

I simply give expression to thoughts which are at this moment powerfully affecting the minds of a large portion of the constituents of our beloved mission."

COLOMBO, CEYLON.

An interesting meeting, in connection with the Strict Baptist Mission of England, was held at Colombo, Ceylon, on the 4th February. Mr. H. D. Gabriel occupied the chair.

It is known to the supporters of this Mission that two agents are supported at Colombo. The Strict Baptists at that place have now, with much energy and spirit, formed an Auxiliary to collect subscriptions, and to render general aid as may be needed, so as to forward the interests of

the Mission in the island of Ceylon. The Report presented on this occasion, after referring to the Mission stations formed by the Parent Society at Madras and Perambore, proceeds as follows:—

"In Ceylon, the Mission supports Mr. John Andriesz, and Mr. De Waas (on probation), and Mr. Fernando is also supported by this Society to carry on its Mission school. Mr. De Waas has since resigned.

"The labours of brother Andriesz, which

commenced 1st Jan., 1868, are exercised in Colombo among the Portuguese and Singalese, the former being mostly Romanists, and the latter heathen. He is carrying on his work in the following order:—

“On Sunday mornings he preaches in Slave Island, and in the evening in the Pettah; on Monday mornings he visits Borella, Maradana, and Dematagodde; on Tuesday, Slave Island; on Wednesdays, all round the Pettah; on Thursdays, Grandpass, New Bazaar, and Silver-smiths'-street.

“These places he visits in the mornings; there also he holds services in the evenings, commencing at half-past six o'clock.

“The writer of this Report can bear testimony (in a high degree) to the zeal, activity, and faithfulness of this servant of God in the trust reposed in him by the Mission; and it is also his pleasing task to state that the labours of this missionary, during the past year, have been very much owned by God; some have been brought to the knowledge of the truth only in part, and others, by the aid of the Holy Spirit, have been called out of darkness into God's marvellous light; whilst to many more at the same time, the seed of life has been sown broad cast in season, with the expectation that it will spring up to the glory of our Lord and Saviour Jesus Christ.

“It is our prayer and hope that in this, the second year of his missionary career, he may have the joy and satisfaction of seeing the direct fruits of his ministry.

“Mr. De Waas, the other missionary, commenced his labours from the 1st January this year, and is working amongst the Singalese heathen. At present he is devoting his labour in the following manner:—

“On Sunday afternoons he preaches in Maradana; on Mondays, visiting in the morning Dematagodde, as far as five miles; on Tuesdays, Maradana and its lanes; on Wednesdays, Borella, the jail and hospital; on Thursdays, Palliagodde. In the evening he preaches in those stations where he is visiting in the morning.

“The day-school, under the care of

Mr. C. F. Fernando, commenced from Sept., 1868. There is nothing very remarkable that we can report about it just now, seeing that it is in an infant state. The children, about 12 in number, are taught free, as being children of poor parents.

“The Sunday-school in connection with this Mission is mainly carried on by Messrs. F. W. Smith, Samuel De Silva, and Arthur J. Fernando. The number of children are 12, of which 9 are boys, and 3 girls.

“The subscriptions received on behalf of the Mission during the past year amount to £26 14s. 9d.

“In conclusion we praise the Lord of the harvest for what he has already enabled his servants to perform; and confidently hope that he who has promised to be with his followers to the end of the world, will continue to afford us wisdom and strength, and crown our labours with success, to the honour and glory of His holy name. Amen.”

The following resolutions, among others, were passed on the occasion:—

“That this meeting desires to express gratitude to Almighty God for the success which this Society has attained in its operation, during the first year of its existence in Colombo.”

“This meeting earnestly solicits the prayers of all Christians for an outpouring of the Holy Spirit, for the effectual working of all missionary societies for the extension of the Redeemer's kingdom in heathen lands.”

The speakers on this occasion were Messrs. Silva, Blake, Wydeman, Van Geyzel, Smith, Vanderwert, Andriesz, and De Waas.

In conclusion we cannot but congratulate the brethren who have formed this Auxiliary, on the zeal, energy, and business-like tact which they have brought to bear on their undertaking. It is not often that the labours of those in England who seek to spread the gospel among the heathen, are so well seconded by brethren residing on the spot where the missionary agents labour. The Lord prosper the work of their hands upon them, and fulfil all their petitions.

Poetry.

LYRICS FOR THE HEART.

BY W. POOLE BALFERN.

THE BIRTH OF CHRIST.

(Luke ii. 7.)

O say not poverty is sin,
Or that the poor are vile ;
For Christ the Lord, and heaven's own King,
Bestows on such His smile.

He, Fount of Honour, Lord Supreme,
Did not despise the poor ;
But in his advent to our world,
Passed through a manger's door.

He stooped from heaven, His lofty throne,
To seek our mean abode ;
He veiled His glory 'neath our flesh,
To tread life's rugged road.

No room beneath the courtly roof
For this sweet babe was found :
Our Saviour drew His infant breath
With toil and want around.

In majesty and power supreme,
He bowed His sacred head,
To where the meanest of our race
Gazed on His lowly bed.

His mother poor, her first-born child
Clasp'd to her loving breast,
Where oxen and the lowing kine
Received her as their guest.

O stoop of love ! O holy Child !
O blessed mother—poor !
All heaven's own glory meekly waits
Beside that manger's door.

Waits ! Yes, in peace and rich content,
In helpless, sweet surprise ;
Down, down so low in pain and woe,
That we through them might rise.

O fathers poor, O mothers weak,
O children nursed in care,
Lift up your eyes, see Jesus poor,
And yield not to despair.

And shall we now shrink back with fear
From poverty or woe,
While we can trace Christ's blessed feet,
Mark all the path we go ?

Shall we lift up our heads and scorn
The lowly—oft the just,
Because we live with plenty crowned,
While they oft want a crust ?

Forbid it, Lord ! O may Thy birth
Our spirit oft renew,
As gazing on Thy Infant form
We see thee poor but true.

THE ONE FAMILY.

THERE is a wondrous family,
That's scattered far and near,
All travelling to eternity,
But never gathered here :
There's many a loving brother
And sister dear we know,
Who shall never see each other,
Nor ever meet below.

They have all one mighty Father,
Who is for ever near ;
But they only feel his presence,
And never see him here :
They have all one Elder Brother,
Who saved them every one ;
But they shall not see his beauty
Until their journey's done.

They have all one home, far distant,
On which their hopes are set ;
But they do not know its glories,
Nor even dream them yet.
When within its blessed portals
This scatter'd household meet,
How great will be the jubilee,
The fellowship how sweet.

H. L. L.

NO CROSS, NO CROWN.

THOU who didst stoop below,
To drain the cup of woe,
And wear the form of frail mortality ;
Thy blessed labours done,
Thy crown of victory won,
Hast passed from earth, passed to Thy home
on high.

It was no path of flowers
Through this dark world of ours,
Beloved of the father, thou didst tread ;
And shall we in dismay
Shrink from the narrow way,
When clouds and darkness are around it
spread.

O Thou, who art our life,
Be with us through the strife,
Thy own meek head by rudest storms
was bowed ;
Raise thou our eyes above,
To see a Father's love,
Beam, like a bow of promise, through the
cloud.

E'en through the awful gloom
Which hovers o'er the tomb,
That light of love our guiding star
shall be ;
Our spirits shall not dread
The shadowy way to tread,
Friend, Guardian, Saviour, which doth lead
to Thee.

SUSAN L. MILES.

" CHOSEN IN THE FURNACE OF AFFLICITION."

THOUGHTS SUGGESTED BY A SERMON OF
W. P. BALFEON'S.

In the furnace, we were chosen,
God himself has told us so;
All who hope to enter heaven,
Must through tribulation go.
Do we ask Thee why or wherefore,
Faith, not sense, must be our guide;
Him we call our Lord and Master
Was himself most sorely tried.
All his members must be like him,
For this end he sends the thorn;
When they seem almost forsaken,
'Tis the way that he has gone.

Take the cup then fainting pilgrim,
Say not it will do thee harm;
He who made both earth and heaven,
Will not leave you in the storm.

Ev'ry billow has its message,
Ev'ry fire its work to do,
He who chose you in the furnace
Is your sanctifier too.

Prone, alas! we are to listen
To our dark forebodings here;
Slow indeed to learn the lesson,
"It is I, be of good cheer."

Be it ours, in meek submission
At the Saviour's feet to lie;
There receive divine instruction,
Learn to live, and learn to die.

Hastings, 1867.

E. H.

The Children's Page.

THE LITTLE SUFFERER.

I REMEMBER once going in quest of a runaway son, on behalf of his distressed mother. She remarked, as we journeyed, "He used to make my *arms* ache, but now he makes my *heart* ache." That poor woman afterwards died of a broken heart on account of that reckless, disobedient son.

Whilst my friend and I were waiting for the person to whom I have referred, she suddenly called my attention to one who was already occupying the room we had entered. In that neatly-arranged parlour was a pretty iron cot, and on it lay a dear little boy, with one of the mildest, sweetest countenances I ever saw. I directly went over to him, and taking his little hand in mine, kissed his precious face. Oh, that mild and placid—yea, I had nearly said heavenly—countenance, I shall never forget. Suspended from the head of his bed was an illuminated card, with the words, "My times are in Thy hand." I asked him what it meant. "That our cares are in the hand of Jesus" was the reply. "Are *yours* there?" "I hope so." "How old are you?" "Thirteen years." "How long have you been lying there?" "Seven months." His was a spinal complaint. He was obliged to lie on his back, on his little mattress, perfectly straight (to use his mother's words) almost encased in iron. Before he had taken to that bed, which he is never likely to leave, he walked with crutches, so that he has scarcely, if ever, known what health was. Oh, what a boon is

health! but yet, alas, how prone are we to forget how great a blessing it is, and to lack a grateful heart toward the gracious Giver of all good—Him in whom we live, and move, and have our being.

Having other friends to call upon before I took the train, I was compelled to make the interview as short as possible; otherwise I would gladly have tarried, in order to have had more conversation with that dear boy. However, I again sought to test him upon what he felt in regard to Jesus and the affliction under which he had so long laboured. "Why is Jesus worthy of our love?" "Because He died." "But why did he die?" "To save us." "But why did we need saving?" "Because we had sinned." "But what does away with our sin?" "Oh, his blood." These answers were given so promptly, and with such a glowing smile, as those who saw it cannot forget.

I then sought to bring the subject home still closer to his own heart and personal experience. Here I found it hard to draw him out. He was *mute*, but it was clearly from modesty and self-distrust. "Now has not Jesus given *you* some hope?" I asked. The dear child was silent, at the same time (after listening with the intensest interest to what I had been telling him) his countenance bespeaking the greatest emotion. The tears stood in his eyes, and it was evidently a great effort to suppress his feelings. "Now haven't you ever asked Jesus to give you *patience* under your affliction?" Still he was silent, at

the same time ready to burst into a flood of tears.

The silence was now interrupted by his mother saying, "Haven't you told me, how you asked Jesus to enable you to get your lessons?" Still he was *mute*; he only responded by a touching glance at his mother. "Have you never had some

text upon your mind? Now what was the last Scripture you thought of?" Again looking towards his mother, with a renewed and most speaking smile, he said, "The last I had was that you gave me, 'Casting all your care upon Him; for He careth for you.'"

(From the "Gospel Magazine.")

Monthly Notes on Passing Events.

THE LORDS AND THE IRISH CHURCH.—The attention of this country has been this month concentrated on the action of the House of Lords in reference to the Irish Church Abolition Bill, almost to the exclusion of everything else. The result is now known. The debate itself, which lasted a week, embraced speeches of a very high order, both in regard to argumentative power and eloquence, and the marked diversity of opinion among the leading Conservatives, as to the policy of allowing the Bill to pass a second reading, in order to amend it in Committee, gave an added interest to the discussion. The Episcopal Bench was for once divided in opinion. The calm logic of the Bishop of St. David's was set off by the impassioned oratory of the new Bishop of Peterborough, and this found its counterpart in the marked separation between Lord Derby and Lord Salisbury, the speech of the latter being a masterpiece of power and skill. Altogether, it was a marvellous debate; whether we regard the transcendent importance of the issue, or the mental power manifested in discussing it. At last, on Saturday morning, at day-break, the end came, and the second reading was carried by a majority of 33 in a house of 325 Peers. It now remains to be seen, how far the amendments to be introduced by the Lords, will be acceded to by the Government and the House of Commons.

THE "ESTABLISHMENT BAROMETER" is evidently falling, not only in England but abroad. Another of our colonies has accomplished the work, which our House of Lords has been trying to obstruct. The Bahamas have no longer an Established Church; the Bill by which the change was accomplished, being identical in many of its details with the Irish Church Abolition Bill. Nowhere do Anglican Establishments show signs of strength.

First in Canada, then in Australia, then at the Cape, then at the Bahamas, (Jamaica being about to follow its sister islands,) and, lastly, in Ireland, they are doomed. So it is on the Continent. In Spain, Italy, Austria, and Germany, the State is at this hour withdrawing special privileges from the Church, and more or less disestablishing it. Is not the hand of Providence in all this?

PROFESSOR HUXLEY, the leading free-thinker of the day, is strenuously advocating the establishment of parochial Sunday schools for the teaching of physical science. He also proposes a great league, to embrace latitudinarians of all kinds and parties, in one "religious" union! This last is the climax of alliances. In this instance, Darwin's theory of "Natural Selection" appears in a new aspect.

MR. GREGORY'S MOTION in the House of Commons, for opening MUSEUMS, &c., on Lord's-day, has, we are glad to say, been disposed of in the present session by a "count out." There appears to have been very questionable dealing in the matter of petitions on the part of the Sunday League.

THE PALESTINE EXPLORATION COMMITTEE has opened a very interesting exhibition at the Dudley Gallery in Piccadilly, of pottery, glass, and other ancient Jewish articles found in the course of the present excavations in Jerusalem, and various parts of Palestine. We advise all who can, to go and see it.

IN THE FREQUENT discussions that have of late taken place in reference to Sustentation Funds for the better support of poor ministers, much has been said on the niggardliness of churches in the rural districts. Whatever may be justly said as to the niggardly conduct of individuals, there is, we think, a great danger of mistake as to what these churches actually raise for the

support of the ministry. In many cases it will be found that small churches do more in proportion to their membership than large churches. Suppose a town church of 300 members gives its minister £200 a year, and seven small churches in the country, containing in the aggregate 290 members, give their seven pastors £315 a year, must it not be said that they are more liberal than their brethren in the town, especially when it is well known that most of them are composed principally of labouring people? Yet this is an actual case in one of our Baptist Associations. Frequently, too, a small church in a village, though not self-supporting, is a means of great good to the neighbourhood. From our village churches many valuable members, who there receive their spiritual training, go forth to town life, a blessing to others, wherever their lot is cast. In fact, many of the most valuable members and ministers of our denomination, spring from those small and feeble churches in the rural districts, which many appear willing to sweep away as so much useless lumber.

THE SCOTCH CHURCHES, Free and Established, have recently had their annual gatherings. The old Kirk could not resist the pressure of the feeling of the present time against church patronage, and, by a majority of 193 to 98, voted in favour of a modification of the law which would virtually place the nomination of the minister in the hands of the people. The Free Church has reported strongly in favour of pure voluntaryism; the efficiency of which principle it has proved by raising a larger sum this year by voluntary effort than it has ever done, viz., £426,636, which is £26,081 more than last year. This sum gives £150 per year as the lowest ministerial salary in the body.

A RITUALISTIC funeral took place the other day at St. Augustine's, Hackney-road, London. The deceased was a school girl. A procession started from the house, consisting chiefly of young girls, dressed in white, with white veils over their heads, and carrying flowers forming emblematical designs. This procession was soon joined by another, composed of a number of clergymen and choristers, habited in white surplices, several sisters of mercy, and about 100 school children, also dressed in white. This latter procession was headed by a man bearing aloft a gilt cross about ten feet high. The crowd was very indignant at this, and the police had great difficulty in keeping the peace.

DR. CUMMING is again prophesying. The "great prophetic epocha" having terminated in 1867 or 1868 without his predicted catastrophes, he is at liberty for a fresh career. Accordingly, he makes his previous failures the starting-point for new wonders. As signs of the approaching end, he reckons the "Crash of Overend, Gurney and Co.;" the fall of Sir Morton Peto and others; the visit of the Sultan to Europe; Messrs. Coutts' proposal to bring water to Jerusalem; the Marquis of Bute's gift to the Pope of exactly a time, times, and half a time, in pence or pounds, &c., &c.! This is melancholy trifling.

DEAN ALFORD's revised English version of the New Testament, just issued, is worthy of note, as showing that the utmost in the way of variations in readings of the text which the most laborious researches among the existing ancient manuscripts have established, only serve to show that not one point of doctrine in the whole compass of the New Testament is affected thereby. We see no reason to fear the fullest investigation as to readings, and the most accurate scholarship as to renderings. Certainly those who believe that *every word* in the Scriptures, as originally written, came from God, should be the first to welcome every honest attempt to arrive at the original text.

OUR READERS will be glad to hear that the measure for the exemption of Sunday and Ragged Schools from rates, which has been introduced by Mr. C. Reed, the member for Hackney, has passed a second reading in the House of Commons by a majority of 151.

THE MONMOUTHSHIRE ENGLISH BAPTIST ASSOCIATION has set a good example in the important matter of verifying and certifying the character of the ministers who seek connection with it. The following rule has been adopted—"That no minister be admitted into the Association, who does not produce a testimonial to character from the Association to which he last belonged; and that every minister be furnished with such a testimonial on leaving this Association, who shall apply for it, and who shall have maintained his Christian character, accrediting him to the Association which he may wish to join." Such a rule can hardly work injustice to any one, while it will materially tend to maintain and perpetuate a high standard of moral uprightness, amongst those to whom it applies.

Essays and Expositions.

THE SUFFERING NECESSITY.

"Ought not Christ to have suffered these things, and to enter into his glory?"—LUKE xxiv. 26.

EVERY student of the Scriptures will be well aware of the many important and startling questions they contain. Dip into any portion of God's Word, some thrilling question will be found awakening in the mind fears, convictions, hopes, and sentiments, replete with force and power. Reference to a few questions contained in God's Word may illustrate the truth of the above statement; and it is pleasing to muse upon what probably passed through the minds of those to whom questions such as we have alluded to were put. Time would not be unprofitably spent in thinking upon such questions; for example, such as when the Lord God called to Adam, and said, "Where art thou?" (Gen. iii. 9); or when God spake to Cain, thus, "Where is Abel, thy brother?" (Gen. iv. 9); also the following, "Is any thing too hard for the Lord?" (Gen. xviii. 14); "Shall not the Judge of all the earth do right?" (Gen. xviii. 25); "What mean ye by this service?" (Ex. xii. 26); "Is the Lord among us or not?" (Ex. xvii. 7); "What hath God wrought?" (Num. xxxiii. 23). These interrogative portions of God's Word are given as showing us how suggestive of meaning they are. The passages might be greatly augmented, but we shall have done sufficiently if we recall the attention of our readers to such passages; and sure we are that, in meditating upon them, they will preach sermons to themselves.

Having thus brought to the notice of our readers these important matters, some of which might be profitably thought of, in connection with the all-solemn and important question at the head of this paper—and no passage of the Scriptures has greater claim upon the attention of the erring sons of Adam; it is big with meaning, as it concerns the sufferings of Christ, the death and resurrection of Christ, the salvation of man, and the glorification of him who put the question; so, whether we consider the Speaker or the subject, no more important portion can be found in Holy Writ.

Christ had appeared in the world, and was about to take his departure; and, before going, he, with great condescension and sympathy, summed up the purpose, end, and object of his advent to a sin-smitten world; he caused his disciples' hearts to burn within them as he opened to them the Scriptures; when, beginning at Moses and all the prophets, he expounded unto them all the Scriptures, the things concerning himself—the only Teacher or Preacher that could rightly speak of himself. He began with Moses to remind his disciples of the fall of man and the consequent requirements of the law; he shewed, by the united testimony of the law and the prophets, that the long-looked for Messiah had appeared, and having suffered, was then proceeding to his glory. The whole account shews the great tenderness and condescension of our blessed Lord, when he, as the light and the truth, opened the understanding of his disciples, reminding us of his kindness and tenderness, when he used those sweet words, "Let not your hearts be troubled." (John xiv.)

Christ was about to enter into his glory, and, agreeably to the prayer recorded in 17th John, God was about to glorify him with the glory he had with his Father before the world was. Suffering itself, is not a necessity, if we consider humanity in a pure and unfallen condition; but immediately we conceive man in a fallen condition, suffering is the natural result; sin must produce suffering—sin brought in death, eternal death, if the sinner be not interested in Christ and his doing, dying, rising, and intercession. Sin has a disabling effect upon man; he immediately becomes without strength,—he has a fearful looking for of judgment—he is alienated from God.

Ought not Christ to suffer? Yes, sin hath entered into the world, and death, as a general mildew and blast, affected the whole creation, and as the whole creation groaned through sin, Christ must have appeared to put away sin by the sacrifice of himself, to give eternal life to all God had given him. John xvii. 2.

Ought not Christ to suffer? Yes, he had a work to accomplish; he came into the world to fulfil it, and having fulfilled it,—having finished the work given him to do, and having therein glorified the Father on earth, he ought to pass from earth to his ancient glory,—that glory he had laid aside for the purposes of salvation.

The necessity of Christ's appearing was shown in the fact, that all had sinned, and that a sacrifice was necessary to put away sin, which Christ effected by the sacrifice of himself, as both priest and offering; he was made sin for us; he blotted out the handwriting of ordinances that was against us, and as all things were to be fulfilled, which were written in the law of Moses and in the Prophets, and in the Psalms, Christ appeared, and so fulfilled the scriptures concerning himself.

Great was the mystery of Godliness; God was manifest in the flesh; Christ lifted the veil, interpreted and fulfilled the vast plans of mercy, in the redemption of millions of the human race. There are mysteries in nature, and God's creative power is rife everywhere and his consummate wisdom is seen on every side, though not fully appreciated, and indeed never will be on earth, yet God hath all his mightiest works outdone in the wondrous plan of salvation. Nature could afford no escape from sin or death, hence the necessity for the appearing of Christ. We may be astonished at the countless varieties of hue, form and size which the host of created species exhibit; and be lost in amazement and wonder at the inexhaustible riches of the infinite mind in creation, yet God has, in the person of his Son, all his mightiest works outdone. Sing, O heaven!

The plan of salvation is so unique that, but for the revelation, the plan would never have been conceived. One Mediator between God and man; one foundation there is; only one name given, under heaven, whereby man can be saved, and that name is Christ,—hence the strong necessity that Christ ought to have suffered.

Christ appealed to the strength of his disciples' memory when he put the question, "Ought not Christ to suffer?" and doubtless, immediately, events of their childhood became at once illuminated; things forgotten were reviewed, and may be the maternal teachings of early years, the more advanced education of boyhood, and the still later acquisitions of knowledge, relative to the coming Shiloh, crowded into their minds; but if these things were not so realised, then they became fully appreciated at a later period of the interesting interview between Christ and his disciples, when he said unto them, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms concerning me; then opened he their understanding that they might understand the scriptures" (v. 44, 45). Then, indeed, significance was given to the question; hurried thoughts must have passed in review through the mind. The disciples were carried back to previous statements by Christ concerning himself, but which they did not appear to understand; see 9th chapter, v. 22 and 24; 18th chapter, v. 31, 33; and they saw with new eyes, and rejoiced as they never before rejoiced.

When the eyes of their mind were opened, and their faith strengthened, a new light was thrown upon them; they saw no longer darkly or as trees walking, but a flood of light was shed upon them; they then saw the import of the law; they heard again, with corrected understanding, the teaching of the synagogue; they beheld, with profounder conception, the florid, gorgeous services of the temple; they could join in the chant of the Psalms concerning the Messiah, with a meaning and comprehension unknown to many engaged in the temple service.

The disciples then understood the full meaning of Christ's expression, "It is finished!" Jesus, knowing that all things were now accomplished, that the scripture might be fulfilled, said, "I thirst," and then he uttered those memorable words, "It is finished!" bowed the head and gave up the Ghost (John xix. 30). Did not this mean Christ's entire willingness to become the sacrifice for his people? His perfect acquiescence in the great plan of salvation, and his positive declaration, that all things were fulfilled, "he bowed his head."

Suffering perfects nothing; sin causes suffering, and suffering entails death, and by that goal the soul is carried to a state of perfection; but Christ was made perfect through suffering; he had a work to do, for which purpose he came into the world, and for this suffering was he born, and immediately his work was finished he was officially perfect. His work consisted, not only of suffering for sin, but his resurrection formed part of the plan, as did his ascension to Heaven; hence he said, after his resurrection, "Touch me not, for I am not yet ascended to my Father." So the Apostle was felicitously exact, as he gazed back upon the spotless life, the vicarious sacrifice, the powerful resurrection and ascension, and the present intercession, in stating, Christ was perfect, through suffering. Ought not Christ to suffer? His suffering procured salvation, for by his stripes we are healed; he bore our iniquities, and we are brought nigh by the blood of the Lamb. Ought not Christ to suffer? Yes, for had he not suffered, the sin-

smitten world would not have known anything else but suffering ; he was made sin for us, a sacrifice, a sin-offering for his people ; hence penal suffering was borne by him and taken from us for ever ; he was rich, yet for our sakes he became poor, that we might be rich, and what those riches to the Gentiles are, who can tell ?

Ought not Christ to suffer ? Yes, because as he was the only Mediator, the only way, the only name whereby salvation could or can be obtained ; the necessity was clear and apparent that Christ must suffer. Through sin man was impotent for all good ; he had no life,—he was dead in trespasses and sins ; no affection towards God, no will and no strength spiritually, and this is beautifully treated upon by the prophet ; see 63rd Isaiah. Christ's reddened garments told the solemn tale, that he had trodden the winepress alone ; with eyes of pity, love, and tender compassion, the great Redeemer saw that there was none to help the helpless ; therefore his own arm brought salvation, and of the people there was none with him, and then burst forth from Christ, as the fulness of the Godhead bodily, the great goodness of God, his numberless mercies, the multitude of his loving kindnesses. Christ is made unto us, wisdom, righteousness, sanctification, and redemption ; and wonder, O heavens, and be astonished, O earth, the child of God becomes a crown of glory in the hand of the Lord, and a royal diadem in the hand of his God.

Ought not Christ to suffer ? Yes, if we follow ungodliness in its travels, if we summon in thoughtful array the depravity of the heart, if we take a review of the ravages of sin in past history, what an awful catalogue of iniquity is displayed before the mental eye. Sin has then been producing fruit of the most direful kind from its birth till now, and will to the end of time ; and it is this fact that intensifies the question, "Ought not Christ to suffer ?" Yes, for if he had not suffered, all mankind would have suffered, and that for ever ; for by sin all stand guilty before God without a sacrifice.

Ought not Christ to suffer ? Yes, for by his suffering, man, degraded man has been exalted ; man, dragged down to the depths of vice, of sin, of misery, and rebellion against his Maker, is dignified with the noblest relationship, endowed with the richest inheritance, enlivened with the holiest hopes and expectations, enriched with the faith, that sees things invisible, beholding the King in his beauty, and the land that is afar off, and of him may truly be said, he is the son of Adam which was the son of God. He realizes a spirit within him, witnessing that he is a son of the Lord God Almighty, and all these mercies, hopes, and blessings, as the result of the sufferings of Christ—the unwarrantable pretensions of man are destroyed, and the noblest expectations are kindled—sin is put away and heaven is opened to all believers, and while this suffering necessity of Christ's creates a perpetual song in the house of our pilgrimage, it secures to the saints endless life, it guarantees persevering grace on the journey, and glory at the journey's end. In the fulness of times, God sent forth his son to effect redemption, and that his people might receive the adoption, and then the spirit creates the cry of Abba, Father, and then the heirship of God through Christ is realised ; heirship to an inheritance, incorruptible, and full of glory. (Gal. iv.) Amen.

E. W. L.

Camden Town.

LOVING KINDNESS.

Psalm xlviii.-xlix.

THOUGHTFULNESS has ever been desirable and commendable. Thoughtfulness in God's house and in God's service marks the soul conscious of the Divine presence and desirous of the Divine favour. Happy indeed are they who can say truly, "We have thought of Thy loving-kindness, oh God, in the midst of Thy temple." Sometimes, and not unfrequently, dark and gloomy thoughts will intrude themselves, accompanied with many fears and divers doubts ; and yet again there are seasons when the soul can say, "In the multitude

of my thoughts within me, Thy comforts delight my soul." Thought suggests feeling, and feeling prompts expression ; hence, "Out of the abundance of the heart the mouth speaketh."

Thoughts about Jehovah's loving-kindness come to us sometimes in the midst of the Temple, and then we exclaim, "Oh, how suitable," because they exhibit this great truth, "That we are in *harmony* with the things by which we are surrounded." If, in the presence of the great falls of Niagara, we are filled with awe and won-

der; if, as we stand on the vast prairie, we are filled with thoughts of grandeur and almost boundless space; if, as we look upon the expanse of ocean stretching on every hand far beyond us, we think of the utility, and yet also the dangerousness of these mighty waters, we bear witness to this great truth, that sometimes "Man may have thoughts in harmony with his surroundings."

If we inquire into the philosophy of this matter, we find this piece of wisdom, *God has made all things to be suggestive.* If we inquire into this matter in the spirit of a Christian, we gain this piece of precious information,—that as the Lord is not deaf in the matter of hearing our prayers, so neither will he be dumb in the matter of answering the wants of our souls. I assume, and take for granted, that the heart of the writer of the words at the head of this paper, was capable of testing, and feeling, the sweetness, and blessedness, of the loving kindness of the Lord. If, in the Temple at Jerusalem, there were many things full of instruction and suggestion, to Temple worshippers; what may we not say of "The Gospel?" that last and loftier Temple of his Grace. Say! surely I may say, and you may believe, that here, in the Gospel, is, "*Light without a shadow.*" Here we walk in, and are surrounded with Light indeed. Here the *true* light shineth. There were, under the law, and in the Temple, stars, and

moons, and even suns, of marvellous brightness; but these were all borrowed from him who is "The Light of Life," the great central sun of heaven's system.

Again. In the gospel, we may say, there is goodness, not only in *form*, but also in *fact*. Under the old dispensation, all was good of course; but it was goodness in promise, therefore it was goodness in prospective.

Now, and in the gospel, we behold "The Good One,"—we see his good work, hear his good words, admire his goodness, or worth, and can but adore him for the goodness of his condescension, and for the greatness of his mercy—the great outpouring of Jehovah's loving-kindness to sinful man.

Yet, once more. In the gospel—that great temple made without hands—we behold perfection. Under the law, and in the Temple, nothing was perfect. All was imperfect; because this was a part of the Divine plan. But in the gospel all is perfect. Imperfection cried aloud for alteration or removal, but in the gospel there needs no alteration, and, therefore, there shall be no removal. No! we, receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, for our God is a consuming fire. He consumes all things to make way for this kingdom, which shall never be destroyed.

J. BAUNT.

Norwich, June, 1869.

"THE SON OF MAN HATH NOT

It is a wonderful thing to consider how God cares for his creatures, as his creatures. His concern for their well-being is expressed in Scripture in language which indicates, as one may say, a very earnest consideration. Their interests must not be thrust aside, as if they were of no account, but must be expressly and watchfully secured. And this is true not only of the higher creatures; not only of man, for instance, who is in so many ways compassed with testimonies of God's goodness, notwithstanding his ill-desert. It holds of the lower creatures too, and comes out the more strikingly in its application to them. So much will God have us to consider this, that he represents Himself *pausing*, as it were, and arresting Himself before the consideration how their interests are to be provided for. "Shall I not spare Nineveh, that great city, in which are much cattle?" And our Lord

WHERE TO LAY HIS HEAD."

assures us that not a sparrow falls without our heavenly Father. We are to mark this mind of God in all His arrangements about them—their structure, their habits, the provision made for their comfort and enjoyment. Whatever difficulties attend the fact that suffering and death exist so largely, these are not to obscure the conspicuous and universal evidence of the minute regard that is paid to the welfare of sentient beings. We know, for instance, the sense of pleasure and of security which we find in our own homes. Something of the same kind, then, has been provided for the lower creatures: for God has fitted them to have their own abode and to love it, and to have, no doubt, a special sense of security and rest there, as in their own peculiar place. The happiness of a bird that builds its own nest, and dwells in it with a kind of dumb delight, is something not at all beneath the care of

God, who has provided that "foxes should have holes, and birds of the air nests." It is an instance of the manifold creator-care that follows and compasses them all, that breathes into their sentient nature a sense of sufficiency and rest.

But in the midst of the multitude of God's creatures our Lord found his own case exceptional. A peculiar solitude attached to Him; insomuch that the effects of creator-care that gladdened the very birds were withdrawn from Him. *He* had not where to lay His head.

This does not mean that God's love forsook him, or that God's providential care was not exercised with respect to him. The contrary is quite clear; for our Lord exercised a continual faith in his Father's care, and lived by it. But we are to distinguish, on the one hand, what was needful and fit to be given to him, in his humiliation, for the performance of his work; and, on the other hand, what might be desirable for his human comfort, and enjoyment, and repose. The first was pledged to him, and his faith was steadfastly exercised about it: He knew that he was not forsaken. Yet even as to this we are to remember that there might be, and there was, the sense or feeling of desertion. His faith had to be exercised, even as to this, amid great trial and great discouragement. But as to the second—what might seem desirable for his human comfort and repose—there was not the same ground of dependence. Here there was, as it were, nothing to be counted on. There fell on him, as to this, a most peculiar discipline of want; so that he looked round and saw lavished on the dumb creatures a bounty which it was not his to share. That which was fitted to give the sense of secure rest and enjoyment to such a nature as his, he could not count upon. It was his experience in a most peculiar manner to be left without it. He saw it all around him; even sinners wonderfully compassed with benefits proportioned to their wants; even dumb creatures provided with that which rested, and rejoiced, and sufficed them. But that which should give rest and gladness to him, he might not have. All round him he saw it given, but from him it was withdrawn. Susceptible as he was of a peculiar blessedness of quiet rest, of holy gladness, and sensitive as he was to the want of it, and greatly as his heart might yearn for it, amid weariness and sorrow, he was still familiar with the absence of it. It was his portion to be left without

it, in many a varying degree, each trying the heart in its own measure and way; until, at last, in the great desertion this experience went to its last terrible extreme. Foxes had holes, birds of the air had nests—he had not where to lay his head. We have said he was *left* without this sense of being rested and sufficed. We may add that he *went* without it of his own free choice. In this path he went forward glorifying God, purchasing mercies for men.

It appears that this is not only truth concerning Christ, but it is also an admonition to his followers. It was to one who would follow him that our Lord uttered these touching words. Apparently one that would follow Christ ought to lay this to heart—that foxes have holes, and birds of the air have nests, but the Son of Man had not where to lay his head. For, indeed, the following of Christ will be found to involve the same experience; and to resolve to follow Christ involves a consent to it. The believer, it is true, shall never know it as his Lord knew it. An abundant, compassionate goodness will temper the discipline from the beginning to the end. But there will be enough to bring out the same principle. The follower of Christ is not only liable to the experience, but certain of it. If he will shun this, he must shun Christ too.

If you will follow Christ, you must *bargain* for nothing, you must not *count* upon anything of earthly good. You must set forth on the understanding that you cannot count on having where to lay your head. You must set forth resolving that, when your head is weary and sore, whatever pillows offer shall be all declined, unless your Lord supplies them to you, and calls you to receive and use them. And when He withdraws sources of rest which for a time were granted, instead of turning, as the worldly do, to take refuge in some other form of earthly good, you, if you follow Christ, must consent to let go what the Lord takes; and you must look forward to your rest, meanwhile content to be in fellowship with Him. You must say: "I resign this which he takes; and not this only—I hold myself ready to resign all the rest as well. I reserve nothing. I follow him who had not where to lay his head."

Let this be well considered; let the cost of it be counted—not that the cost may be declined, but that through the grace of a Saviour truly embraced the cost may be borne. There is no follow Christ

without it. Many a follower of Christ retains, in God's providence, numerous outward mercies; but no man ever gained a real victory over one bosom sin except upon the principle of "forsaking all that he hath" for Christ. There is no breaking of the bond by which our sins hold us enslaved—no actual victory over sins in particular, and over the root-sin that is in each particular sin—except as he persuades us to turn from all and follow him who had not where to lay his head. Therefore the inward change in conversion must be great indeed. The new principle and the new affection must make all things new. This is a great work of God, wherever it takes place. The reality of it will be tested in inward battles, either lost or won; and by outward providences, in which we shall find that we cannot

follow Christ unless this principle has gained the upper hand.

On the other hand, for all who desire to follow Christ there is a great encouragement in these words. They remind us how truly our Lord sympathizes with the conflicts which his followers must go through. He knows how strong the temptation may be to lay down the head and rest. He knows how the heart may be tempted to assert it as a right, to claim it rebelliously, that we must have this or that indulgence—we must have where to lay our head. He is touched with the feeling of our infirmity. He well remembers the days of his sojourning among us. "Forasmuch as he hath suffered, being tempted, he is able to succour them that are tempted."

CAUTION TO THE CHURCHES.

(Concluded from page 151.)

SECONDLY—Beware that you keep the door of the sanctuary well guarded. Maintain the continual watch of the Lord. Let every one keep to his post; let every one be alert in his service. The priests and the Levites were to keep the charge of the tabernacle of the congregation, and of the holy things, and of the holy place, in all the service of the Lord. Great care was to be taken that nothing unclean entered within the precincts of the holy place. All are to be vigilant, especially the officers of the churches, who, while they watch for souls, are to watch against wolves, who may enter, or attempt to enter, in sheep's clothing. How important that we should pray much, that our eyes might be opened by God, that we might lay aside an indiscriminate, falsely-called charity, and discern with the eyes of the Spirit. "While men slept, the enemy came and sowed tares among the wheat." If all are wakeful and watching, unworthy, ignorant, deceitful persons will not readily obtain admission; and, on the other hand, all who are approaching the door in fear and trembling will be observed, and will be encouraged to come forward, without any dread of the dogs or the lions. O that the Lord would appear and endow all our officers with spiritual wisdom, that they may be brought into the school of Christ, and learn of him to be as wise as serpents and harmless as doves.

Thirdly—The holy place is to be purged from every thing that defileth; from all

impurity—purged as with hyssop, and it shall be clean, washed and made whiter than snow. All immoralities which may make their appearance are to be purged out, and that dishonesty that is so much practised from the fear of man. The cleanest place must be daily swept, and its furniture rubbed, or it will attract the dust. Thus churches, properly constituted at the first, may become negligent, and in time, very corrupt, and intolerably offensive. Let no sins remain by connivance. Indulge no glaring irregularities, from a false charity: spare not your own individual sins, and you will not pass over the transgressions of others. Sin indulged, in whatever shape or degree, must operate greatly to the injury of the Church. "I fear," says Paul, "lest when I come I shall not find you such as I would, and that I should be found unto you such as ye would not: lest there be debates, envyings, wrath, backbitings, whisperings; and lest when I come again my God will humble me among you."

To connive at immoralities, wherever they be found, is a sin of no small magnitude. We are with such: no, not to eat. "Purge out, therefore, the old leaven, that ye may be a new lump." Then we may expect God to open the windows of heaven and give us a blessing. If sins are indulged in the churches with such, sooner or later God will have a controversy. He who walks among the golden candlesticks will strictly observe all, for

his eyes are as a flame of fire. It was because of these sinful indulgencies that he called the churches in Asia to account: "Remember, therefore, from whence thou art fallen, or else I will come and remove thy candlestick out of its place." And yet, further, all immoralities indulged, either by pastor or people, in a church strike at its *very existence*. They will soon rob the Church of its sanctity, like leaven: it operates and spreads—it sours and spoils; "one sickly sheep infects a flock." Immoralities in a church strike at its very essence: as the whole becomes relatively guilty by their sufferance, for who can have fellowship with sinners and not sin. "Thus saith the Lord of Hosts, Ask now the priests concerning the law, saying, If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy?" and the priest answered and said, No. Then said Haggai, If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean. Then answered Haggai and said, So is this people; and so is this nation before me, saith the Lord."

The carnal members of the Church make up Antichrist's true body; for as Christ's body consists of spiritual Christians, so Antichrist's of carnal, for Antichrist sets up in the temple of God as well as Christ; and these have a form of religion or godliness, but they have no spirit or power in that form. Yea, under the form of godliness they exercise the greater power of ungodliness; and Christ

and his Spirit, and all the things of Christ, are nowhere more opposed than by those in the Church, who have the letter of the Word only, and not the Spirit.

The right Church hath not many lords, but one, and this one and only Lord is the Lord Jesus Christ. And so all the subjects of this kingdom are fellow-servants to one Lord, to whom they owe equal obedience, and this also is a strong bond of unity. For when there are divers lords, there are divers minds and wills and ends, and so divers laws. These breed divisions and dissensions and wars among men; but where there is but one Lord, there is also but one law; and where people live by one law, under one Lord, unto whom all are equally subject, this ministers peace and union.

Now, the Lordship of the Church is the royal prerogative of Christ, and no creature must presume to arrogate this honour to himself; seeing unto the very angels he hath not put in subjection this world to come whereof we speak. O for that time, brethren, when the Lord will walk among his churches in Spirit, and so the vitality of godliness may once more return to our churches! An old writer once said, "The old fable is true. Truth first presented herself to the world, and sought entertainment; but finding none, she resolved to leave earth and take her flight to heaven. But as she was going up, she let fall her mantle, and Error, waiting by, snatched it up, and ever since hath gone about in it."

GEORGE HOLLAND.

Aldringham.

A BRIEF OUTLINE OF THE ASSOCIATION SERMONS, Preached at Somersham, Suffolk, June 2, 1869.

THE MORNING SERMON.—BY MR. COLLINS, OF GRUNDISBURGH.

BROTHER COLLINS entered upon his work with the weighty remark, that those seasons had ever been found most profitable when the people had *prayed with the preacher*. "I have," said he, "prayed my way here to-day; I have prayed my way into this subject—let me have your prayers."

The words of the Lord Jesus, in Matt. xi. 29, are, "Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls."

Who would have supposed that such

language should have dropped from the lips of such a person! Let us try and think of the *Speaker*. His *lessons* and the *promise* he makes to his scholars.

The *Speaker*. In proportion as you understand his *character* you will listen to his *teaching*, and there are no lessons like his. Remember, whenever he has blended a promise with a service, that service is never gone through without the promise being fulfilled. Ah, when we look into one another's faces here to-day, and know that we shall stand before God, what

gratification it would cause us if we could believe that all would enjoy the rest promised in this sweet Scripture.

But the SPEAKER, surely He is the wonder of all that have power to contemplate Him. The *first* of his Father's ways and the greatest of all his works—the firstborn of every creature; firstborn from the dead. He was never *second* in anything, and God forbid he should be second with *you*.

We are not denying His Godhead by asserting that he was the first of creation, and that foundation in his union of natures on which the Eternal God would build all his glory. If that foundation should give way, all our associations would break up.

It was *He* who drank the first draught of the love of his Father, and all the great secrets of the council chamber of eternity were committed to Him. The Majesty of God is seen everywhere—

*"But in his looks a glory stands,
The noblest labour of His hands."*

What is the world to him who made it? He has no equal, and never will have. While he was doing the work of our redemption, he could throw his human robe aside, and let a glimpse of his splendour be seen. When in a little ship, with a few of those he had made brethren, he could in a moment speak the storm into a "great calm," and don't you believe he can do so with your troubles? If you really thought so, you would turn aside and go on your knees oftener than you do.

Think of him as the *great holder of spiritual relationship*. Oh, the mercy that in every time you can hold by this sure refuge—lay your hand upon the word of God and appeal to him in whom it hath pleased the Father all fulness should dwell. Ah, that relationship will hold together when all family ties dissolve, and all other associations are broken up; and it is founded on the great fact of Christ being *the first*.

Christ is the responsible holder of all the honour and glory of God's great appointment, and can be trusted with them all. He is the *source of all intelligence—the light of the world—the sun of the kingdom—the fulness of God*.

There is in *Him* more than can be read in all the names he wears.

An artist once rose very early on a summer's morning, with the intent to paint the rising sun. He seated himself, pallets and pencil in hand, watching the gradual increase of light until the moment

when the great ruler of day burst up in his splendour, when the overwhelmed artist dropped his brushes, exclaiming, "Oh, what a fool am I to think that I can transfer that glory to my canvas!" And we might as well expect to declare the glory of Christ.

*"Nor height, nor depth, nor sun, nor stars,
Nor heaven—his full resemblance bears;
His beauties we can never trace
Till we behold him face to face."*

Think then of the *great mission* with which he was charged, and the work he accomplished. His offices could have been committed to none other, there was no one else to hold them. No other atonement could have brought heaven and earth together.

Remember that as a surety his own and his people's deliverance were bound up together. Remember, too, his profound wisdom in all things relating to this and a better world. There is not a difficulty in scripture but he could explain; not a mystery in creation but he could simplify.

Then mixed with all that ability is his unequalled love and kindness to sinners. Oh, what a teacher is Jesus.

Let us notice, secondly, THE LESSONS—A few things that sinners learn when they sit down at his feet—and our great Master takes care that all his scholars shall be willing ones—oh, how willing are they! And it is from himself the desire to fear the name of the Lord comes.

He teaches the *love of the Father to him, and his love to the people*, and without that there is no genuine happiness in heaven or earth.

The worth of his great atonement and his ability to save to the uttermost every one that trusts therein; the virtue of that sacrifice to cleanse the soul from guilt; its power to open the way into the presence with God; and the certainty of its application.

Will you tell me Christ died for sinners who have gone to hell. Brethren, it works against the safety of every one of us. For if some are lost, why not you? It is a theory fraught with dejection and misery for every believer. No, when he died it was with virtue enough to conquer this world and open the next to every one for whom he stood surety.

Being God and man, his every act partook of the glory of his person, the infinite worth that was in Him; and his worth was beyond all computation. There was enough worth for the ransom of any member, not only of the world, but many

more, as no limit could be put to the worth of an infinite Being. But the atonement offered was governed by the will of his Father, by the relationship he bore, by his covenant engagements, and by his own pure, holy, and divine intentions. He knew for whom he bound himself; for whom he became surety and died, and in his death there is full salvation for all who shall be called to his feet and learn of him.

His blood (or life) had a value in it, to atone and reconcile, and for ever to purify the guilty, for whom he died. And having died to secure the salvation of the people committed to his hands, he lives to teach and train them for the better world.

It was no mercy to our great Master that he should go home and have his crown; and now—

*"For all that come to God by him,
Salvation he demands;
Points to their names upon his breast,
And spreads his wounded hands."*

He teaches *the perfection of his work*; *the honour the law receives in your salvation*; and *how divine attributes meet in*

him and his work. Thus he shews the way to God and Heaven, declaring, “No man cometh unto the Father but by me.”

He says also, Learn from my example how to deny yourselves—to make sacrifice for my sake and for my kingdom on earth; and as I became poor to make you rich, follow my example in doing good to others.

Take the golden rule, “do to others as you would that others should do to you,” and strive to maintain the true, important character the sons of God should bear.

Learn to be content with me, and patiently wait for your heavenly inheritance.

Lastly, notice:—

The power Christ possesses to fulfil his promise. The kindness and love of Christ in calling miserable sinners to his feet. The promise is realised.—In the loss of the burden. In the forgiveness and mercy that pardons. In the application of the healing virtues of his death. In giving a home and plenty. In the satisfaction and peace of the soul; rest in believing, and peace with God; the cheering prospects of a happy home, &c., &c.

THE AFTERNOON SERMON.—BY MR. W. BARNES, OF WALSHAM-LE-WILLOWS.

Text, Psalm xlv. 17.

How wonderful a book is the bible! containing a revelation from God — of himself—an inspired representation of Jehovah's character, and the eternal acts of his sovereign will. And that divine testimony is clothed with all the majesty and authority of its author. The sacred character of this message has a claim above all *compliment*; although, indeed, the bible has been *complimented* more than any other book. Oh, brethren, if we could but realize the solemnity of our position as dealing with the mysteries of God, it would make us solemn in our work and keep us so all our days. And the work is great—even to proclaim “Salvation from the Lord for wretched dying man.”

This psalm treats of the king and of the king's daughter—the whole redeemed church. Yes, and she is a king's daughter, though now in her dishabille, and shall ultimately be clad in all the jewellery of her Lord: “It doth not yet appear what we shall be; but when he shall appear we shall be *like him*.”

There can be no question of whom these words of my text are spoken; although, as to who is the speaker, may

be open to enquiry. Some have thought it is David himself who is declaring his determination ever to make his Lord the chief theme of his psalms and hymns for public worship, but rather would we consider that it is God the Father speaking to or of his well beloved Son.

In this affirmation concerning the name of Jesus, we see a fulness and preciousness expressive of the unchangeable purpose of the Father, in providing salvation in Christ for his people; flowing from his own sovereign love through rich atoning blood, and by divine power bringing them into sweet acquaintance with him, whose name is thus found as ointment poured forth.

*“ Millions of years my wondering eyes,
Shall o'er thy beauties rove;
— And endless ages I'll adore,
The glories of thy love.”*

To the saved, the believing soul, there can be no name like that of Jesus; that soul has no solid hope but in him; and when it can realize his grace, will sing,

*“ Jesus, my God, I know his name,
And in his name will trust;
Nor will he put my soul to shame,
Nor let my hope be lost.”*

This is distinguished from every worldly hope which centres on worldly objects; every one of which is delusive as a bubble on the wave. But the hope of those who rest under the shadows of the cross; who lean on the arm of the Lord Christ; walking in his precepts; is real, and shall never fail. If you have Christ in your hearts, holiness in your lives, and his heaven as your prospect, you may sing your way home:—

“Yes, I to the end shall endure,
As sure as the earnest is given;
More happy, but not more secure,
The glorified spirits in heaven.”

Such a man shall never die—shall never *see* death. No, though his soul be buffeted, tossed with tempests, and not comforted, God is his salvation. Like that poor negro, drifting out at sea in a little boat, with both oars beaten out of his hand, left to the mercy of the waves—no, *the God of the waves*—cried, “Oh Lord God, if ever thou intend to save poor nigger, now is the time!”

Yes, it is the time, for all who are willing are welcome.

The inspired testimony given of Jesus is wonderful, but he excels in actual glory all the record; yet, though we are not told *all* about him, we have cause to be very thankful for what we are told. The sole object of the believer’s confidence is Christ the Mediator. There are no right anticipations of the favour of God, but through him; no spiritual desires, but gather round him; no real communion, but is enjoyed through him; no authorized hope of heaven, but flows through his mediatorial relations and the transactions grounded thereon; no ultimate immortality of bliss, but will have its consummation in union to him. Oh, the glorious issues of the work of Christ as Mediator! “*Mercy and truth are me: together.*” Did they ever part?

When Adam sinned, truth would not vindicate the right of man to the favour of God; and mercy might not come without a sacrifice, which he had not to render. But they met once more, and met for ever on the cross of the great surety.

“When I survey the wondrous cross,
On which the Prince of glory died;
My richest gain I count but loss,
And pour contempt on all my pride.”

“*The forgiveness of sins.*” For God to forgive sin is a greater act than to create a world, for he could create a thousand worlds without a sacrifice.

By this act God fits the soul to go up into his presence and live with him in his own heaven. Oh, never cherish one hope but by Jesus Christ!

I would ever pray, “Lord let not sin go off my conscience but by the right way, only as it is taken off for Christ’s sake.”

“*Justification.*” An earthly authority may forgive, but “it is God that justifieth.”

But there is no end to his name; every good thing is in it. You have witnessed a great many changes, but you have never seen a change in Christ. There’s music in his name. Have you an ear for that music? Oh! the mercy of having a heart prepared to sing,

“Jesus I love thy charming name,
’Tis music to my ear;”

Then, no wonder that you add—

“Fain would I sound it out so loud,
That all the earth might hear.”

In him, and with him, alone is real joy. By him, our Father has promised to dry our tears—not *all* here—but if he does not dry he will sweeten them, and eventually will wipe them all away.

The name of Jesus makes a deeper impression on the believer’s heart than any other. Bishop Beveridge, when dying, knew none of his friends. His wife asked him if he knew *her*, but no. Yet, when asked if he knew the Lord Jesus, he at once replied, “I have known him these forty years; he is my only hope.”

Yes, the Lord is forming a people for his praise, and for each is prepared a blood-bought free reward—a golden harp:—

“’Twas strung and tuned from endless years,
And formed by love divine;
To sound in God the Father’s ears,
No other name but Thine.”

Spiritual Correspondence.

LETTER LXIII.—FROM MR. ROMAINE TO WILLIAM TAYLOR, ESQ.

MY DEAR FRIEND,

I am in your debt for January 1st, 1788. It has never been out of my mind, but I have really too much business for my age and growing infirmities; yet whenever I think of lessening my work, Luke ix. 62, frightens me, and I set out afresh to get on, as my Lord shall help me. Our word for this year is preaching day and night to my utmost soul—I am “looking to Jesus,”—a sight that would do an angel good, and much more a sinner; for his name is Wonderful. There is none like him in heaven or earth. Consider his nature, his essential glory, or his offices, his mediatorial glory, from what he saves us freely, and to what he brings us perfectly, even to life eternal; surely he is a matchless Jesus. And he wants only to be known that he may win our hearts and we may admire and adore him. Why is he not, then, universally admired?

If man had no failing in his faculties, he could not help falling in love with such infinite beauty. But he is blind; yea, truly he is dead. He has lost not this or that thing, but the very Spirit of Life, and, therefore, all communion with the spiritual world. He is actually dead in trespasses and sins, and when the spirit of life that is in Christ Jesus free him from the law of sin and of death, then he receives spiritual senses, and is able to see him by faith who was before invisible. This first look is generally for healing. He beholds the Lamb that was slain, and finds peace through his cleansing blood. The Spirit gives him to seal the testimony of the Father concerning the Son. He believes, and the more simply, the more virtue flows from Jesus to purify and to rejoice the heart. He believes on, reads the faithful Word, hears it, making Jesus still more precious. Every fresh look to him confirms the reality, and increases the blessedness of living by faith upon him; and thus daily communion with him nourishes spiritual life, and renders it more easy, and more delightful. These were some of the outlines of our new year's sermon. How we get eyes to see Jesus, and how fresh

sights made our eyes stronger. The eye salve enables it to behold more wonderful things than Adam saw in paradise. May the prospect brighten upon you; and the more beautiful it is may he speak to your heart and say, “All this is yours.”

My friend, we proceeded thus: If this be your faith, now try it. The trial is God's way of improving it. Jesus being the author and the continuer of faith, he expects that we look up to him constantly for our—

1st.—Safety; at 1 Peter i. 5, “We are kept,” &c.

2nd.—Growth; being alive by him we grow by cleaving to him, as the branch to the vine. Eph. iv. 15, “But holding the truth in love,” &c.

3rd.—All spiritual blessings flow from him. Eph. i. 3, “Blessed be,” &c.

4th.—All temporal blessings, holy use of troubles, burdens, wants, sickness, trust; as Isaiah xxvii. 1—2, “And they will be profitable; and health, and money, and lands, and all good things in life shall be sanctified by the Word of God and prayer.”

5th.—Come what may—trust on, look to Jesus; and Rom. viii. 28, shall be infallible truth.

6th.—“But he may lose sight and be blind for ever.” 1 Cor. i. 7, 8, 9, cannot be broken. He shall see the King in his beauty.

7th.—“But he may fall and be lost.” O, no! Christ's prayer, John xvii., is as effectual as ever. Heb. ii. 13.

8th.—“But he must die.” Well, a dying man looking to Jesus may hear him say, “Fear not, I am with thee.” Psalm xxiii. 4. He has a good warrant to be comforted as long as the breath is in his body, and then, “All these died in faith.”

9th.—O, what will this man find when he opens his eyes, and sees Jesus in his glory. The Lord, the Spirit, prepare us for that sight, and keep us looking to Jesus by faith, till we see him by sense!

W. R.

Biographical Sketch.

MERCIES REMEMBERED AND RELATED BY MR. GEORGE WRIGHT,
OF BECCLES, *

At a Meeting of his Friends, on the day when he completed his eightieth year.

It would be very pleasant to me, my dear friends, if I could give you a full record of the Lord's goodness to me up to this day. I owe him a debt of gratitude indeed for his tender, watchful care, but I am suffering much infirmity of body: yet I will do what I can, and trust the Lord will answer my brother's request and give me a sanctified memory.

Could I call up the innumerable blessings of Providence and the richer blessings of his grace which I have received, and then look forward to what is yet in reserve for me, I should exclaim—

"When all thy mercies, O my God,
My rising soul surveys,
Transported with the view I'm lost,
In wonder, love, and praise."

But I do not often dare take up the language of transport. I must get beyond this imperfect state before I can do that, and now rejoice if I can record what God has done, and sing—

"Here I raise my Ebenezer,
Hither by thine help I'm come,
And I hope by Thy good pleasure,
Safely to arrive at home."

I was born at Framlingham, on the 19th of May, 1789, the seventh of a family of eight. My mother was a mother indeed—careful, kind, and energetic, who, by her own business as a mantua maker, with a little annuity, was able to provide for us in times when the necessities of life were exceeding dear (flour, 7s. a stone).

I gave early proof that childhood and youth are vanity, although I did not go to the same excess of evil as many others.

After a time, I left home to seek employment, and, two months after, my dear mother was taken from me, and if ever I knew what the breaking of the heart is, it was then.

In June, 1809, I came to Southwold, where I remained upwards of eighteen years, and when I have remembered all the way in which the Lord has led me, this incident has appeared to me as the point on which all the subsequent events of my life depended; it was a signal step, followed by other circumstances, which terminated in my settlement here. Has

not a reflection of this kind sometimes passed your minds? Have you not looked back upon some marked occurrence as giving a turn to your future course? "He leadeth the blind by a way that they know not." We gather from this that we are in safe hands, and may calmly and quietly trust in Him.

At Southwold I began to attend worship amongst the Wesleyan Methodists. I felt considerable respect for them, though not from any religious feeling or principle; but I thought they walked worthy of their profession as Christians. After I had attended amongst them they requested me to take my place in the class: I did so, but it was wrong of them to ask me, for I had no thorough conviction of my state as a sinner, although I felt something like a desire to be religious or to do something acceptable to God. It is not surprising that I was left to myself, in a graceless, self-righteous profession of religion, and fell into grievous sins—sins for which I have mourned secretly, and with shame before the Lord, when they have been brought to my remembrance, and when, like Ephraim, I have borne "the reproach of my youth."

But the ever blessed God, whose thoughts were thoughts of peace and not of evil, was pleased to give me a deep sense of my sin, and to awaken in me an anxious concern to know whether I should be saved. Sometimes a hymn or a portion of the Word of God would lead me to hope for salvation. Very distinctly do I remember how the nature of faith in Christ was first shown to me. I saw that I must go out of myself and trust in another, and have never seen any reason for altering that view of a living faith; yet, at that time, I knew but little of Christ in his person and righteousness, the precious object on which I was to place my trust. The 8th chapter of the Epistle to the Hebrews was made particularly blessed to me. It is that portion where God has declared that he would make a covenant with his people, and would remember their sins and transgressions no more.

I still associated with the Methodists, and feeling a desire to be doing something

for the good of others, I mentioned it to one of the preachers, who suggested that I should preach the Word, and accordingly they put down my name on their preaching plan; and I find by that plan, which I still have by me, that I began to preach on the 29th of May, 1814, just 55 years ago. I laboured earnestly and with a great pleasure in the places to which I was appointed, was greatly attached to the people, had warm and kind friends among them, and became an ardent supporter of their system; although I think there was something more of the free grace of God in my preaching than in that of others, from the conviction that I then had that "by grace we are saved." But about the year 1818 my mind underwent a great change, and from reading the Word of God, I was convinced that the doctrines I had held were not scriptural.

The first passage that struck my mind was the third and fourth verses of the first chapter of the Epistle to the Ephesians: "Blessed be the God and Father of our Lord Jesus Christ," &c. The word "according," connecting these verses, was like a nail fastened in a sure place, and forced upon me the conviction that we are blessed with all spiritual blessings, according as we were chosen in Christ before the world began. From that time the Bible seemed to me a new book. I could trace the precious truth of God's electing love in all its pages; and so clearly and irresistibly was this doctrine presented to my mind, that I was compelled to receive it with my whole heart. But I had not yet got rid of my Arminian sentiments, and I began to question whether I had not been carried away by first impressions, and that I ought to examine the subject more fully, by reading what was said on both sides of the disputed point. My desire was to ascertain what is truth, with a determination to embrace it in whatever form it appeared, and by whatever name it might be called.

This was the beginning of a mental conflict, which I cannot well describe, and for the greater part of two years I was kept in a state of suspense and painful indecision. My feelings, at times, rose almost to agony, and in my distress and anguish I was almost ready to cast myself down upon the floor of my little room. At length, wearied with the course I had taken, and ceasing from man, I resolved to take the Word of God as my only rule, and pray for the teaching of the Holy Spirit, that I might be guided into the

truth. This was attended with the happiest result; my judgment was soon established, and I have to bless God that from that time I have never faltered in my belief that the free, sovereign, perfect, and invincible grace of the Triune God is the sole cause of the salvation of sinners. In moments of hallowed and grateful recollection I have regarded this change as one of the most signal mercies of my life. Being decided in my convictions, I made them known, and, as a necessary consequence, received a communication from the superintendent preacher, signifying that my services as a class leader and local preacher were dispensed with. I had no reason to complain of this, but without an unkind feeling gave up my connection with those with whom I had been associated for years, and for awhile stood aloof and alone.

But, now, I come to an event at the period of my life which I cannot pass over. It was the year 1820, when I suffered a bitter bereavement in the loss of my wife; bitter to me, but blessed to her. The grace of God was manifested in her, and I had the utmost proof that she was "a vessel of mercy afore prepared unto glory." When I was under serious concern, she opposed me, and sometimes in a manner which was quite at variance with her natural kind temper; but even then she felt the convictions and accusings of a somewhat enlightened conscience, and, on going into her room one evening, I found her weeping. I asked what was the matter. "Oh," said she, "I have had such a manifestation of the love of God to me." This was nothing fanciful or visionary. The spiritual change in her was apparent and unquestionable. With the gentleness, humility, and docility of a child, she was continually inquiring after Jesus, from a desire to know more of him, who was become so precious to her. For some time the current of her happiness flowed sweetly on; but the cares of an increasing family, and other circumstances, deprived her of the joy of her first love, and she sank into a state of comparative lukewarmness. After the birth of her fifth child, the Lord renewed the visits of his presence, and gave her such tokens of his unchangeable love, that her cup of blessedness was full to overflowing. I had seen nothing like it before; her "joy was unspeakable and full of glory." Little did I think that this was preparatory to a severe trial. A sleepless night soon followed, when she was continually repeating parts of hymns

and passages of Scripture, with the frequent interjection,—

“Only thy terrors, Lord, restrain.”

The next day we found that inflammation of the brain had set in; the disease increased fearfully, and in a few days she was reduced to raving madness. The shock to her mind was so severe and overwhelming, that it was not till several months after she was able to take the management of her family. She was then suffering from cough, which terminated in consumption. Her spiritual comforts were not then restored; but when her wasting strength failed, and she could do no more, for three months before her departure, she waited, in full assurance of hope, till her change came. I was accustomed to inquire frequently—I think almost every day—into the state of her mind, and her answers were always satisfactory and cheering. After the usual inquiry, one morning she said, “I have no great joy, but there is no condemnation,” and then began to repeat the verse of a hymn familiar to her—

“No condemnation now I dread,
Jesus, and all he hath is mine;
Alive in him, my living head,
And clothed with righteousness divine,
Bold I approach the eternal throne,
And claim the crown through Christ my own.”

The end came, and when I saw that she must soon die, I said to her, “Our union must soon be dissolved; what are your prospects?” In a faint whisper she replied, “I see Jesus; he is holding out to me the crown of righteousness, and says, ‘Come up hither.’” She spoke no more, but fell asleep in Jesus.

Many heavy trials followed. One of these was a harassing doubt of the immortality of the soul. I reasoned upon it as I had been accustomed to reason, and thought that reason would lead me to a safe and satisfactory conclusion. But I found that reason would not do in the hour of temptation. I carried my doubts to the word of God and found relief. Cares and troubles from various causes pressed heavily upon me, and the words of David were the secret utterance of my soul, “Deep calleth unto deep; all thy waves and thy billows are gone over me.” Yet, I remember that one day, when my spirit was thus overwhelmed within me, I passed the carriage of a nobleman in the street, and thinking for a moment of his rank and wealth, the reflection almost involuntarily passed my mind, “With all my sadness and sorrows I would not exchange conditions with you.”

Going on with this bare outline of my life's brief history, it is proper that I should state that in 1821 my attention was directed to the subject of baptism—I forgot exactly what was the exciting cause. On this, as in all matters of faith and practice, my aim, for upwards of fifty years, has been to know the mind of God. I turned to his word and searched it diligently, availing myself of every means within my reach to understand its meaning. If I was under any bias, it was a kind of undefinable secret wish that I might find paedo-baptism right. But I searched the New Testament with rigid impartiality, and not in any of its hallowed pages, not in any of its precepts, precedents, or principles, could I find the shadow of a reason for infant baptism in any form. With regard to the word of God and its authority, this rite, so extensively observed, appeared to me an absolute nullity. After about six months' deliberate examination, I was convinced that the immersion of believers in water, in the names of the persons of the adorable Trinity, is the only baptism which Christ—our lawgiver, king, and judge—has instituted. At the same time I saw a beauty and glory in the ordinance, and felt that I should account it an honor to follow the example of the Incarnate God, and was baptized on the 17th of March, 1822.

The Church at Beccles was then without a pastor, and soon after my baptism requested me to come and preach the word of life to them. I came reluctantly, not knowing any of the people, and having heard unfavourable reports of them; and on the 21st of April I began my ministry among them. They wished me to engage myself for a month, but I declined, from a desire to serve the cause of Christ in Southwold, which I then thought the Providence of God had called me to. At various intervals, however, I came here till the August following, when I accepted a call to preach the word for three months. This was followed by a proposal that I should continue a further three months, with an intimation that it would not hinder them, in the meantime, from requesting me to take the pastoral oversight of the Church. My reply was, “I think it necessary that a minister and people should well know one another before they resolved upon a pastoral settlement, and that I would rather wait a twelvemonth before we decided upon so important a matter.” Three months more were, by mutual consent, added to my probation.

ary period, and in May, 1823, I was unanimously requested to take the pastorate. A month was to elapse before I was to give my reply, and during this time I waited continually upon God that I might know what he would have me to do; I was willing to take the office or not, just as he pleased: my mind was like an even balance, and I watched to see how the scale would preponderate, with perfect ease as to the result. At the end of the month, brethren met me to know what decision I had come to. I told them that I had not been able to decide upon any thing, and that I only wanted to know what the will of the Lord was that I might do it. Our brother, Mr. Kent, replied, "We hope, sir, you will consider the voice of the people the voice of God." I paused a few moments, and then said, "I am willing so to consider it, and will accept the invitation of the Church to be their pastor." Here I have remained from that day, and here I trust I shall remain while life shall last.

After I was settled in the pastorate I continued to reside in Southwold, and, for nearly five years and a half, travelled the distance of twelve miles every Lord's-day, through all seasons and in all weathers, with but few intermissions. At length I felt it was necessary that I should be entirely separated from the business of the world and give myself up to the work of the ministry. By a concurrence of providential events—events indelibly impressed upon my mind, and which I can never reflect upon but with wonder, gratitude, and joy,—the desired change was brought about, and we removed to Beccles on the 11th of October, 1869.

Being now at liberty to employ my time fully in the Lord's service, as soon as I could I began a series of village preaching, and this field of labour was gradually enlarged till I regularly occupied eight stations. The power of the Lord accompanied the word, and many were called, saved, and edified. Brethren from Norton and Toft can well remember the times of refreshing from the presence of the Lord which we enjoyed. A goodly number of those who received the word gladly were baptized and added to the church; some of these have died in full assurance of hope, and others remain to this day, who, I have pleasure in testifying, have maintained, by grace, an honourable profession. At Carlton and Oulton our meetings were often very happy; the streams of the river of the water of life

flowed freely through the word; and some in Lowestoft, as well as others, who were athirst, came and drank freely. I could call over the names of some whose memory is to me pleasant to this day, who, after living by faith, have passed into the better country. "Precious in the sight of the Lord is the death of his saints." At Wrentham, the gospel was a joyful sound of free and full redemption, and from that place and its neighbourhood I baptized eighteen persons. Bungay was one of my stations, where many were gathered together, on whom the blessing of the Lamb enthroned came down as showers upon the mown grass. I baptized eighteen or twenty of those who, through grace, believed, and who afterwards were dismissed and formed into a church in that town. But I was not able to sustain these labours; health gave way, and for a time it was doubtful whether I should recover. Yet my life has been mercifully preserved, though I have not been able to resume the services in which I delighted.

It was of the Lord that I was set aside from the pleasurable work of an evangelist, and confined to the more restricted office of a pastor, who is ordained by the Holy Ghost to feed the Church of God, which he hath purchased with his own blood. But is the labour in this comparatively narrower sphere less, or are the requirements necessary to fulfil its ministration more easy? Far otherwise. Abiding communion with God—a richer unction of the Holy One—habitual meditation—a deeper and more comprehensive judgment of the mysteries of God—a fuller knowledge of sin and of salvation, and of the solemn verities of the law and gospel, by experimental realization, are part of the qualifications of a faithful pastor, together with all the sympathies of love and zeal, kindled and kept burning day and night by fire from heaven. Taken away from my villages, three sermons on a Lord's-day and one in a week evening were as much as my feeble health could do. But having obtained help of the Lord, I continue to this day. We have seen his going in the sanctuary; have had our bygone days of ingathering and increase, and now thank God and take courage. He has purposes of love yet to be accomplished; and when he helped us to build this house for his name, he did it to subserve his design of mercy. Our God will revive and carry on his own work. Let us praise him for our fellowship in the spirit, and may brotherly love abound more and more.

I have been speaking of the Providence which has guided and blessed me; but I have overlooked many things which I ought ever to remember. I will briefly mention two or three. When I suffered my bereavement in 1820, I was left with a family of four children, the youngest not three years old; but the care of God, for me and them, appeared in disposing a very excellent person to take the charge of them and be my housekeeper, who did all that she could for their comfort and welfare. This passed on for about three years, when I was led to the knowledge of her who was afterwards to be my wife. I think it right to mention this, because I regard her as a gift from the Lord. I value her for her excellencies; and owe to her more than gratitude can repay for her care, prudence, diligence, and integrity. She became a mother, indeed, to my children, who, I believe, will ever think of her with grateful love and esteem. So abundant has been the goodness of the Lord.

My life is now coming to its close. Eighty years have passed away since I entered into this world, and he who hath kept me so long will keep me to the end. He never intermits his care for those whom he loves. If trials come in our way, our best way is not to touch them, but to leave ourselves in his hands, with a full acquiescence in his disposing will and wisdom. Confidence in his covenant, with the submission of the heart to his sovereign pleasure, will yield a holy serenity, which no external circumstances can dis-

turb. "Thou wilt keep him in perfect peace, whose mind is stayed on thee."

In the course of the last few years I have been often in heaviness, through manifold temptations, attributable, as I apprehend, in part to a physical cause. My brain became affected, perhaps, from too much labour, and subjected me to what is called nervous depression. Satan has taken advantage of this, and assailed me with his fiery darts. But all the pain I suffer is for an object worthy of God and his exceeding grace; and when I am brought to an extremity, this is my relief: "Though he slay me, yet will I trust in him." Tried faith will be triumphant.

And now, brethren and friends, I thank you for all your kindness. My heart's desire is that you may enjoy God's gracious presence, and be rooted and grounded in his perfect love. I do not forget you in my daily prayers. I remember every brother and sister at the throne of grace. And there are some individuals, who have long been associated with us in our congregation, whose names I have long borne up at the Mercy seat; it may be that the time will come when, in answer to prayer, they shall obtain mercy. "Endeavour to keep the unity of the Spirit in the bond of peace." Seek to do good to all, by all means. Consider yourselves not only as the sons of God by adoption, but his servants also; and with the liberty of sonship, may you serve him in your generation until you enter into the rest which remaineth for the people of God.

Missions at Home and Abroad.

STRICT BAPTIST MISSION.

THE EIGHTH ANNUAL MEETING of this Mission was held on Tuesday evening, July 6th, at Zion Chapel, Wilderness-row, Clerkenwell. Mr. Hewlett, the pastor of the church, occupied the chair. After singing and prayer, the chairman excused himself from making a speech on account of ill-health and domestic affliction. He said, however, that he had felt a warm interest in the missionary cause for more than forty years, and had on one occasion been deeply disappointed in not being permitted himself to go out and carry the gospel to heathen lands. With reference

to this Society, the special feature of which is direct communication on the part of those who subscribe with the missionaries they support, dispensing with the expensive machinery of large organizations, the Chairman expressed his entire approval. He had formerly been a member of Mr. Bulteel's church at Oxford, where a dentist gave up a practice of £800 a-year, to go out as a missionary, and the church at Oxford collected what they could and sent it to him direct, on the same principle as that on which this Mission was based.

One of the Secretaries then read the Report, from which it appeared that the Mission had supported four native agents, —two at Madras, and two at Ceylon; one of the latter, however, had recently resigned.

MADRAS.—MR. Thomas, of St. Thomas's Mount, had been laid aside by indisposition, but was now again actively engaged in the four departments of his work, viz., preaching, tract distribution, house to house visitation, and school teaching, amidst the various encouragements and discouragements usually incidental to missionary labour.

Mr. Coopoosawmy Row, recently stationed at Perambore, has received pleasing indications of usefulness. He has four enquirers of whom he entertains good hopes.

AT CEYLON, Mr. Andriesz was publicly ordained on February 2nd last, and on February 7th he had the pleasure of baptising the first-fruits of his labours,—a young man, a tailor by trade, and a young lady. On the 25th of April he was again favoured to administer the solemn ordinance to two candidates, one of whom, a widow, had been for many years a Wesleyan; the other, a jailor in the principal gaol of Colombo, had been a direct foe to Mr. A., until, prompted by curiosity, he went to hear Mr. A. preach, whose earnest prayer on the occasion was blessed by God to his conversion. On May 30th, also, Mr. A. had the additional pleasure of baptising three more, making seven in all. One of these candidates had been a Presbyterian for many years, and a lay preacher; another an Episcopalian, but a regular attendant on the Wesleyans; the third, a young printer, whose father and brother are Baptists.

The friends at Colombo have formed an Auxiliary to the Mission, and have raised £26 14s. 9d. during the year.

In connection with each of these stations day and Sunday-schools have been established. Those at Madras are carried on by the missionaries themselves; that at Colombo is under the care of Mr. Fernando. The children receive scriptural and general education, both in English and their vernacular languages. Boxes of useful articles, school requisites, &c., have been forwarded for their use, through the kind liberality of some of the Sunday-schools supporting the Mission.

"In our last report we spoke of prospective liabilities as well as present engagements, by which our balance in hand would be considerably diminished. Our friends

will see that our anticipations have been verified. With three missionaries to support, and three mission schools to keep up, and the rent of rooms at the mission stations, for the purposes of the Mission, our liabilities are in advance of our present income. It is, however, with great satisfaction that we are able to state that none of the funds entrusted to our care are expended in salaries or mission-house rent at home. All work for the Mission is done *GRATUITOUSLY*, and we feel persuaded that in no other instance is a mission to the heathen carried on in so economical a manner in proportion to the number of agents employed."

The balance sheet was then presented by Mr. Cooper, the Treasurer. The receipts (including a balance of £133 at last audit) amounted to £287. The total expenditure during the year had been £179; so that the balance in hand was £108.

MR. S. Milner (president of the Society), in the absence of Mr. Wilkins, of Soho, through family bereavement, then moved that the Report be adopted, printed, and circulated. Mr. M. said that previously to the existence of this institution, he had not been much connected with missionary movements,—not because he had no sympathy with them, for he thought nothing could be plainer than the Divine commission, "Go ye into all the world, and preach the gospel to every creature;" but partly because he was not altogether with the Baptist Foreign Mission in sentiment, and partly because he strongly disapproved of the great home expenditure of that institution. Mr. M. expressed his entire concurrence in the views of Dr. Stock, as reported in a letter written by him, and inserted in the *Gospel Herald* for the present month. As regarded missionary work itself, he held that sin, the soul, and salvation, being the same all the world over, the gospel was adapted to every nation under heaven. He cordially moved the adoption of the Report.

This motion was briefly seconded by Mr. P. W. Williamson, of Notting-hill.

MR. J. Hazelton, of Chadwell-street, then made a few remarks, by request, from Matt. xxviii. 18—20. He pointed out (1) The supremacy of Christ. The world is mine, go ye into it. (2) The universality of his interest: I have a people to save in *all nations*. (3) The unity of his kingdom: Teaching *all nations* the *same* things. (4) The perpetuity of his authority: Continue in the same course to the end of the world. (5) The necessity for a public

avowal of discipleship: "Baptizing them," &c. (6) The promise to be expected in the use of scriptural instrumentalities: "Lo, I am with you." To which the Saviour had added his own "Amen."

Mr. J. T. Briscoe, of Lever-street, then spoke from the words contained in Matt. xiv. 14: "This gospel of the kingdom shall be preached in all the world for a witness to all nations." He observed that God had a witness in *Nature*, a witness in man's *Conscience*, and a witness in the *Law*; but the *Gospel* was to be preached for a witness in order that God might be more fully made known than by either of the former, and particularly to bear witness of his character as a Saviour in all nations. The law bore witness that he was a just God, but the gospel that he was a just God and a *Saviour*; the former revealed more of his justice than his mercy, but the latter the harmony of both. It was a witness to *man*, for and against him,—for him when its truths were received into his heart by

the faith that is the operation of God; *against* him if hardened and impenitent. He held that the gospel must succeed: its success was secured alike by the purpose and promise of God, and finally, when the kingdoms of this world should become the kingdoms of our Lord and of his Christ, Jesus would be crowned Lord of all.

After votes of thanks to the Secretaries, and to the Chairman, the meeting was closed with the doxology and benediction.

We are glad to observe that this Mission shows pleasing signs of progress and prosperity. It is supported by an increasing number of churches and Sunday-schools, both in London and the country, and requires only to be better known to be more largely supported. Copies of the Annual Report, of which the above is an abstract, may be had upon application to Mr. G. Pearson, Dartmouth Villa, York-road, Upper Holloway; or to Mr. Josiah Briscoe, 17, Arlington-square, Islington, London, N.

GERMAN BAPTIST MISSION.

THE Sixth Quarterly Report of Brother Scheve, the missionary at Cologne, gives the following encouraging facts:—

Conducted 93 public meetings; visited 235 families; celebrated the Lord's Supper twelve times with the brethren; made nine missionary journeys, in which I travelled by rail and on foot 403 miles; distributed about 2000 tracts; baptized ten newly-converted sinners, amongst whom were three Roman Catholics.

In reporting the manifestations of the grace of God which we have witnessed in the past quarter, I must go somewhat beyond my own field of labour, which I hope my dear readers will excuse. They will remember that the Lord vouchsafed to us His presence at our soirée on Christmas-day last in an unwonted manner; all hearts were moved, and two sinners were converted, whereby we perceived that the Lord was ready to bless us, and continued in prayer. Two unconverted young men from Urdenbach (a station of the church in Barmen) were also deeply moved at the same time, but felt ashamed to ask our supplications on their behalf; nevertheless, within their hearts a fire had begun to burn which could not be extinguished. Arrived at home, they knelt before the Lord, continuing all night in prayer, and when the morning appeared the sun of grace also arose in their hearts.

Blessed with the treasure of grace, they hastened to their own village and told their friends what great things the Lord had done for them; soon the fire spread through the whole place, and not only were twenty-two sinners converted and baptized, but the old ossified Christians renewed their youth like the eagle, and heartily united with the young and happy band. At our second soirée, which we held on the last day of the year, in conjunction with the open communion Church here, we experienced a second manifestation of the Spirit of the Lord, and four sinners were brought from darkness to light. During the week of prayer in January, six more were brought to the Lord.

According to our recommendation, the Christians in Gerressen also set apart the first week of January for prayer, and the result was a mighty movement in this little village. About eighteen were converted, and up to this day the waters continue to be troubled for the healing of the sick. In Bimback seven were saved, through whose instrumentality in two other villages, Oberirsen and Niederbuscherd, a door was opened for the gospel. Near Gladbach the field is extended in which the gospel is proclaimed, and one sinner has been won for Jesus.

The Lord has, above all expectation,

heard our prayer on behalf of Coblenz, and has given us a messenger of peace for that great and important city, in the person of Brother Mattes, from Wurtemberg, for four years a member of the Church in Cologne. He has laid down his worldly occupation, and since the first of March has laboured in the service of the Lord. Next week he begins his regular labour in Coblenz. I hope to have in him a faithful fellow-labourer. Under God, our thanks for this help is due to the self-sacrificing love of a Scottish sister, who has undertaken this brother's support. Last week, the first baptismal service was held in Coblenz. I baptized a fine young man in the river Moselle. There are at present four baptized young men in Coblenz—a blessed beginning. Two other small villages, St. Goar and Werlau, on the Upper Rhine, beg for the preaching of the Word of God. Thus mighty has the Lord blessed us in the beginning of the year, and our hearts overflow with joy. We pray that it may please him to send us another messenger for Siegerthal, where the field is ripe unto harvest. My time does not permit of my supplying their wants sufficiently, which I very much regret, especially as this new field might be extended in all directions.

Once more returning to these movements of grace, I may remind my readers that the churches at Barmen, Volmastein, and Cologne form a threefold cord, and therefore we rejoice that the above-mentioned movement has been felt along the whole line. In Volmarstein the movement was mightier than any experienced since the formation of the Church there. About twenty souls were converted unto Christ in the course of a few weeks, among whom were many of the chief of sinners.

In Barmen the Church holds one baptismal service after another. The number of the rescued during the last quarter in the three churches and their stations is upwards of eighty.

In consequence of this blessed visitation, our present place of meeting has become too small, and besides we are obliged to leave it in a short time. Therefore, for some months we have been looking for a larger one, but hitherto without success, principally for this reason, that the rents asked are far too high for us. Nothing is to be had under 300 to 400 dollars. We have, it is true, increased in numbers, but we have also become rich in poor—so it will be difficult to undertake more than we have hitherto done; but we hope that

also in this the Lord will glorify himself. The gold and silver are his.

When through a lifeless nation,
The breath of God doth stir;
When mortals find salvation,
What blessedness is there!
What joy in highest heaven,
What joy on earth beneath,
O'er sinful men forgiven,
And saved from endless death!

The "Quarterly Reporter" * of this Mission, just issued, is full of interesting intelligence, and presents also the statistics and financial statement of the past year, of which we have space for only the

SUMMARY.

Baptized during the year	1,567
Number of Members	17,068
" Churches	96
" Stations	1,188
" Sunday School Teachers	352
" " Scholars	3,706
	£ s. d.
Received in Great Britain	2,115 6 2 <i>½</i>
Raised by the Churches of the German Baptist Mission among themselves for the work of the Lord, about	6,000 0 0

Of the above sum raised in this country, £367 8s. 1*½*d. was for the Hamburg Chapel, £23 15s. for the East Prussian distress, £50 expended in tracts, &c., £91 1s. 0d. publisher's (Reporter) expenses for three years, £184 5s. 0d. rents of mission stations and missionaries' travelling expenses; the rest went towards the support of 44 missionaries.

Brother Körner writes from Copenhagen that the Lord has given them "a season of great rejoicing, in the conversion of twenty-three persons, who have all found peace in Jesus within the space of 14 days; eleven of these being between the ages of 10 and 14 years."

From Sweden, Mr. Drake gives a most pleasing account of "the first Baptist in Finland," a young Finlander who has returned to his own land, after voyaging far and travelling in India, England, and other countries; and has evidently brought with him the gospel in his heart, and is ready to make it known among his own people. "Thus," says Mr. Drake, "the Lord has opened a door in this country, for none but a Russian subject would be permitted to labour here in missionary work."

A brother writes from Alt-Danzig, South Russia, March 6th:—

"I cannot refrain from telling you what God has done in our village. A season of refreshing for which we have long been

* Published by Elliot Stock, 62, Paternoster-row. Price 2d.

sighing has commenced; many sinners have found peace in Christ, and many are crying for mercy. Old and young, and some who, after having tasted the goodness of God had gone again into the world, have come back to the fold.

"Even some hardened sinners, of whom we seemed nearly to despair, have been taken captive by the power of the truth, so that they have felt impelled to attend our prayer-meetings and have begun in

earnest to pray for themselves, so that all the assembly have been brought to tears. Day and night we meet for prayer, and the Lord is working wonders in our midst. Almost the whole village comes together, and although two houses have been thrown into one for the meetings, many cannot get in, and must stand before the door. Some even of the Russian servants and servant maids come too, and one has been converted."

Home Intelligence.

THE STRICT BAPTIST THEOLOGICAL INSTITUTION, CHAMBER HALL, BURY, LANCASHIRE.

It will be interesting to those who so liberally sustain the Baptist Theological Institution, at Bury, if we devote a short paper to a sketch of its position, connected with some historical reminiscences of the locality. Let it be known that Bury is a very ancient town. It appears that at an early date manufactures were carried on there. Many years ago, the family of the Kays advanced the trade of the town by some ingenious inventions, amongst which may be mentioned the setting of cards by machinery. But that which gave the greatest impulse to the trade was the establishment of the Print Works, for many years conducted by Messrs. Yates and Peel; the former was the father of the first Lady Peel, and the latter the father of the eminent statesman, whose great measure for Free Trade in corn has exercised such a powerful influence upon the destinies and weal of the nation. Mr. Peel, who was created a baronet in 1800, resided at Chamber Hall, in Elton, near Bury, and here his gifted son, the late Sir Robert, was born. Chamber Hall consists of two buildings, communicating with each other. The old building is an ancient baronial mansion; a stone over the door contains an inscription, which it would perplex an antiquary to decipher, under which, however, is the date of erection—1611, which has survived the ravages of time, and leads us back to a period and events in the history of our country, the outlines of which are dimly pourtrayed. The upper apartment of the old hall is approached by a staircase of massive oak, and the east side is covered to the roof with ivy; at the entrance is a tessellated pavement, evidently of ancient date, with the initials R. P. formed by

small pebbles. In front of the old hall, and facing the south, is the comparatively new edifice. It is a large brick building, with spacious and lofty rooms. This was in course of building when Sir R. Peel was born. This newer part, with the exception of the lecture room, library, and dining room, is occupied by the President of the College and his family. The Old Hall is used for the studies, and sleeping apartments of the students. In the rear is a spacious courtyard, with extensive outbuildings and gardens for recreation and cultivation. In front, beyond the entrance gates, is a meadow (formerly a Park), with a carriage drive from the lodge to the gates. The river Irwell, famous for the wealth which is found upon its banks, flows on the West side, and supplies the large reservoirs which formerly furnished water for the print works, now untenanted, and in partial decay. Here was founded in October, 1866, by several gentlemen of the Baptist denomination, a College for the education of young men for the Christian ministry. It was intended by the promoters of the Institution that it should be placed in Chester, and negotiations for the lease of premises were in progress, when the owners of the property discovered, to their dismay, that it was to be used as a Dissenting College; the negotiations were on this account peremptorily closed. Chamber Hall became, at this juncture, untenanted; and Bury having the advantage of two lines of rails, reaching to almost all parts of the kingdom, and connecting the town more immediately with the large manufacturing towns of the cotton district, was deemed an eligible position for such an undertaking, and experience has fully

justified the opinion then fostered. The principles avowed in the inaugural address of the President, as forming the basis of the instruction intended to be given, have been consistently maintained, and it may be affirmed that the domestic arrangements, whilst securing every reasonable comfort to the collegiate family, have been conducted with a due regard to the income of the society. The President (Mr. Henry Dowson) is now sustained in the College by the valuable services of Dr. Evans and Mr. James Webb,—the former having for his department Ecclesiastical History, and the latter General Literature. It has been thought desirable to afford opportunity to those students who desire it, to acquire some knowledge of the Latin and Greek languages, of which permission most of the young men have availed themselves. It must be understood, however, that such pursuits are secondary and subordinate, and are not allowed to interfere with the more important investigations of Biblical Theology, and its collateral subjects. The order and harmony of the Institution is preserved by devotional services held frequently by the students, as well as by the sacred character of their studies.

It has been an encouraging feature in the history of the Institution, that the churches in Lancashire and the neighbouring counties, have so extensively and constantly availed themselves of the services of the students. The demand has several times exceeded the supply, and as the time of settlement approaches, the invitations from those churches who need pastors indicate how much the labours of these young brethren are appreciated. It is also encouraging to those who have the direction of the affairs of the college, that funds have been so liberally provided, that the treasurers never have had to advance, through even a temporary deficiency in the supplies. We are thankful that we have been called to take part

in such a work as this, and though the progress of a collegiate institution must necessarily be slow, we feel assured that through God's continued blessing, the College will, in a few years, exercise a powerful influence upon the kingdom at large; and we trust also upon those distant spheres of service for which some of the brethren are preparing. Of these Mr. Conrad Baschlin is designing to enter upon Missionary work in China, and Mr. F. Kraemer returns to his native land to form a Baptist church in the kingdom of Hungary.—*Primitive Church Magazine*.

The third annual meeting was held in a tent in front of Chamber Hall, on Tuesday, July 6th, and was largely attended. Mr. H. Dawson, the president, occupied the chair. The report presented a very favourable aspect. Fifteen young men had pursued their studies during the past year, and four had finished their course, and had since been appointed to various fields of labour in the ministry; the invitations in each case being cordial and unanimous. Mr. Bæschlin, who had been sent to the institution from Hamburg on the recommendation of Mr. Oncken, now goes out as the missionary of the Baptist Churches in Germany to China, his destination being Ningpo. This is a very interesting case of devoted zeal. The committee report having received far more applications from Strict Baptist Churches for pastors than the institution is able to furnish. The president, with Mr. J. Webb and Dr. Evans, had continued their departments of instruction during the year. The speeches then delivered by Mr. Shaw, Mr. Russell, Mr. Howorth, Mr. Hawe, Mr. Geissler, Mr. Bloomfield, and Mr. Dawson, were full of warmth and energy. We wish well, with all our hearts, to this the only institution of the kind in which the doctrines of sovereign grace and the order of the New Testament Churches are maintained inviolate.

Poetry.

ON CHASTENING.

(BY JOSEPH SWAINE—THE FIRST PASTOR OF EAST LANE CHURCH, WALWORTH.)
 "If ye endure chastening, God dealeth with you as with sons, for what son is he whom the Father chasteneth not?" Heb. xii. 7.

Why doth the Lord such heavy burdens lay
 On his own children? which oft seem to
 weigh
 Their spirits down, and crush them to the
 earth
 Yea, even thou of whose celestial birth,

There seems the greatest charms, even
 they
 Who love him much, "warn children of
 the day"
 Who constant bend their steps along the
 heavenly way.

While some who little heed his righteous laws,
And at the best are lukewarm in his cause,
Whom yet we dare not say are "none of his,"
Or shall not dwell with God in heavenly bliss,
Are much at ease, not tried with Satan's darts,
Nor frightened by them, nor his hellish arts,
And little know of war and conflict in their hearts.

These were my thoughts, and this my wandering mind,
Forgetting God—a Father just and kind,
Forgetting Jesus—full of grace and love,
Who still retains his human heart above;
When all at once, my thoughts appeared to rise

Above the world—above the lower skies,
To Jesus throned above in heaven's realities.

And thus he spake—"See, then, a much loved child,
"Who loves *me* much, but oft by pride beguiled,
"Leaves my embrace, communion then is lost,
"And when deserted, how his soul is tossed!
"An absent God he feels the greatest woe,
"And earnest begs, not to be dealt with so;
"Then when he feels the smart to succour him I go.

"I will not have him wander from my side;
"I'll send a rod—a cross—to purge that pride,
"And it shall work; but painful as it is,
"That rod shall make a way for purer bliss.—
"That rod its *very errand*, too, shall prove,

"And when the pride is purged, I will remove
"The cross—the rod away, and show 'twas sent in love.
"My sons and daughters, thus I teach my ways,—
"Thus bring them often to my warm embrace;
"Those who would have much fellowship with me,
"Who often in the banquet-house will be,
"Must have their *hearts cleansed*,—I must reign alone;
"No rivals in their souls may share my throne;
"I paid a heavy price, and I must have my own.
"And is it marvellous, that Satan's rage
"Makes him with hellish power their souls engage?
"Thou, who receive such marks of my regard,
"Thou whom I daily bless and daily guard,
"Thou whom around my heavenly banners are,
"Will surely feel the hottest of the war;
"Where *most* I show my love, then *Satan most* would war.
"These are my methods, these my ^{new} reigh ways,
"And each is stamped and marked with richest grace;
"I chasten and rebuke the souls I prize,
"To make them humble, lowly in their eyes.
"This fits their souls for much communion here,
"Gives them what oft they earnest ask in prayer,
"And fits their souls for heaven and full enjoyment there."

Monthly Notes on Passing Events.

THE IRISH CHURCH.—This has again been the event of the month. The House of Lords, as we anticipated, passed the second reading of the Bill, but so altered it in committee, that it was a *changeling*, and not the real Bill that was sent back to the Commons. With the help of Whig Peers, the Lords re-endowed the Irish Church, by various amendments, to the extent of nearly four millions of money, independently of the compensations for life-interests. Happily, the attempt to endow the Roman Catholics and Presbyterians was defeated by the bold front presented out of doors by all sections of

Nonconformists. We never attended a more thoroughly representative and united meeting than that convened at the Cannon Street Hotel on July 2nd. It reminded us of the meetings of other days to defeat Sir James Graham's Education Bill, by which the rights of Dissenters were threatened. Concurrent endowment will never be carried without Nonconformist aid, and certainly it will never be carried with it. The Commons having struck out the Lords' amendments by large majorities, the measure was once more taken in hand by the Upper House, who insisted on the omission of the vital words of the pre-

amble, which prohibits the application of the surplus to the support of any other Church or religion, by a majority of 78! Thus the conflict between the Lords and the nation commenced; and the issue, even if delayed, could not be doubtful. As Lord Shaftesbury truly said, the nation *will* have the Bill and no other. Delay could not be disadvantageous to our principles as Nonconformists. Everything that causes discussion upon them tends to advance them, and after delay with discussion they are resumed with compound interest. It is easy to talk of the "arrogance of one man" in connection with this Bill. If there is any arrogance it is that of a nation, or, rather, its *righteous will* on a great subject. At the eleventh hour, however, the Lords, under the guidance of Lord Cairns, consented to a compromise in which the Government yielded a *little* to save the dignity of the Peers, which little the latter accepted with unaffected joy. And so has ended a long and bitter agitation, in which *justice* has gained an unexampled triumph over privilege and power.

THE BAPTIST FOREIGN MISSION appears to be still in a state of ferment. At a semi-private meeting, held on June 11th, at the house of Dr. Brock, "to consider the principle of action indicated in the speech of Mr. Landels at Exeter Hall," it was resolved that it is highly desirable that young men sent out as missionaries "should go out unmarried, and should remain so for two years at least." Also, that an agency should thus be instituted, having no permanent residence, but associated as closely as possible with the natives of the countries visited. We pronounce no opinion upon the desirability of a "roving missionary commission" being thus given to unmarried young men; but, surely, there is a more excellent way indicated in the pointed and telling letter written by Dr. Stock, which appeared in our last number, the only inconvenience of which appears to be that it would involve a little self-denial *at home* to begin with.

THE HALF-YEARLY MEETING of the Protestant Dissenting Deputies was held on July 21st, at Cannon Street Hotel. Mr. Reed, M.P., presided. Various resolutions relative to the Irish Church Bill, and other measures in support of religious equality, were passed, and the usual routine business was transacted. It was felt to be a critical time, and the utmost unanimity and enthusiasm was manifested

in defence of the disendowment Bill of the Government, and against concurrent endowment schemes of all kinds.

PARLIAMENTARY ITEMS.—Mr. Chambers' Bill for legalizing marriages with a deceased wife's sister has been prevented by a factious opposition from going into committee.—The *Endowed Schools Bill*, only second in importance to the Irish Church Bill, has passed the House of Commons. By its aid, if carried, future generations will be secured against that scandalous lapse of educational endowments for unworthy purposes which has marked the past in so many instances.—The *Sunday and Ragged Schools Exemption Bill* has been rather foolishly transformed by its author into a merely permissive measure. We doubt whether many parochial authorities will give the exemption sought without being compelled thereto.—The *Universities' Tests Bill* was read a third time in the House of Commons by a majority of 57, but was rejected by the Lords by a still larger majority, who appeared determined to take their revenge for what they are being compelled to concede on other questions.

ECCLESIASTICAL PROSECUTIONS in the Church of England are likely to occupy public attention for some time to come. First there are three for violations of the law as laid down by the Privy Council in reference to Altar Lights, viz., against Mr. Louder, of St. George's in the East; Mr. Purchas, of Brighton; and Mr. Wix, of Ryde. Then there is the all important case of Mr. Bennett, of Frome, for teaching the doctrine of the Real Presence, which the Ritualists, and some High Churchmen who refuse to be called Ritualists, say is the very corner-stone of Catholic Faith. And lastly, there is the prosecution of Mr. Voysey, of Healaugh, in Yorkshire, for denying the divinity and atonement of Christ. Strange to say, Dean Stanley is found subscribing to Mr. Voysey's defence fund, on the ground that he is honest and sincere, and his teaching merely a reaction from errors in the opposite direction!

REMOVALS.—Dr. Vaughan, of Doncaster, has accepted the appointment of the Mastership of the *Temple*.—Dr. Parker, of Manchester, has consented to become the minister at the Poultry Chapel, London.—Mr. Binney has retired from the pastorate of the Weigh House Chapel, after exactly forty years' labour there.—Mr. Martin, B.A., of Nottingham, is about to remove to Collins Street Chapel, Melbourne, as successor to Mr. Taylor.

THE BIBLE IN JAPAN.—The Bible Translation Society has made a grant of £150 towards printing the first translation of the Scriptures that has ever been made in the Japanese language. The translator is Mr. Goble, a gentleman in every way fitted for the task; but it is a strange and lamentable fact, that, for *one* reason, no assistance towards his labours can be asked or expected from the British and Foreign Bible Society. Mr. Goble is a Baptist, and conscientiously *translates* the words relating to baptism, instead of merely *transferring* the Greek terms, which could have no meaning to the Japanese. For this alone, is he excluded from all aid from that Society. Therefore, there is no alternative, but that Baptists must support such faithful translations themselves, and they cannot do this better than by liberal contributions to the funds of the Bible Translation Society.

DR. PRICE, OF ABERDARE, and Mr. Henry, of Belfast, who are now in America, advocating the claims of the Baptist Irish Society, report that they have succeeded beyond all expectation in raising funds for the dissemination of gospel truth in Ireland. In one place so great was the effect of an address by Mr. Henry, that at the conclusion of the meeting, the platform was crowded with people anxious to contribute towards the efforts, which, when the Irish Episcopal Establishment is abolished, will be made with renewed energy, to evangelize the masses of priest-ridden Ireland.

MADAGASCAR.—It was announced at the recent annual meeting of the London Missionary Society, that the Queen of Madagascar had publicly professed the Protestant faith, and declines to worship with the French Catholics. Since then, writes Mr. Toy, "almost all the higher officers are coming forward as candidates for baptism. I have now at Ambohipotsy more than a hundred under weekly instruction. Among these are, the chief of the idol keepers, the late queen's astrologer, several of the present Queen's household, the head of the civilians and other members of the government, many of whom are getting quite old men. This great influx of those who were a short time ago idolators, and some of them fierce persecutors of Christianity, is not without its risk. We are all conscious of the peculiar dangers to which it is exposed, but we can do nothing more than pursue an open and straightforward course, faithfully doing our duty, by instilling

right principles, directing and guiding as far as possible the course of events, and committing ourselves and our work into the hands of him who has the hearts of all men under his control." Last year twenty thousand persons joined the Christian congregations. The missionaries expect the same addition, if not a larger one, during the present year. So large an accession to the ranks of Christianity has hardly been known since the Apostles' days: God grant that many of these thousands may prove to be Christ's own people. One thing is at least assuring, no attractions of ceremonial, no concessions to heathenism, like those offered by Romanist missions, have been presented to the people in the present great movement.

THE POPE'S ECUMENICAL COUNCIL is, it seems, to discuss all kinds of subjects from Pantheism to Bible Societies. It is regarded as a move of the Jesuits to give increased prestige to the Papal chair, and is greatly opposed by those Catholics in France and Germany, who are opposed to the extreme claims of the Papacy.

MISCELLANEOUS ITEMS.—At the Baptist chapel, Rochdale Road, Manchester, (formerly the late William Gadsby's,) the amount given at the collection on Sunday morning, June 20th, was no less than £226 16s. 8d.; and in consequence, it was announced that there would be no collection in the evening, as there was no need for it!—The "Yale College Reporter" declared that there is "an amount of Rationalism among the students of American Colleges, which would surprise many if it were fully known." We more than question the propriety of such a loose and unverified statement as this.—On Tuesday evening, June 29th, the Rev. E. Medley, M.A., was publicly recognised as pastor of the church at John-street chapel, Bedford Row, as successor to the Hon. and Rev. Baptist Noel.—The foundation stone of the Smithfield Martyrs' Memorial church was laid on Tuesday, June 26th, by Lord Shaftesbury.—The President of the "English Church Union" urges upon Churchmen everywhere the duty of preparing for disestablishment, and expresses the opinion, that it is very questionable "how far Union with State is advantageous to the Church of Christ." —A volume of Essays on the principles of Nonconformity is being prepared by the leading ministers of the Independent body, to be published by Messrs. Hagger and Stoughton.

Essays and Expositions.

BAPTISM FOR THE DEAD.

"Else what shall they do which are baptised for the dead, if the dead rise not at all? Why then are they baptised for the dead?"—1 Cor xv. 29.

PERHAPS there is no passage of scripture in the New Testament that has occasioned greater controversy, and there are few passages that have had a greater variety of interpretations than this; but as controversy too often leads to the development of a spirit more calculated to defeat the object of the thing contended for than to establish it, let us endeavour without any attempt to strive for the mastery, but for the vindication of truth, to elucidate the above text, because the misunderstandings and the misapprehension of its signification have given rise to many absurd speculations, and still more inconsistent practices.

It is a remarkable and unaccountable fact, that in every age and epoch of the Christian Church, men have existed who have been raised up and distinguished in a most marked manner by the grace of God, for their zeal in the defence of the fundamental teachings and doctrines of the gospel; yet who have never ceased to betray the most undisguised animosity to the scriptural method of the administration of the ordinance of believers' baptism, as observed by the primitive church, and have lost no opportunity to exert every endeavour to either obliterate or pervert the plain literal testimony of upwards of 130 passages of scripture immediately referring to this ordinance, while there are only 27 passages referring to the Lord's supper. Now, the most painful effect of this to a spiritual mind does not result from a mere question of little or much water, or the denial of immersion in water as the method, or its being slighted as a useless nonessential ceremony by those christian brethren who have not been enabled to view the solemnity of the thing set forth by its observance, not as a ceremony in any wise pertaining to the salvation of the soul, but for the scriptural observance of the primitive church order, and the government of its visible organization as prescribed by the Apostles' doctrine of the New-Testament, and as a witness of the death, burial, and resurrection of Christ from the dead as the distinct person of the eternal only begotten Son of God in the undivided unity of three distinct persons in One Jehovah. "And there are three that bear witness in the earth, the spirit, and the water, and the blood: and these three agree in one." (1 John v. 8.) The grief and sorrow occasioned by its rejection arises from the apparent lack of candour in those christian teachers by whom it is rejected, who, instead of acknowledging their inability to discern its importance sufficiently clear to enable them to recommend its observance, as the ground of their opposition they endeavour to obliterate the plainest literal testimony of the scriptures, and this forms the mainspring of the divisions and lack of unity in spirit among christian brethren, because it is sure to foster the development of contradiction and striving for the mastery, to which poor weak human nature of itself is no more proof than it is to temptation, as was the case among the twelve apostles (Luke xxii. 24). At the same time their baptized brethren are unwilling to attribute wrong motives as the ground of its rejection, while they are wounded at the contradiction, and, alas, but too often, the quarrelsome spirit they meet with from those they have every reason to believe have been baptized by the Holy Ghost, and whose sincerity plainly manifests their interest in the new birth. But we are too often unmindful of the fact that the greatest among us are quite as liable to err as Peter of old, and need

a similar honest spirit of admonition he met with in Paul's reproof (Gal. ii. 11, 12). Such differences made their appearance at the very commencement of the organization of the visible church; it is recorded that some of those whom John baptized began to dispute about purifying, John iii. 25, 26, but we find neither this nor Paul's declaration, that he was not sent to baptize, formed any ground for its discontinuance, from the fact of his reference to this solemn ordinance as an illustration of the resurrection of the body from the dead, or from the burial place, set forth by the resurrection of believers from the water in their observance of baptism, in which they view by faith their entombment with Christ, and rising again with him as members of his mystical body.

The undoubtedly primitive reading, *ὑπὲρ τῶν νεκρῶν*, for the dead, as retained in the received Greek text of the English authorized version, seems to be only authenticated by two MSS., the original reading of Beza's MS., dating about the sixth century, that came into the possession of Beza about the time of Calvin; this passage had been altered twice in this MS. subsequent to its original reading. The same reading for the dead occurs in the Regius MS. of the eighth or ninth century.

All difficulties that have arisen concerning the connection of this verse, and the agreement of its doctrinal import with the context of the whole chapter, have evidently arisen from the various readings that have been given to the latter part of the verse, either from a misunderstanding of its real meaning, or with a view of correcting a too frequent repetition of the noun, *νεκρῶν*, dead, the genitive plural of the dead, i. e. a place for dead bodies, or burial place; vide the Lexicon of Liddle and Scott, for which the pronoun *αὐτῶν*, "them," has been substituted, which is evidently an alteration of a very primitive date, from the fact of its having been followed in the copying of nearly every MS. since; and of such a serious consequence that this alteration has obscured the real meaning of the passage ever since. It occurs in the manuscript of the Vatican Codex, and is so rendered in the Roman Catholic or Popish version of the New Testament, translated at Rheims. The same reading also occurs in the Alexandrian Codex and in the Sinaitic Codex, lately discovered by Dr. Tischendorf, at the convent of St. Catherine, near Mount Sinai. This will account for the preference given to this erroneous reading by the greatest and most approved critics of the Greek text, including the names of Griesbach, Scholtz, Lachmann, Tischendorf, Alford, Tregelles, &c.

Objections may be raised to this preference to the authorized version, upon the ground of this reading having escaped the notice of the fathers, whose knowledge of Greek may be considered by some to have been superior to that of the present day; but that could not have been the case, from the fact of the Greek having ceased to be a spoken language or medium of verbal communication before the fathers wrote. And all objections upon the ground of mere conjecture are repudiated by the fact of its authenticity in the two mentioned MSS., which may have been copied from older manuscripts than either of the above Codexes, or from copies of a much earlier date than any now known; and from the fact of this reading being retained in the received Greek text of the authorized version, though compiled from manuscripts perhaps of a later date than the tenth century, yet it is quite possible for the original copies to have been copied from manuscripts much more ancient than those of Mount Sinai, the Vatican, or the Alexandrian, because these three date about the time when error began to be fostered and developed in the church, when both writers and teachers claimed a freedom and liberty of both taking from and adding to the words and commands of the doctrine of Christ Jesus and his apostles, nowhere warranted nor sanctioned by the teachings of scripture; therefore, it becomes a matter of urgent necessity imperative upon us to retain

the pre-eminency for those copies, whose readings agree with the doctrines of the gospel of God, because the three great manuscripts named from the places of their discovery, all contain the erroneous reading of the pronoun *aītōn*, *them*, substituted for the articled noun, *τῶν νεκρῶν*, *the dead*.

Whenever difficulties have arisen in determining the date of a manuscript, it is an established rule generally agreed upon by christian professors and scholars, that its value should be determined by its agreement with the teachings and inspired language of scripture; therefore, upon this ground the received text of the English authorized version claims the highest demands for preference to all other texts.

The same reading for *the dead* has been very righteously retained in the Hebrew version of Paul's epistle to the Corinthians, by the dative prefix to the plural noun, *וְלֹא*, "for the dead," and may be read—to the dead—with the dead—by or from the dead, i. e. for the sake of or on account of the burial place, because the apostle refers to the ordinance of believers' baptism as an illustration of his argument, in reply to the disputing Corinthians concerning the resurrection of the dead, as if he had said: Why then have they manifested their belief in the resurrection by being buried with Christ, by faith in baptism, *וְלֹא*, *for the sake of* their burial place, above or before they actually fall asleep in Jesus Christ. Why do they thus set forth their belief in the resurrection of the dead, if there is no resurrection? Why then are they buried in baptism for the burial place (Rom. vi. 4), wherein they are also risen with Christ through the faith of the operation of God, who hath raised him from the dead? Col. ii. 12. And why stand we in jeopardy every hour of death, after which cometh the judgment, where there will be no repentance given for spreading such false doctrines as the denial of the resurrection. The apostle continues: If after the manner of men, *εθηριωνμάχησα*, "I have fought with the beasts," *contested* or *wrangled with the barbarians* at Ephesus, what advantageth it me if the dead rise not? What is the object of my mission, but to warn men of the coming morning of the resurrection, dawning upon them, that they may not treat it with unconcerned indifference. This most learned apostle does not object to apply the term *χαχδ θηρία*, *evil beasts*, to men who are liars, and slothful gluttonous men. (Titus i. 12.) From the consideration of which the apostle asks upon what ground they support the ordinance of believers' baptism, if it is not to shew forth their resurrection with Jesus Christ to newness of life, and their resurrection from the dead, as the Holy Supper sets forth the death of Christ till he comes. 1 Cor. xi. 26.

If the reading of the pronoun *וְלֹא* *aītōn*, *for them*, be retained by scholars in preference to the articled noun, *וְלֹא* *τῶν νεκρῶν*, "for the dead," i. e., on account of, for the sake of the burial place; then a most serious violence is not only done to the context but also to the general teaching of the New Testament, by favouring the corrupt doctrines of Rome's teaching, that the dead may be interceded for. Nor would the apostle have sanctioned any such practice, much less have referred to it as evidence in support of the doctrine of the resurrection from the dead; for if baptism is of no avail before death, unless accompanied by faith and repentance, of what avail can it be after death? What connection can sponsors for the dipping of dead bodies, or on the behalf of dead bodies, have with the arguments of this beautiful chapter? And how does it accord with Christ's own words concerning Abraham, Isaac, and Jacob, "God is not the God of the dead but of the living." Matt. xxii. 32. And his reply concerning the tormented man's brethren, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose (*εἰς νεκρῶν*) from the dead," or out of the burial place. Luke xvi. 31. Therefore, the sense of the passage in 1 Cor. xv. 29, is most clearly and

literally expressed thus, "Else what shall they do which are dipped or immersed for the burial place, if the dead rise not at all? Why then are they immersed or dipped for the burial place." Rom. vi. 4. Col. ii. 12.

London.

E. P.

IS BAPTISM A SAVING ORDINANCE?

BY JOHN BROWN, A.M., CASCADE, IOWA, U.S., AMERICA.

"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ."—1 Pet. iii. 21.

So baptism saves—does it? Yes, it does; but in what sense?

I. It does not save *physically*—"Not the putting away of the filth of the flesh." Water can wash the body; but it can do no more. Under the former dispensation ceremonial defilement was removed by various outward ablutions. These sanctified to the purifying of the *flesh*." But they could neither remove moral guilt, nor moral pollution. The material water of baptism is equally inefficacious, as it respects the cleansing of the *soul*. The filthiness of the spirit can be put away by the blood of Christ alone. It is the blood of Jesus Christ that cleanseth us from all sin. The song of the redeemed is: "Unto Him that loved us, and washed us from our sins in His own blood." Rev. i. 5.

II. It does not save *arbitrarily*—i.e., by an arbitrary appointment, in which there is no connection between the means and the end. The dogma which teaches that the salvation or damnation of an infant depends on the observance or non-observance of baptism, is absurd in the highest degree. That an unconscious babe should suffer on account of the neglect of its parents' duty, even supposing infant baptism to be a divine ordinance, is not only opposed to scripture, but to the plainest dictates of *common sense*. Yet not only Roman Catholics, but Protestants—not only Protestants, but Protestant *dissenters*—not only Dissenters, but *Evangelical* dissenters, take consolation to themselves, and minister consolation to others, in the hope of meeting their deceased infants in heaven, merely, because they are the children of believers, and have been baptized on the profession of their parents' faith. That infants are saved through Christ, we believe is very probable; but that they are saved on the ground of baptism, or any other ceremony whatever, is as antisciptural as it is absurd.

III. It does not save *meritoriously*. I do not mean that baptism is not an act of *obedience*. Baptism is an act of obedience, and the first act of obedience that should be attended to after believing in Jesus. But no act of obedience can save a sinner from the wrath of God. We are justified, not on the ground of our own righteousness, legal or evangelical; but on the ground of the righteousness of Christ *imputed*. And we are sanctified, not by the effects of our own free-will, but by the grace of the Holy Spirit *implanted*. "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Spirit." Tit. iii. 5. But,

IV. It saves *symbolically*—i. e., it represents the truth by which we are saved in a figure. In the preceding context, we are informed that Noah and his family were saved in the ark by *water*. "The ark, then," says Dr. Candiah, "served the same purpose as the sacrament of baptism now; which is expressly said to be a figure like to the ark, and of the same kind with it. It saves believers in the same way, not by itself, but by the resurrection of Jesus Christ, of which it is the emblem. So the ark figuratively represented Christ in his death, and in his rising again, the refuge of those who must otherwise be doomed to perish. It indicated a salvation, through a penal and judicial death for sin, and a blessed and gracious resurrection to eternal life. The invitation to enter the ark, like the call to go down into the waters of baptism, was significant of the sinner's dying virtually, and being buried with Christ, and so putting away not only the filth of the flesh, but also the guilt of conscious *sin*, and corruption of the old man; while the assurance of His coming forth again in safety out of the water, was the token of his being raised to newness of life."

Baptism saves, inasmuch as it furnishes the believer with the answer of a good conscience toward God, and this good conscience is obtained by the resurrection of Jesus Christ. In the resurrection of the

body out of the baptismal water, his faith discerns the resurrection of Christ from the grave, just as he discerns the Lord's body in the sacred supper; and not only so, but he realizes his union with Christ both in his death and resurrection. He thus obtains the answer of a good conscience, by resting his hopes in the atoning death and justifying righteousness of the Lord Jesus, of which his baptism is a significant symbol. "Therefore being justified by faith (in the death and resurrection of Christ, who was delivered for our offences, and was raised again for our justification,) we have peace with God through our Lord Jesus Christ." Rom. v. 1. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Heb. ix. 13, 14. Thus the conscience is purged by faith in the death and resurrection of Christ, and when baptism is *intelligently* observed, the believer *discerns* all this—all accusations of guilt are removed, and the conscience is at rest—*i. e.*, the answer of a good conscience is obtained, not by baptism, but by the resurrection of Christ which baptism represents. If baptism be intelligently and believably observed, we realize our union with Christ in his death and resurrection, in the sacred ordinance, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. vi. 3, 4.

V. It saves *evidentially*—*i. e.*, it is the outward expression of faith in Christ. "Baptism doth also now save us." The words are parallel in this respect to John iii. 5. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Mark xvi. 16. "He that believeth and is baptized shall be saved." Gal. iii. 27. "For as many of you as have been baptized into Christ, have put on Christ." Is baptism, then, essential to salvation? I answer:

1. It is not essential to the salvation of infants, for whom it was never intended—who are altogether passive in the matter, and who can neither be blamed for neglecting, nor praised for observing the ordi-

nance, this being the act of the parent, and not of the child.

2. It is not essential to the salvation of those who are placed in such circumstances as would render its observance impossible. God requires no impossibilities. The penitent robber who was brought to repentance on the cross was saved without baptism.

3. It is not essential to the salvation of those who do not understand the will of Christ on the subject, as in the case of conscientious *Pædobaptists*. I do not plead for the innocence of involuntary error, for I believe *all* error to be sin, however conscientiously it may be held; but he who, though in error, is unconscious of being so, and would abandon it if he knew it to be error, is not chargeable with wilful rebellion, as the man is who knows his Master's will and does it not. But,

4. Though baptism be neither essential to *justification* nor *regeneration*, it is essential to obedience, and obedience is essential to holiness, and holiness is essential to our admission to heaven. (Heb. xii. 14.) For Jesus "became the author of eternal salvation unto all them that obey Him," and unto them *only*. "It is not the mere want of baptism, but wilful contempt or neglect of it, which condemns men; for it is the *thing signified* which saves. But should they make light of baptism, knowing it to be a standing institution of Christ, and neglect it when it is in their power, however high their pretensions may be in other respects, we are warranted, from our Lord's words, (John iii. 5,) to tell them they cannot enter his kingdom without repentance, and this is no more than the like treatment of his other commandments."—M'Lean's works, vol. 1, p. 130. "I assert that in the apostolic age, baptism was necessary to salvation, and that at present the *WILFUL* perversion of the least of Christ's precepts, or the *DELIBERATE* and *VOLUNTARY* rejection of his instructions in the smallest instance, would betray an insincerity utterly inconsistent with the Christian character."—Robert Hall. "I readily allow that Christians may be ignorant of these institutions (baptism and the Lord's supper), and that, in this case, they cannot show their love to Jesus by doing what they do not perceive to be His institutions. . . . But with respect to all the commandments of Jesus, every believer yields obedience as far as he knows. If a man perceives any thing to be a commandment of Jesus, and, out of worldly views, avoids

obeying it, he has no just pretensions to the character of a Christian." —Dr. Carson. "He who understands the nature and authority of this institution, and refuses to be baptized, will never enter the visible or invisible kingdom of God. As he refuses to become a member of the visible, he will certainly be shut out of the invisible kingdom. Considered with reference to a case of this nature, the passage (John iii. 5) may be justly construed in the literal manner. For he who persists in this act of rebellion against the authority of Christ will never belong to His kingdom." —Dwight's works, vol. vi., p. 184. It is worthy of remark, that Jesus has made *baptism* of so much importance. He did not say, indeed, that a man *could not* be saved without baptism, but he has strongly implied that where this is neglected, *knowing it to be a command of the Saviour*, it endangers the salvation of the soul." —Barnes on Mark, xvi. 16. The above writers differ considerably about baptism and church fellowship. M'Lean was a strict communionist, Carson and Hall were open communionists. Dwight and Barnes were *Pædobaptists*. But they

all agree in this, that the *known* and *wilful* neglect of baptism, is proof that a man is not in a state of salvation.

If this be so, it follows that any course which leads men to think that the observance or non-observance of baptism is of little importance, either in God's sight, or to their own salvation, is wrong in itself, and is also ruinous to their best interests. Speculative Baptists are sometimes called *Baptists in principle*. Baptists *without principle* would be a more appropriate name. How absurd would it be to speak of *an honest man in principle*! An honest man in principle, if not also in practice, is a *knav*; and a Baptist in principle *only*, is a *hypocrite*. That reckless indifference to the will of Christ, which some speak of as proof of a *liberal spirit*, is Antinomianism of the worst description. The true servants of Christ are known by their *scrupulous attention to the will of their Lord*. "Ye are my friends," says Jesus, "if ye do whatsoever I command you." The true Christian esteems "all His precepts concerning all things to be right," and "hates every false way." —Psa. cxix. 128.

ATTENDANCE ON THE MEANS OF GRACE.

"Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whose findeth me, findeth life, and shall obtain favour of the Lord." —Prov. viii. 34, 35.

This is the hearing of faith—the voice of Christ to the inmost ear—the impression of his word upon the heart. The effect is unwearied diligence and patient expectation; like the priest waiting at the doors of the tabernacle for the assured blessing; or, the people watching at the temple gates for his return from his holy ministrations. This free and habitual attendance upon sacred ordinances, indicates a healthy appetite for Divine nutriment. The superficial professor excuses himself from this "weariness," by the fear of legality, or the danger of *overvaluing* the means. But is there not at least equal danger of *undervaluing* the means, to which our gracious Lord has engaged his blessing? In gazing on the heavenly Jerusalem, the Apostle "saw no temple therein." But what right-hearted Christian will doubt, that the life blood of his soul, while on earth, consists in watching, like the servants of the temple, *daily at her gates*, when not involving the neglect of imperative obligations. Wisdom's child will

ever be familiar with wisdom's gates. The weekly, as well as the Sabbath assemblies, will be his delight. Most thankful will he be for the service which invigorates him in the midst of the toils of his worldly calling. "The way by the footsteps of the flock, beside the shepherds' tents," will be his constant resort. And never would he wound the feelings of his Shepherd, by wilfully absenting himself from the well when he comes to water his flock. All the ordinances of prayer, meditation, scripture reading, or godly conference, will be his salutary provision. When it is not so; when the common routine satisfies; when the intervals between the Sabbath pass without any appetite for food, or any effort to seek the bread of the sanctuary: Christian, is not thy pulse beating feebly? Hast thou not lost many a precious message from thy Lord; the fruit of thy minister's special study, a word of distinct application to thy state, and which might have guided and comforted thee to the end of thy days? O listen to thy Lord's rebuke: "Be watchful and strengthen the things that remain that are ready to die."

Observe the *blessing* breathed down upon

the Lord's waiting ones. They *find life*; for he on whom they wait is the Author, the Dispenser, the Keeper of life. He therefore that hath him hath life, with all its present privileges of favour of the Lord. Lawson says: "The smiles of God make heaven; and they that obtain favour of the Lord

have a heaven upon earth." Set, then, this expectation before thine eyes in waiting upon God:—I am seeking life for my soul; I will wait at the post of his doors, missing no opportunity of a means of grace; I shall not wait in vain.—*Bridges on Proverbs.*

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"BUT THE JUST SHALL LIVE BY HIS FAITH."

HABAK. II. 4.

PAUL, in his epistle to the Romans, quotes these words, in confirmation of the doctrine he was then teaching and enforcing as a great gospel truth, namely, that justification through the righteousness of Christ was to be realized and enjoyed by faith; not that faith formed any part of that which justifies the sinner in God's sight, for that is entirely and exclusively by the righteousness of the Lord Jesus, imputed manifestly to all who believe in him; faith simply being the evidence of a justified state and not the cause. Faith creates nothing, but believes what already is, viz., justification by Christ. This was the purpose and promise of God, that all who are justified should be justified by the obedience of Christ, his obedience being the fulfilling of the law. Faith, therefore, adds nothing to the worth, validity, or perfection of Christ's righteousness: it is all it is, whether there be faith or not. Christ's righteousness only is that which justifies. But let no man presume; for he only has a right to the comfort of this doctrine, of full and free justification, who is brought to believe recumbently upon the person and work of the Lord Jesus Christ. They are said to be justified by the blood of Christ, by the righteousness of Christ, and by the spirit of Christ. The blood of Christ is that which redeems them from all that which must have been their condemnation for ever and ever. The righteousness or obedience of Christ is that which gives them a right and title to the glory-world. The spirit of Christ is that which gives them a meetness for that to which they are redeemed, and to which they have a title by the righteousness of Christ. Now, it is said that these shall live by their faith. First, they shall live in this present fallen world by their faith; their time of staying here is appointed by him who justifies and sanctifies them: the bounds of their habitation are fixed, and their steps are all wisely ordered; this they know and believe—they live by faith. Secondly, they shall live dependent upon

God, Father, Son, and Spirit: they shall look to him for all they want, and go to him in all their sorrows and sadness. Their faith will apprehend him as the Father of their spirits, as the God of all grace and consolation, as their Shepherd, and Friend, and Saviour—they shall live by faith. Thirdly, they shall live a life of prayer and spiritual worship and devotedness to God; they shall be the spiritual worshipers of the living God, through the Lord Jesus Christ, by the holy and blessed Spirit, who worketh faith in all their hearts. They will constitute "the true circumcision, who worship God in the spirit, who rejoice in Christ Jesus and have no confidence in the flesh." They shall live by faith, live in the flesh, but not after the flesh; not after the evil propensities and sinful inclinations of the flesh: these they shall pray against, fight against, and overcome by faith. "The life I now live in the flesh, saith the Apostle; I live by the faith of the Son of God, who loved me, and gave himself for me." The life, therefore, that the just live, is a life of conflict with the world, the flesh, and the devil; and the weapons of this warfare are suited in their nature and character to the nature and character of the warfare. They are spiritual and mighty through God: he is the efficiency in all we conquer through. They shall live by faith—by faith in God, in the being, persons, and perfections of God; by faith in God's word, promise, doctrine, and precept. They shall live under affliction and privation, as sustained and comforted by faith in God's promise; intelligently, as instructed and taught in the nature and character of God's doctrines, &c., as helped to exercise faith in them; obediently, as having a proper understanding of God's precepts, a loving and prayerful respect unto them. Hence one says: "Then shall I not be ashamed, when I have respect unto all thy commandments." Fourthly, the just shall live. It is certain—God has determined it. It is his will, and nothing can prevent

it, and they shall live by faith—not by sight. They shall live reflectively, as showing forth the freeness of God's grace; hopefully, as resting by faith upon the promises of God; submissively, as disposed of by the will of God; expectantly, as heirs of eternal life, which God, that cannot lie, promised before the world began.

By faith the just shall live and love  
In hope of life, in worlds above;  
Shall conquer all their foes below,  
And then to God and glory go.

Shall fight their way through flood and flame,  
By faith in Jesus' precious name;  
Their spotless, holy, sacred dress,  
The Saviour's glorious righteousness.

Their faith shall rest upon the word,  
Which God, by oath, did long record;  
The promise is divinely true,  
They all shall live and triumph too.

Come, O ye just and faithful ones,  
Your sighs, and tears, and inward groans,  
Shall ne'er your future pleasure touch,  
When once the glory-world you reach.

Boro' Green, Kent,  
July 26th, 1869.

G. WYARD.

## Spiritual Correspondence.

### LETTER LXIV.—ENTIRE DEPENDENCE ON GOD.

*Wuzerabad, India,*  
May 24th, '51.

My very dear Mother,

Your letter of the 18th March I received on the 20th instant, and am thankful to find that while your own health has not been diminished, my sister's has been restored. I was truly rejoiced to find that my letters frequently cheer and comfort you; we, however, know to whom the thanks are due, for we can neither communicate nor receive anything except so far as He is pleased to permit us. I often sit down to commence a letter to you, and though I have always an inexhaustible subject at hand, yet I know not how to make use of it and am obliged to put away my pen and paper till some more favoured opportunity. May we not learn even from such common incidents, as well as from the more striking and important turns in life, that it is not in man that walketh to direct his steps. It is not for me to say, "To-day or to-morrow I will do this or that." I cannot even write a letter to a Christian friend without the Lord's help, neither opportunity nor ability being at my own disposal. It is not needful for the Lord to raise a mountain in my way to stop my purpose. If he only withdraw a certain kind of imperceptible support, which in general I have and use without duly considering whose it is, I feel myself unstrung and disabled like a ship that has lost its masts; nor can I proceed till He is pleased to refit me and renew my strength. Surely one reason why He often disappoints us in this way is that we may learn to depend upon him alone. We are prone to rest *too much*

upon sensible comforts, yet they are very desirable; only as to measure and seasons it is well to be submissive to his will, to be thankful for them when we have them, and humbly waiting for them when we have them not. They cannot be the proper ground of our hope. A good hope springs from such a sense of our wants and such a persuasion of his power and grace as engages the heart to venture upon the warrant of his promises, to trust in him for salvation. *In a sense*, we are often *hindering* him by our impatience and unbelief, though, *strictly speaking*, when he begins the good work, and gives us a desire which will be satisfied with nothing short of himself, *he will not* be hindered from carrying it on, for he has said, "I will work, and none shall let it."

I hope that ere this the Lord will have plainly directed your path with reference to your place of attendance on the means of grace. To be situated as you are in that respect is a more painful state of trial than to be incapable of attending at all. It is now nearly three years since I had an opportunity of hearing a gospel-sermon, and have also during that time been without the advice of a Christian minister, or almost of a Christian friend. But Jesus is all-sufficient, and he is always near. Though so situated we cannot be debarred from his *word* of grace, which is everywhere at hand, nor his *throne* of grace; for if we feel our need of him, and our hearts are drawn towards him, we are always at the foot of it. Every room in the bungalow, every place we stand on—fields, villages, or jungles—all is holy ground, for the Lord is there, and

there may his influence be felt—there may we hold communion with him. The chief difference between us and the disciples when our Saviour was upon earth is in this. They then walked by sight, and we are called to walk by faith. They could see him with their bodily eyes; we cannot; but he said before he left them, “It is expedient for you that I go away.” How could that be, unless that spiritual communion, which he promised to maintain with his people after his ascension, were preferable to that intercourse which he allowed them while he was visibly with them. But we are sure it is preferable, and they who had tried both were well satisfied that he had made good his promise, so that, though they had known him after the flesh, they were content not to know him so any more. Yes, though we cannot see him, he sees us; he is nearer to us than we are to ourselves. In a natural state we have very dark and dishonourable thoughts of God. We conceive of him as at a distance, but when the heart is awakened we begin to make Jacob's reflection, “Surely the Lord is in this place and I knew it not”—and sure I am I have often found

him, and that, too, with a sweet blessing, in places and at times when I have least expected him. My health, through mercy, is restored completely; in fact, I begin to think that the hot season agrees with me much better than the cold, for all my sickness has been in the latter, and during the former I have generally enjoyed sound health. I have constant opportunities of reading London papers, and, therefore, have seen the cases of the two criminals you referred to. Grace alone hath made us to differ; oh, to grace how great a debtor! I see also that Lord J. Russell's Ecclesiastic Titles Bill has passed the House with a very large majority. I have not had an opportunity of seeing the Bill or any extract from it, and therefore know not what restrictions are about to be placed on the Catholic self-imposed titles; but I leave it all in the hands of the Lord, for he will preserve his own.

With warmest love to my sister I conclude. That the Lord may comfort you, guide you, and guard you, is the prayer of your ever affectionate son,

WILLIAM FREDERICK LAWRENCE.

## Biographical Sketches.

### A TRIBUTE TO THE MEMORY OF ELI WHITING.

ENTERING the Baptist Chapel, Needingworth, Hunts, a short time since, we were pleased to see a neat and substantial marble tablet, which has been recently erected, and bears the following inscription:—

This tablet was erected by the church and congregation, in respectful memory of

ELI WHITING,

WHO DEPARTED THIS LIFE, MARCH 27TH, 1868,  
IN THE 55TH YEAR OF HIS AGE,  
WHO WAS FOR 24 YEARS THEIR FAITHFUL AND  
BELOVED PASTOR; DURING WHOSE MINISTRY,  
THE BURIAL GROUND WAS PURCHASED AND  
THIS MEETING-HOUSE, ERECTED.

“I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing.—2 TIM. iv. 7, 8.

We congratulate our friends at Needingworth upon the step, for certainly the memory of our beloved departed brother is worthy of this tribute of respect. But

Eli Whiting has a better tablet than this; even that erected by himself (through the blessing of God,) in the hearts of a large circle of the household of faith, whose privilege it was to know him during his earthly career, as the christian and the minister, and who will ever cherish his memory with loving respect and adoring gratitude to our heavenly Father. It was our happiness to know him for four years previous to his death, and can truly say, the more we knew him, the more we loved him, and greatly do we miss him now he is gone.

Our deceased brother was baptized on the 7th of August, 1836, with four other believers, at Little Staughton, Bedfordshire, by Mr. T. Robinson, who is still the pastor of the church in that place. In the following year (on Oct. 31st) he first spoke in the name of the Lord, before the church, from Psa. xxxvii. 18, “The Lord knoweth the days of the upright: and their inheritance shall be for ever.” After this he spoke privately before the members

once a week, until Dec. 25th; when he was encouraged to speak in public every Sunday morning at 9 o'clock. On Feb. 27th, 1838, he was sent out by the church, to preach the gospel, where the providence of God might open a door for him, and was led to Bythorne, Hunts, where he had an ordination, and Mr. Robinson gave the charge. In this place he preached about three years, and then removed to Raunds, in Northamptonshire, where he continued for one year only; thence he removed to Needingworth, commencing his ministry there on the 26th Nov., 1843, and there he remained till his Master called him home.

Of his prolonged stay and labours at Needingworth, we cannot give so much as an epitome; but it may be truly said, that he laboured with approbation and success, and won a large number of friends in the surrounding district. As the instrument of erecting the present chapel and purchasing the burial ground, the cause will be lastingly indebted to his labours, and generations unborn will reap the fruit thereof. He was naturally of a loving spirit; as a preacher, plain and earnest; in his friendship, warm and true; as a pastor, he was devoted to his work, and especially at home in the Sabbath School, being peculiarly adapted to engage the attention of the juveniles, who always seemed happy to listen when he addressed them. His whole life was, indeed, a practical comment upon the nature and effects of the grace of God in the heart; and his death, a striking confirmation of the Saviour's words, "*Him that honoureth Me, I will honour*," for he was blessed, supported and greatly comforted under his affliction, and at last had "an entrance ministered unto him abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Our brother's last illness commenced in January 1868, when he was attacked with bronchitis; from this he partially recovered, and was enabled to preach two sermons on the third Sabbath in February; the text in the morning being, 1 Thes. iii. 3, "*That no man should be moved by these afflictions*," &c.; in the afternoon, "*What must I do to be saved?*" These two sermons will not be soon forgotten by those who heard them. On the Saturday night following, however, he was taken worse, and very alarming symptoms shewed themselves, so that all hope of his recovery was quickly lost. His sufferings were very great, quite painful to

"*ness, yet he manifested great patience*

and submissiveness, and was ever kept from murmuring. He had no thought of recovery, but said that he believed it was his Father's will that he should go home, and he would rest quite satisfied in the hands of his gracious God. His position was akin to Paul's, "*Having a desire to depart, and to be with Christ*"; nevertheless, for those about him, he would have been willing to stay. For the people of his charge he manifested special concern, advising those who visited him, and ever desiring that they might be kept together in peace, and prayed earnestly that God would send them another faithful and loving under-shepherd. He made reference to the work of the ministry in which he had long been engaged as his *delightful employment*; spoke gratefully of the instances of usefulness that had attended his ministry, and while his expectations had not been fully realized, yet he felt assured it would be all well, saying, "*I have sown the seed in tears, and the promise is, 'He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him'*: there must be results, though I shall not live to see it here; the great day will make it manifest, for God's word cannot return unto him void. I have often asked that I might serve him here below, and reign with him above, and I believe this prayer will shortly be answered; which will more than make amends for all toil and suffering." He was highly favoured with the presence of Jesus, and rejoiced greatly in the God of his salvation, so much so, that the enemy was not permitted to disturb him, except during a short season, a little before his death, when he suffered great darkness of mind, and feared he should go home under a cloud, which, however, was not the case. Jesus was very precious to him, and he would often say: "*Where can such sweetness be as I have tasted in thy love; as I have found in thee?*" He was very anxious that his people should know that the same gospel he had preached for so many years was his comfort now, and that he trusted alone to the finished work of Jesus. It was said to him, "your

"*Hope is built on nothing less  
Than Jesus' blood and righteousness.*"

To which he replied:—

"*On Christ the solid rock I stand,  
All other ground is sinking sand.*"

Upon being referred to the gospel he had preached, as being a gospel he would die

by, he said: "I have preached the right gospel, I feel it to be so ;

"I'll speak the honours of his name  
With my last laboring breath,  
And dying, clasp him in my arms,  
The antidote of death."

He would frequently speak of his sufferings as not worthy to be mentioned with those of Jesus ; adding, "They are fewer than my crimes, and lighter than my guilt. I have sinned many times, I have had many weaknesses ; but I thank thee, O Lord, that thou hast kept them to a great extent from the eyes of the world ; but

"There I shall never sin,  
But from the rivers of his grace  
Drink endless pleasures in."

Once when he had drunk a little water, he said, "There is a river, the streams whereof make glad the city of God ; they gave vinegar to our blessed Lord. I cannot speak of his mercies to me—they are too many.

"When this poor lisping stam'ring tongue  
Lies silent in the grave,  
Then in a nobler, sweeter song,  
I'll sing thy power to save."

"Pray, pray, pray that I may have a safe passage, and an abundant entrance into glory."

Seeing several of his friends around him weeping, he said, "Fret not, your table shall be spread with spiritual food ; you can do without me. The Lord often takes his servants away in the midst of their usefulness, and to shew that he can do without us. I shall soon be leaving you. I have recommended you all into the hands of the Lord : my dear wife and loving daughter; the church, congregation, teach-

ers, scholars, and all of you, for I love you all."

About the last Sabbath morning before he died, he was so exceedingly happy that he seemed quite overwhelmed with the goodness of the Lord. He said these words came with such power to him, "and they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars, for ever and ever." This scripture was so sweet and precious to him, that he called it *his beautiful text*. He often spoke of the bible as being so opened to him, and so full of sweetness and comforts and the promises so precious. The words, "Thine eyes shall see the King in his beauty," were very sweet and comforting to him, together with many other parts of the sacred volume. He would often say, "I have fought the good fight, and *nearly* finished my course; I have kept the faith : henceforth there is laid up for me a crown of righteousness," &c. To the end he was enabled to say, "I know in whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day," and when heart and flesh were failing, he could say, "Behold, God is my salvation, I will trust and not be afraid" : thus, in death itself, setting to his seal that God is faithful, who hath promised never to leave or forsake those who put their trust in him.

Thus our brother calmly and triumphantly passed away, bringing to mind the language of the poet :—

"How blest the righteous when he dies !  
When sinks a weary soul to rest,  
How mildly beam the closing eyes,  
How gently heaves th' expiring breast."

Over, Cambs.

F. SHAW.

## Home Intelligence.

### JUBILEE OF THE CHURCH, RYE LANE, PECKHAM.

"VERY HAPPY" services in connection with this interesting event, were held on Wednesday the 11th of August. Good gospel sermons were preached by our brethren John Foreman and Samuel Collins in the morning and afternoon. The morning discourse being founded on the public act of gratitude by the prophet Samuel, and his fervent acknowledgment of Jehovah's help (1 Sam. vii. 12) ; and the afternoon on

the glorious prospect of the universal church of God, opened up by the promise of God by Isaiah (ch. xxxv. 10). A very large company sat down to tea in the schoolrooms, after which a public meeting was held. The chapel was crowded. The chair was occupied by Thomas Pocock, Esq., and after singing, reading the Scriptures, and prayer offered by Mr. George Cook, brethren Crumpton, Collins,

Flack, and Attwood addressed the assembly. We have, however, room only for the following very interesting outline of the history of the cause, as read by Mr. G. T. Congreve, the indefatigable deacon and superintendent of the school; (noting, however, that free-will offerings were made, amounting to £26, so clearing off the balance of cost of painting and other general expenses.)

#### A REVIEW OF FIFTY YEARS.

Dear Christian friends, in presenting you with a short sketch of the rise and progress of the church at Rye Lane, it will be needful to look back for a period of fifty years.

Fifty years ago, the hamlet of Peckham was a small, quiet, retired village, surrounded by fields; a stage coach, slow and sure, conveyed old ladies and gentlemen (who could not use their legs) to London. There is an old board, said to be in existence now, on which the inviting notice appeared in connection with the coach—"To London and back in a day." The guardians of the public peace were two or three old men, with lanterns and staves, whose chief office consisted in looking up at the sky, and listening to the church clock; and then waking up the peaceful inhabitants by bawling out the time in husky voice, and the information with it, that it was a fine or cloudy morning. Faithfully they performed their trust. The writer of this has now in his possession an old staff, which belonged to one of these useful, but forgotten men.

There was, at this time, one dissenting chapel only within a radius of nearly two miles. Dr. Collyer, a man beloved by all,—of whose memory the writer would speak with the profoundest respect—then was in his highest popularity; and a long string of carriages waited the conclusion of his service.

These good old times have passed away, and in fifty years everything seems changed. Perhaps there never was a half-century in the world's history in which there have been greater social changes; or changes of men and things, than in that now past.

Peckham has increased tenfold. As London extended, the aristocracy retired. The fields became covered with a teeming population. The retired hamlet now forms a part of the vast metropolis; and where there was one dissenting chapel only—there are now twelve. There are some of our people, who, remembering the old

picture, can compare it with the new, and might well say, "*Tempora mutantur et nos mutamur in illis.*" The times are changed and we are changed in them.

Is it not beautiful, dear friends, to turn from the changes of manners, and of customs, and of places, and of men, to the unchanging realities with which as Christian men and women we stand identified, and hold in possession? The glorious old gospel of the blessed God is here preached as it was to the church fifty years ago; and not one iota of it changed. The grand old book we love, like an everlasting rock, defying the storms and tempests of ages, is still the same,—and all the cunningly contrived engines of papists, infidels, and modern theologians, have failed to split it, or even shiver from it the smallest fragment of truth. The God we serve is an unchanging God, ever with His people, to guide them to the end. "*I am the Lord; I change not.*" Our Christ is "the same, yesterday, to-day, and for ever,"—not only to His church in the aggregate, but to every individual member.

"Unchangeable His will,  
Though dark may be my frame,  
His loving heart is still  
Eternally the same,—  
My soul through many changes goes,  
His love no variation knows."

#### THE ORIGIN OF THE PECKHAM BAPTIST CHURCH: THE BARN.

At the time our history commences, (fifty years ago,) many attempts had been made by various individuals at different times to establish a Baptist cause in Peckham; but all had failed. "Man proposes; God disposes," and His purpose alone shall stand.

It so happened in the Providence of God, that a certain Mr. Spencer, an active and wealthy deacon of the late Mr. Upton's, of Church-street, Blackfriars, was removed to the then quiet little village of Peckham, for the benefit of his health. Deprived of the means of grace, this good man opened his own house for prayer. The blessing of the Lord rested on the little assembly. Then (be not ashamed, ye who think of the babe in the manger,) a respectable barn was fitted up for service. The barn stood upon the very site where Hill-street church now stands. Ministers from London were invited to come and preach. The late Mr. Upton, Mr. Chin, of Walworth; Mr. Thomas Powell, sen., of Mitchell-street, St. Luke's, (predecessor of the late John Andrews

Jones, and father of Mr. Powell, the first pastor here,) were among the more acceptable supplies. The little band gathered strength. The God of love and peace was with them. Mourners were comforted, and souls were saved. Then, on the 15th December, 1818, after special and earnest prayer, a church of seven persons was formed, and on the 27th of the following month, six other persons were baptized, and added to their number.

#### THE FIRST BAPTIST PASTOR IN PECKHAM.

It was about this period that Mr. Thomas Powell, jun., the son of Mr. Thomas Powell, of Mitchell-street, was invited to the pastorate. His ordination service was held at Hanover chapel, May 3rd, 1819. In the same year, without living to see these important events, Mr. Spencer (the good man before referred to) entered into his rest. His widow, however, continued to be a true friend to the cause. Subscriptions for building were commenced, and amounted to nearly £600. The chapel was erected at a cost of nearly £1,400; and the builder was paid, Mrs. Spencer advancing the deficiency by a loan at 4 per cent. The chapel was then invested in trust for the benefit of Strict Communion Baptists, holding all the sentiments held by the pastor, deacons, and the members of the church at the present day. On the first September same year (1819), the chapel was publicly opened,—Dr. Collyer preaching in the morning; Mr. Powell, sen., in the afternoon; and Mr. Chin, in the evening. The collections of the day amounted to £68.\*

#### DR. COLLYER'S SYMPATHY WITH THE BAPTISTS.

A pleasing incident may be mentioned here which is recorded on the old church book, and manifests the kind and cordial feeling which existed between the late Dr. Collyer, of Hanover chapel, and the minister and church at Rye Lane. A letter was sent from the church to Dr. Collyer, explaining the failure of all efforts to secure a piece of ground until the site in Rye Lane was offered; assuring him that the fixing on so near a locality, was not a matter of choice, and was influenced by no spirit of opposition, and they desired to co-operate with him in any work of the Lord, except where views of divine truth caused them to differ. A

reply from the Doctor appears on the church minutes, as follows:—“Dr Collyer presents his affectionate regards to the church of Christ at Rye Lane. He is deeply sensible of their delicate mark of respect, and his feelings, to which he could have made no claim. He considers it another proof of the spirit of love and affection he has uniformly experienced from his Baptist brethren, and wishes them great success and prosperity in the name of the Lord.”

We rejoice to say that a kind and cordial feeling has always existed between the Hanover friends and the church at Rye Lane, and we trust there ever will.

#### THE FIRST SUNDAY SCHOOL.

Three years after the building of the old chapel, a Sunday school was formed by desire of the church, and has continued ever since, under the care of three successive superintendents. The first was Mr. William Cray,—the second was Mr. James Jackman, our present deacon (who, be it mentioned, was the first boy entered in the school),—the present superintendent is the third, and has held office in the school either as secretary or superintendent for the last twenty years. God has blessed the labours of his servants. Many scholars have been added to the church; many have become members of other churches; many have gone home to glory, leaving behind a pleasing testimony of their love to Jesus.

#### A GOOD, USEFUL DEACON.

In the course of a few years the debt upon the chapel was entirely removed. The first highly respected deacon, Mr. Kentish, laboured incessantly in the cause, collecting altogether by his individual exertions, a sum exceeding £500. On the removal of Mr. Kentish, some time after, to the Isle of Wight, and resignation of his trust, a vote of thanks was given, and recorded in the annals of the church. Not only was the debt on *the building* thus removed, but the freehold also was purchased for £415. This too was all paid off by great exertion in 1839; and the freehold conveyed to trust; and the church was then left in quiet possession of a neat, commodious, and unencumbered freehold of the value of £1,800.

On removal of the late Mr. Kentish to the Isle of Wight, it became necessary to elect new deacons. Mr. Jackman, Mr. Hawkins, and the late Mr. Henry Congreve were chosen, March 2nd, 1843.

\* Brother Jackman, one of the present deacons, being the only person then present, and present also to join in the Jubilee.

## THE DEATH OF THE FIRST PASTOR.

The next event of importance in the history of the church, was the decease of the venerable pastor, Mr. Thomas Powell, who slept in Jesus, January 1846, having worthily and faithfully fulfilled the pastoral office with varied success, without wavering in word, or doctrine, or practice, for a period of nearly twenty-seven years. It was but a few days' space of time that illness kept him away from pastoral duties, and his happy spirit took her flight to the realms of bliss.

## THE WIDOWED CHURCH—THE SECOND PASTOR.

Then followed a widowed state in the history of the church, which lasted nearly two years. Many earnest and anxious meetings were held. Steadfastly did the deacons watch for the Lord's gracious hand in the passing cloud. Many ministers came to Rye Lane, but the Lord's hand was not seen till the present beloved pastor, George Moyle, was directed to their midst. From the first the word was much blest: it soon became evident this was the man. In the providence of God a door was opened for his coming. It appeared likely he would remove from the church he then supplied in Artillery-street, London, where he had laboured for 16 years; when (and not before) it was certain he would resign the pastorate, then a cordial invitation was given. This Mr. Moyle accepted; with perfect integrity of motive,—no tempting offer of salary could be made, for the church was then weak and poor, and at a low ebb. He came, we are assured, with a firm belief that the Great Head of the church was guiding his way,—that he would bless the ministration of his servant, and that having sent him to labour there, would assuredly provide for his warfare and wayfare too.

## ORDINATION OF MR. G. MOYLE.

On the 9th May, 1848, the public recognition took place. Mr. William Felton delivered an able address on the nature of a gospel church. Mr. J. A. Jones put the usual questions to church and pastor. Mr. Henry Congreve read a statement of the leadings of God's providence in the history of the Rye Lane church, some of the facts of which have been given in a condensed form to-night. Mr. Moyle gave an interesting account of his conversion and call to the ministry. Mr. John Foreman gave the charge. Mr. Philip Dickenson preached to the church and congregation in the evening.

From that time there was a steady increase, and with the increase of congregation the finances improved, and the minister's salary (very small at first) gradually increased. The church has more than doubled since he came.

## CHANGING SCENES.

Four years passed away, and another change took place, reminding us of the poet's words—

"Now we meet, and then we part,  
And burst the strings that bind the heart;  
Such is life—a constant change,  
And yet to love it—O how strange!"

"It is not so with things above,  
For there is pure and perfect love;  
There all is fixed—things cannot change,  
And not to love it—O how strange!"

The father of the writer, Mr. Henry Congreve, was removed in the providence of God with all his family to Australia. A farewell tea meeting and prayer meeting was held in the old chapel, of very affecting character; but deeply so to the writer. A large number were present. Shortly after his arrival in Australia, death called him away to experience the sweetness of those lines of Watts, of which he was ever so fond—

"Millions of years my wondering eyes  
Shall o'er thy beauties rove;  
And endless ages I'll adore  
The glories of thy love."

Brethren Jackman and Hawkins were now left as deacons alone.

Three years passed, and brought us on to 1855. It was then thought advisable that two more deacons should be chosen. The choice fell upon Mr. G. T. Congreve (son of the late deacon), and Mr. James Martin, of Walworth. After a few years' service, Mr. Martin resigned, and brethren Jackman, Hawkins, and Congreve have held office from that time to this day.

## ELECTION OF PASTOR'S HOUSE.

The next event in the history of the church, was the building a home for the minister. A piece of ground lay idle at the rear of the chapel, just large enough for the purpose. The matter was proposed and approved, and money was collected. A good substantial house soon rose upon the vacant ground. The builder, Mr. Archer, kindly erected it at prime cost. He had been a member of the congregation from the very first, and is connected with it now; having worshipped here for fifty years. The cost of the house was £320. The part of that sum not collected, was borrowed by £10 debentures, bearing interest. These were paid off by

penny a week subscriptions in the course of about three years.

**REMOVAL OF OLD BUILDING—NEW CHAPEL.**

Then followed events that are yet recent in the memory of most of the friends present to-night, and therefore we will rapidly pass over. Notice was given of a railway coming to take our quiet home. We ventured our feeble protest; but the man of iron, almost omnipotent in this world of ours, carried their bill and soon gave us *notice to quit*. We had a hard fight with them for compensation. Then how difficult to find another suitable piece of ground. Then to secure a place for worship while a new chapel might be building was an important matter, but the Lord appeared for us in all these things. He over-ruled the mind of a staunch old Churchman to sell us a piece of ground at half the price he valued it since, who had made up his mind before to sell no land at all, and has sat upon the stool of repentance for it ever since. But of evil has arisen good. A beautiful chapel was erected, with gallery and every possible convenience. Mr. S. K. Bland was the architect; Mr. Thompson, of Camberwell, the builder. It was opened November 18th, 1863. We have also a good well-fitted schoolroom, doubled in size about two years since, with class-rooms. Altogether, a substantial property, which has cost about £2300 more than that we sold. But let it not be supposed that this was all a profit gained from the Railway Company. The liberality of our friends has been freely taxed for this. In six years we have raised above £1100, and the only debt on the buildings now is £130 remaining of a loan from the Baptist Building Fund payable by instalments, with £100 and a trifling balance due on *private loans*. Surely we have abundant cause for thankfulness for *temporal* blessings in the history of Rye-lane.

**STEADY SPIRITUAL INCREASE.**

With regard to spiritual progress in the church, there has been a steady but *no rapid increase*. The writer has seen in Scottish highlands the splendid cataract pour down its mighty torrent from lofty height, carrying all before it, rushing onwards; and a little way from thence he has seen the quiet stream flowing through the glen, watering the lichens and the

ferns, gathering water as it flows, and joining its more noisy sister a little beyond, and both uniting in the broad blue lake at the foot of the mountains. *So with our churches.* *So at Rye-lane.* There has not been the rush and noise of the cataract, but a sweet flowing on of the water of life. The stream has widened with gradual, though gentle increase. *Nine* were baptized within the past year, nine in the year before. The little church numbers 144 members. God has blessed us more than many churches with love, union, and peace. May the enjoyment of these mercies draw us still more closely to himself.

**THE PRESENT PASTOR.**

A word or two in closing relative to our present beloved pastor. God has given us a man eminently qualified for the work here—a man who lives in the affections of the people, and they live in his. Perhaps never have deacons and minister worked together for so long more harmoniously than we. *Twenty-one* years have passed since the bond of union was formed, and twenty-one years have cemented the union more deeply still. The affliction that has tried him of late years has produced a sanctified effect in his preaching, and called forth all the sympathy of the people. On the completion of the 21st year, most of you are aware the members of the church presented him with a purse of gold containing 50 guineas, as a small mark of love and esteem. Our pastor is a man of tender and loving spirit—a man of spotless life and unblemished character—a man of high principle, and unwavering in attachment to truth. None can forget that happy face of his, smiling from beneath that silver hair, when talking of the love of Christ. Truly we can testify redeeming love has ever been the sum and substance of his ministrations, and *Christ* the all in all.

Finally, then, shall we say: God has been manifestly with us. The church at Rye-lane has been a bush burning with fire, but unconsumed, for God has been *here*. We meet to-night to celebrate his praise—to mingle, as it were, the thanksgiving of fifty years into one jubilant song; and with hearts exulting in the ruling presence of Christ may we cry, "*Hallelujah; for the Lord God omnipotent reigneth!*"

## THE LORD'S POOR.

We have been much interested in perusing the sixth annual report of the Eastern branch of the "Corpus Christi Society," usually called the Poor Saints' Relief Fund, sent us by its treasurer, Mr. Josiah Cowell, of Chelmsford.

The report says:—

"Our object is to commend the *monetary* claims of Christ upon those whom He hath entrusted with this world's goods, by pleading the cause of *His* poor. And this in our view is of paramount importance among a Christian people by virtue of the Law of Love which binds them together, and distinguishes them from the world. It is the especial part of the rich, even in the social economy of life, to provide for the poor of the earth; but in the kingdom of God! how much more is it our privilege and to our honour to consecrate our substance for Christ's sake to *His* poor.

"Here then, we who are engaged in carrying on the operations of the 'Poor Saints' Relief Fund,' take our stand: and though under God we owe the initiative to our venerable predecessor in this

work, the late Dr. Hawker, of Plymouth, yet the actual origin of our Society was in ancient Greece; and if the reader will turn to Romans xv. 26, he will find Paul saying, 'For it hath pleased them of Macedonia and Achaea to make a certain contribution for 'THE POOR SAINTS' which are at Jerusalem;' and writing to the Galatians, Paul charges them to 'Remember the poor, the same which I also am forward to do.' (Gal. ii. 10.)

"A quarter of a century has now elapsed since the Poor Saints' Relief Fund became a re-establishment of Dr. Hawker's Corpus Christi Society, the object being that of assisting any godly person in their temporal needs and necessities. The number of grants made in the year 1868, was 1222: the amount given £267 19s. 6d. The total amount received since the year 1844, £4080, which has been distributed in 16,100 gifts, besides what has been accomplished by the Branch Funds at Ashburton and Chelmsford."

During the year 1868 the Chelmsford Branch gathered and distributed nearly £30.

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## Missions at Home and Abroad.

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### THE BEGINNING OF THE GOSPEL IN GERMANY.

"ABOUT the year 53, in Philippi of Macedonia, in a boat let down from a newly-arrived ship, two Jewish men were rowed to land. They walked over the unstable plank and, with solemn look, trod the shore, while the crowd of the ship's crew bustled about them. Could a spectator have indeed conceived that these men were the bearers of a message which would throw into a mighty ferment the continent on whose coast they now set their feet, tread in the dust the glory of Greece, and the universal dominion of Rome, and, upon the ruins of the old world, establish a new, from which beams of heavenly light would spread over the whole earth? Would such an one have discerned in Paul and Silas, in pilgrim garments, the pioneers of such a wonderful transformation? Surely not.

"And even as little could another observer, upon the shore at Hamburg, in 1834, have perceived what significance for the kingdom of God the occurrence would

have, when a group of seven or eight persons, men and women, stepped into a boat and rowed to the opposite shore. Certainly, such an one could not have anticipated, that from this beginning would issue the formation of numerous churches of the Apostolic order, in the German fatherland, and in the surrounding countries, and the calling in tens of thousands of souls, who have been led by overpowering, heavenly influences, through conflicts and sufferings, to the new birth."

So commences a truly graphic record of the rise and progress of that glorious work, which has now entered, and is beginning to spread its sanctifying influence over almost every country in Europe. Long may it grow as a tree planted by the Father's hand by the rivers of living water, and bear abundant fruit in its season; nor may even its *leaves* wither.

The account has been written by pastor Lehmann, of Berlin, and is the first part translated and printed in the form of a

small 24 paged book, a large number of which have been sent over and distributed amongst many of our churches. Would that it might stir up our members to sympathy and helpful zeal in the work of the Lord.

The writer continues—we give the first few pages:—

"And yet it was so. John Gerard Oncken, born on the 26th of January, 1800, in Varel, in the Earldom of Jever, in the Grand Duchy of Oldenburg, in early life went to England, where through the grace of God he was brought to a knowledge of the truth, and to a true and living faith in Christ; in the year 1823, by a Continental Society, formed at that time, he was sent back as a missionary to his fatherland to preach there the gospel of our salvation. He did this first on the shores of the German Ocean, in Hamburg, Bremen, East-Freisland, etc. A frame not indeed large but strong, stiff raven hair, standing nearly erect, a florid complexion, eyes full of fire, rapidity of movement, a certain English refinement of manner, an altogether peculiar fervor in the tone of voice, deep emotions, and considerable power of expression—these were the natural gifts with which God had endowed him. These, together with his complete permeation by the grace of God in Christ, and his profound, clear knowledge of the word of God, secured the success of his preaching, which his appearance made so welcome and agreeable, that everywhere doors were thrown open to him. Many believed and were converted, and in those regions where he proclaimed the truth, there was a great religious awakening."

Without any influence from without, but by a faithful study of the Scriptures alone, Oncken came by degrees to the conviction that baptism should be administered to none but believers, and that its only form was immersion. Infant baptism, therefore, although generally established, had no scriptural warrant. So soon as this conviction became fixed, he immediately conformed to it, and did not permit his own children to be baptized, or, rather, sprinkled. Also it became a matter of great importance to him to secure for himself the regular scriptural baptism. His relations to England led him now, for the first time, to the discovery that there were many Baptist churches there, and he sought to enter into nearer relations with them, in order that, above all, he might procure for himself baptism. Yet he had no success in that direction, as a highly

respected Baptist preacher, Robert Hal-dane, even gave him the advice to baptize himself; but he, finding no example of self-baptism in Holy Scripture, felt no inclination whatever to follow this counsel. Finally, after many years, Dr. Barnabas Sears, of America, who now occupies a high position in the United States, came to Hamburg, entered into intimate relations with Oncken, and was thus prepared to administer baptism to him, and to the few believers, who found themselves in fellowship with Oncken, and shared his convictions in respect to this ordinance.

It was on the 22nd of April, 1834, that the above-mentioned solemn baptism was administered to him and to six others, and thus was laid the foundation of the first Baptist church in Hamburg and in Germany. The event caused a great sensation wherever Oncken's name was known. On account of his meetings and preaching, he had already suffered much persecution, which now rose to an unusual height. In an address Oncken communicated the following concerning it:—

"Scarcely had it become known to the clergy of Hamburg, that these meetings were being held, when the persecution at once began. Threats and stringent prohibitions followed, so that I was obliged to discontinue these meetings in my house, and to transfer them to an attic in a court. In a very short time this place was crowded. Then the threats were renewed. Therefore I was compelled continually to look around for new places. In this manner it happened, that Satan was taken in his own snares. For thus I was obliged to flee from one parish to another, and even to preach in parts of the city where the word had not as yet been proclaimed. The threats became yet more severe. I hold here in my hand eighteen or twenty of the many citations, by which I was incessantly ordered to appear before the bar of the Police, and which have cost me much distress, many sighs and throbings of heart. Generally, one was served upon me each week, and then I was obliged to wait almost the whole morning upon the Police, until I was admitted before them. The threats only gave me a greater impulse. The longer I reflected, the more I understood what kind of men they must be, who could incite the authorities to forbid a man's preaching the gospel, whereby souls could be saved. They now imposed fines upon me. Naturally, I never paid them. What I lost they were obliged to seize."

"If, new, religious meetings had already stirred up such enmity, it was in the nature of things, that, after our baptism had taken place, the measures against us would become more stringent, and so it was. But Jesus has all power in his hands. It happened that the Senator Hudtwalker, who, at that time, stood at the head of the police, was an esteemed Christian, who, although no Baptist, considered my religious activity as fraught with blessing. He was chosen of the Lord to be our guardian-angel. The Lord reward him at that day! He was pressed hard to proceed against us, but he was not able to reconcile with his conscience the persecution of Christ in his members. But his successor in office (who, however, afterwards became our friend, and has shown us much kindness) declared to me, at that time, that he would make every effort to exterminate us. When I reminded him that no religious movement could be suppressed by force, and said to him, 'Mr. Senator, you will find that all your trouble and labor will be in vain,' he answered, 'Well, then it will not be my fault, for as long as I can move my little finger, it shall continue to move against you. If you wish to go to America, I will give you, together with your wife and children, a free passage, but here such sectarianism will not be endured.'"

With the growth of the church these threats multiplied. Each year from twelve to twenty-nine persons were baptized. Finally the Senate determined to resort to force. One Wednesday evening the police forcibly entered their place of worship, and, amid the boisterous mirth of the rabble, drove the members into the street. Oncken was arrested and brought to the police prison in Winserbaum, where he was treated as a common prisoner, and placed under lock and key. He was unaccustomed to the unpliant straw mattress and hard pillow, yet he felt happy to suffer for the name of Jesus. After a few days he was sentenced to four weeks' imprisonment, which he was now compelled to endure. In addition to this, on other occasions he was subjected to fines; and when, in obedience to his conscience, he refused to pay them, his valuables were seized and sold. In prison, he was comforted by the presence of the beloved members of his church on a bridge in the neighbourhood; whence, full of longing desires, they looked up towards his grated window, threw him kindly greeting, pointed toward heaven, and in similar sign-language conversed with him, while he enjoyed the richest blessings in communion with the Saviour, and ever heard the comforting words: "I am with thee"—"I uphold thee"—"I will not leave thee, nor forsake thee."

## Poetry.

### PRAYER FOR THE LAST.

When to a point draws life's frail span,  
And time slow folds her wings,  
With weeping eyes bids me farewell,  
And sublunary things;  
When science stands with pensive brow,  
And friendship looks and weeps,  
And love in vain around my bed,  
Her last sad vigil keeps;  
When through the mist of coming years,  
My eye no hope can see,  
And shrinks my soul appalled and crushed,  
'Neath life's dark mystery;  
When rising o'er the wrecks of time,  
The great white throne appears,  
And sins long buried pierce my heart,  
And fill my eyes with tears;  
When opens to my tremulous eye,  
Eternity's long night,  
And all the lamps which reason trims,  
Yield not one ray of light;

When slowly, slowly on I move,  
Tow'rds him whose eyes of fire  
Are swift to mark the taint of sin,  
And scorch with righteous ire;  
When comes the land of mist and shade,  
The dim, the vast unknown,  
Through which death's river slowly flows,  
Cold, silent, and alone;  
O Jesus, Shepherd, Brother, Friend,  
Bright Sun of endless day!  
Be with me in my little boat,  
When thus I launch away!  
O Jesus, Saviour, all divine!  
When shines the great white throne,  
O, hide me in thy righteousness,  
And claim me as thy own;  
When o'er my failing powers shall spread,  
Eternity's dark night,  
O Jesus, shine! bright morning star,  
Reveal the realms of light!

*From a volume of Poems by W. P. BALFEEN, now preparing for publication.*

## SOUL HEALING.

(Jer. viii. 22. Psalm iv. 2.)

O MYS, gracious Physician! my sickness remove,  
And heal my disease with the balm of thy love;  
Sin's guilt, filth, and power Thy mercy can chase,  
And raise me to health as a debtor to grace.  
Soul health, and soul strength, my heart now desires,  
'Tis after Thy service my spirit aspires;  
O! strengthen my soul for Thine honour to live,  
And daily in service Thine own to Thee give.  
Cast out every idol that weakens my heart,  
And help me with all that Thou loapest to part;  
Thy blood, love, and grace can cure me alone,  
To taste of these blessings, I'd die at Thy throne.

SEPTIMUS SEARS.

## BURIED WITH JESUS.

"Buried with Him by baptism into death :  
that like as Christ was raised up from the dead  
by the glory of the Father, even so we also should  
walk in newness of life."—Rom. vi. 4.

"Buried with Him in baptism, wherein also  
ye are risen with Him through the faith of the  
operation of God, who hath raised Him from the  
dead."—Col. ii. 12.

"BURIED WITH" JESUS! Holy Dove,  
Descend from heaven on wings of love ;  
My weak and weary spirit seal,  
Kindle a flame of holy zeal.

"Buried with" Jesus, here I plead  
The guilt that made my surety bleed ;

My hope is Christ, and Christ alone,  
All works of merit I disown.

"Buried with" Jesus, wash'd from sin,  
Enjoying sweetest peace within ;  
Tasting on earth the joy of heaven,  
My guilt removed, my sins forgiven.

"Buried with" Jesus let me be  
Devoted, dearest Lord, to Thee ;  
A willing, living sacrifice,  
Holy and pleasing in Thine eyes.

"Buried with" Jesus, blessed thought,  
I'll fight the battle saints have fought ;  
"Risen with Him," through Him alone,  
I'll gain the victory they have won.

"Buried with" Jesus, need I fear, [sneer]  
Though pride may scoff, and scorn, and  
Thou who hast borne the cross for me ;  
Shall I not bear reproach for Thee ?

"Buried with" Jesus, I'll "hold fast"  
This "good profession" to the last ;  
And when death shuts my weary eye,  
I'll sing his praises in the sky.

"Buried with" Jesus, now I rise,  
Running, may I obtain the prize ;  
A crown that ne'er shall fade away,  
In the bright realms of endless day.

"Buried with" Jesus, let me tread,  
The footsteps my dear Leader led ;  
Along life's rugged path guide me,  
Till I thy face in glory see.

*(The above verses were written by the late John Shearer, pastor of the Scotch Baptist Church, High John Street, Glasgow. He died October 10th, 1863, aged 48. He was a scholar, a sound theologian, and a good man, respected and beloved by all who knew him.)*

T. W. MEDHURST, Glasgow.

## The Children's Page.

## GOD IN HIS WORKS.

(Continued from Page 93.)

So long back as April I closed our conversation about the wonderful pains that our heavenly Father had taken to fit every one of his lesser creatures for their life and enjoyment, and our use and benefit. I intended only one moon to wax and wane ere we talked again ; but, lo ! five busy and anxious ones have gone by, and all that time the creatures have been feeding and growing. What multitudes have begun and ended their little lives since then ; and not one of them all has fallen to the ground without our Father's knowledge and will !

We were speaking then of teeth ; well, let us just notice a few other admirable

contrivances, and then we will turn to other tools and traps.

How is it that the front teeth of the rat, rabbit, &c., never wear out, though frequently attacking substances harder than any Suffolk cheese ? Nay,—it is in fact by gnawing away at hard things they keep them sharp ; and this is how it happens : the outside (and the outside only) of their teeth are made of very hard enamel, being backed up with a softer bone, which of course wears away first, and so maintains a clean chisel edge. Moreover, these teeth have a peculiar way of growing—pushing out from a pulpy bed in the jaw ; so that in old age —when they reach it— their teeth are even longer and stronger than when "in their prime."

Now, let us look at quite a different creature,—one of the most formidable that the Almighty has been pleased to create—the shark. The jaws of one are now yawning before me, and, even shrivelled and dry as they are, I can easily thrust my head through them, and am happy to say can *now* as easily withdraw it; but it chills me to imagine them belonging to a living creature, capable of being stretched out much wider, and the several rows of hard sharp teeth ready to be thrown back, and hold its prey with an unlooseable grip. Each tooth is shaped like the letter V, and the edges are notched as a very fine saw. These stand in rows, alongside and behind one another, four and five deep, rank and file, like armed men. Besides all this, they are not fixed in sockets, like most teeth, but, as it were, fastened with muscular hinges, so that they can be all thrown forward to receive their prey, and then backward to prevent the possibility of its escape.

A very small sort, called dog-fish, frequent our own coasts, and annoy our fishermen, by stealing the fish caught on their lines.

And so we might go on to describe a very great variety; but suffice it to say, from the multitude of velvet-like teeth of the perch, to those strong and lion-like of the wolf-fish, all are exactly adapted to their provided food. The mighty whale has no teeth, but a series of horny, finely fringed plates (which we know as whale-bone) depending from the upper jaw. The food of the whale consists of innumerable millions of very small soft creatures which swim the ocean in immense shoals.

Leaving now any further talk upon teeth, let us tell of *tongues*; for these are very useful members of the bodies, even of those animals somewhat wrongly called “dumb.”

Besides their use to roll the sweet morsel round, and bring it alternately under the choppers, and between the grinders, until ready for putting into the digester—they are employed by many creatures as the principal instruments to *procure* their food. The tongue of the honey-bee is a long brush, which it thrusts into each opening flower, and *mops* up the sweet food. The humming-bird's tongue, like the proboscis of the butterfly, is a long double tube, which it can dart out, push into the very depths of the flower, and suck up its sweets. The wood-pecker, “pecking the hollow beech-

tree,” thrusts its long tongue under the bark, and being covered with a glutinous matter, entraps the smallest insects; and then when it finds a caterpillar or grub too large to be caught by its natural “bird-line,” transfixes it with the barbed horny point. The giraffe can form its tongue into a strong hook, to pull down the upper branches from the trees beyond the reach even of its swan-like neck. The cat's tongue, as we have seen, is an excellent flesh-rasp, while the duck tribe use theirs to *rinse* their promiscuous “catch,” and filter the mud away. For this purpose, each edge of the tongue and bill is provided with a fringe of fleathy teeth, like a comb, which serve as a sieve to retain the little fish, worms, snails, and other delicious morsels, and yet suffer the mud to escape.

The great ant-eater is a noteworthy instance of design in creation. With its strong-hooked claws (made on purpose) it breaks into the tall earth houses of the large white ant; and thrusting its long slimy tongue in amongst the affrighted inhabitants, draws it forth covered with their juicy bodies; and rapidly repeating this, soon obtains a good meal, the digestion of which is doubtlessly helped by the dust and sand necessarily accompanying the animal food.

Akin to some tongues in appliance and power, is the trunk of the elephant, which it would be a shame to leave unnoticed—a wonderful double flexible tube, with a finger and thumb at the end with which it can pick up the smallest trifle, or crop the herbage, and put it neatly into its mouth.

Time and paper would both fail us in pointing out the almost immeasurably diverse forms of the *beaks of birds*, each with its own special use; from the sharp, neat, seed-shelling bill of the canary, to the powerful flesh-tearing hook of the eagle, or the gigantic trap of the pelican. The “oyster-catcher” is so called because its strong bill is framed to open and eat those luscious shell-fish, although crabs, limpets, and such like, do not come amiss to it when oysters happen to be out of season. The chief food of the cross-bill consists of the seeds of the fir; and to jerk open its cones, each mandible of its beak overlaps the other,—a wonderfully perfect contrivance for a special purpose, and a real curiosity too. The long beak of the snipe is covered with a delicate skin, and at the tip are many very sensitive nerves, by which it readily finds the worms, &c., on

which it feeds, in the mud of the marshes, which it is constantly stirring about and probing for that purpose. Some of the night and twilight-flying birds again can open their mouths very wide, and these being fringed with long bristles, help them to catch the moths, beetles, and other night insects, while on the wing.

But I must content myself for the

present with these instances. I think they will prove sufficient to set my young friends on the scent, and sharpen their appetite to observe for themselves.

Next time we meet, we will talk of certain nets, and other ingenious modes many animals employ to hunt and catch their prey.

S. K. BLAND.

Becles, Suffolk.

## Reviews and Criticism.

*A Scriptural Display of Melchisedec; shewing, by the Testimony of the Spirit of Truth, that he was the Son of God. To which is added an Appendix, being a Key to the Old Testament Scriptures, and the Sonship of Christ.* By WILLIAM ODLING.

London: Houlston and Wright, Pater-noster Row.

This ably written pamphlet, through unavoidable circumstances, has lain by us for a considerable time, unnoticed; the perusal of which, however, has amply repaid us for the time devoted to its contents. Mr. Odling has herein succeeded beyond many who have handled this abstruse subject, in opening and explaining things "hard to be understood," written by Moses as well as Paul, and others of the sacred writers. The mystery involved in the person, character, and office of Melchisedec, is confessedly profound; but, without doubt, very much of the obscurity which has enwrapped the singular greatness and glory of that extraordinary and illustrious personage, has arisen from the diverse views which, by numerous writers, have been entertained of him, and by the fact that many, or perhaps most of those authors and commentators, have lost sight of, or purposely repudiated and ignored, the antiquity and primeval glory of "the man Christ Jesus." (1 Tim. ii. 5). It is our firm opinion, strengthened and confirmed by all that we have discovered of "the mystery of godliness," as revealed in the divine word, that no explanation of the personal and official character of the Melchisedec of the Abrahamic period can be scriptural and satisfactory, which excludes the pre-existent manhood from the everlasting age of the great antitypical Melchisedec of the New Testament—the Lord Jesus Christ. The author of the little work before us has demonstrated this fact with singular clearness, and a

fulness of scripture testimony, that presents the subject in a deeply interesting point of view. Ample proof is supplied of the personal identity of Melchisedec with the Lord Jesus, the High Priest of our profession, and the King of Glory; and upon the foundation of that identity is explained the mystery and excellency of his character; the reason of his appearance to Abraham; the Apostle's testimony concerning him, as "King of Righteousness, King of Salem, and Prince of Peace"; and his manifold personal appearances, in other forms and characters, to the ancient saints of God. The whole subject is thus viewed in the light which the scriptures cast upon the pre-existent humanity and glory of the Son of God.

"Jehovah possessed this Melchisedec," says the writer, "his Son—his Christ—his Word—his Wisdom—this Priest—this Peace-maker,—‘in the beginning of his way, before his works of old’; and set him up as Head and King of Salem (the Church), ‘from the beginning, or ever the earth was’ (Prov. viii. 22, 23); as he himself says, ‘I am the first, I am also the last’ (Isa. xlvi. 12); and who was the first-born of every creature’ (Col. i. 15); ‘the only begotten Son of God, which is in the bosom of the Father’ (John i. 18). ‘This man, the beginning of all the Lord’s ways, was daily Jehovah’s delight; first-born of all creatures, to shew forth his praise, and Son of his sovereign might.’ By whom all things were made, and ‘without him was not any thing made that was made.’ This is not speaking of abstract Deity, as many think, but of Christ’s complex person, as God-man. This IMAGEMAN—this glory-man—this God-man—this complex person—this MELCHISEDEC, was sworn in as King and Priest before the earth was, and he shall be a Priest upon his throne. Where was the pretended Melchisedec so much contended for then? And when and

*what was his ORDER? And where and when did Christ take this man's order? If you look into the scriptures till doom's-day, it will not be found to belong to any other person but Christ, the Son of God—THE TRUE MELCHISEDEC.* To Abraham he appeared as a Man, as a King, and as a Priest of the Most High God, in his primitive, celestial, and mystical NAME Melchisedec. This was expressive of his complex character and offices, to furnish him with refreshments convenient, and to bless him with temporal, spiritual, and new covenant blessings."

Gladly would we quote farther from this truly scriptural defence of the ancient personal glories of our great Melchisedec, but we must refrain. To all who are not "too prejudiced to examine for themselves, and too positive to believe anything contrary to or beyond their present views," we would earnestly recommend this sound and excellent pamphlet, with which we are the more pleased, as its arguments are so fully sustained by abundant testimonies of holy scripture.

*Bible Animals: An Account of the various Birds, Beasts, Fishes, and other Animals mentioned in the Scriptures.* By J. G. WOOD, M.A., F. L. S. Longmans, Paternoster Row.

MR. WOOD enjoys a well-earned celebrity as the most lucid writer on Natural History; in every way reliable as a sound authority; very pleasant as an observant companion, and exceedingly apt to teach. When such a gifted writer enters upon the familiar exposition of those many references to the wondrous works—in the more wondrous word of God—our expectations are raised indeed; and it is simply justice to say that in this book those anticipations are fully satisfied.

The necessity for such works as the present arises from the fact that, in the ages and in the lands when and where the Bible was written, it was the custom to make the most familiar objects subservient to the teaching of great and precious truth—truth which would other-

wise often be but dimly perceived. Thus the daily customs of social life, the common phenomena of nature, the varied growth of the vegetable kingdom, the habits and qualities of the beasts of the field, the fowls of the air and whatsoever passeth through the paths of the sea, are made the framework alike of the carefully prepared parable as of the passing metaphor. Yes, this precious old book written by "wise men from the East," THE BIBLE, abounds in *similitudes*, and, as MR. WOOD says,—"The importance of Zoology in elucidating the Scriptures cannot be over-rated; without its aid we shall not only miss the point of innumerable passages of the Old and New Testaments, but many of the words of our Lord himself will either be totally misrepresented, or at least lose the greater part of their significance."

We shall hope to recur to this interesting volume, but for the present must lay it aside, only observing that the copious illustrations are admirably drawn from living specimens, and are as admirably engraved by our friend MR. GEORGE PEARSON.

*Twenty-one Protestant Ballads.* (Published in the Rock.) By MARTIN F. TUPPER, D.C.L., F.R.S. London: Simpkin, Marshall, & Co., Stationer's Hall Court.

Some very good poetry from the Rock stand-point. Many of the pieces will be read and admired by Protestants of every shade of opinion. "Traps" is a capital piece, and most of them worthy the name they bear.

*The Scattered Nation.* Edited by DR. SCHWARTZ. Elliot Stock.

We are truly grateful to the learned editor, for his able defence of Christianity against Judaism and Colensoism, and also for the great amount of thrilling information from the East, especially from that land oft trod by angels' feet, and made more precious still by the footprints of our and his Divine Redeemer.

## Monthly Notes on Passing Events.

**DISESTABLISHMENT AND DISENDOWMENT.** when once realized facts, as in Ireland, are apt to prove fruitful in other directions.

If we mistake not, Wales is destined to be the next object of public attention, in regard to its ecclesiastical position; if

indeed, it be not merged in the greater question of the "Church of England and Wales," its relations to the State. As a sort of stormy petrel, or pilot balloon, we suppose Mr. Williams, M.P., has given notice of his intention early next session to call attention to the anomalous position of the Established Church there, and to move,—first, "That in the opinion of this House, the time has arrived when the measure of religious equality granted to Ireland can no longer, consistently with justice and sound principles, be withheld from the principality of Wales." And secondly, "that it is expedient that the surplus funds to be derived from the property of the disestablished and disendowed church should be employed towards the advancement of a national and purely undenominational system of education."

THE PROPOSED CHANGES in the Baptist Foreign Missionary Society appear to meet with much opposition from those who are the best qualified to judge respecting them. The idea of sending out unmarried missionaries, with a sort of "roving commission," to "rough it" among the natives whom they seek to benefit, is met with the pertinent enquiry whether such a plan is adopted by those who, in England, seek to penetrate among the hostile and degraded portion of the population at home; and with the equally pertinent suggestion that corresponding self-denial may be reasonably asked from the managers of the society at home who are so ready to inculcate self-denial abroad. The committee appear to be sensible of the unfavourable feeling which the speech of Dr. Landels, and the resolutions founded thereupon, have produced; and an article in the *Freeman* of the 13th inst., bears strong evidence of a desire to explain away or beat a retreat from an untenable position.

THE PROTESTANT CHURCH IN IRELAND is preparing to meet in Synod to devise a form of government, and the means of permanent support in the present disestablished and disendowed condition, in which, for the first time, *laymen* will be adequately represented. It will not do to ignore those from whom the means of support are to be derived. The Primate of England finds his hope for the future mainly on the funds saved from the wreck, when properly invested; but Dr. Magee, the new Bishop of Peterborough, appears to think that something more is

needed, and has even, it is said, offered £500 to form the nucleus of a "sustentation fund."

A SUSTENTATION FUND appears also likely to become an accomplished fact in the Baptist body. Twelve deacons of baptist churches are reported by the *Freeman* as willing to serve on the committee of such a fund, and fourteen ministers as having subscribed among themselves £90 to the first year's income. It appears to us that this work properly belongs to the associations, nearly all of which raise annually what may be called a pastor's augmentation fund; and are, in fact, doing much that is being so much agitated for under the name of a sustentation fund without the evils of centralization.

MR. T. CHAMBERS, M.P., has given notice for next session, of a resolution affirming "the necessity of some change in the Church of England to bring her into harmony with the feelings and wants of the great mass of the people." A straw shows which way the wind blows. The terms of the motion are vague, but its drift is unmistakeable.

A SIMILAR FORESHADOWING of coming events is to be seen in the following fact. The Duke of St. Albans, who has the living of Redbourne, worth £300 a year, in his gift, has offered to the inhabitants to appoint an incumbent of *their own choice*. The Duke says he feels that "if the laity generally had more voice in the selection of their ministers, it would immensely strengthen the hands, and materially increase the influence of the clergy!" Who will say after that there is no discernment in the peerage as to the signs of the times that are to be. Certainly the Duke of St. Albans is not in this respect "dwelling in a balloon." His conduct in this occurrence is unparalleled, and will, if we mistake not, have far-reaching results.

DR. CUMMING AND THE POPE.—The holiday season has been enlivened by the redoubtable Dr. Cumming, who has been writing to the Pope in "ecclesiastical Latin," about his approaching "general council." The bright idea appears to have occurred to the irrepressible doctor that he would represent British Protestantism in his own person at the said council. But it takes two to make a bargain, and there is just the little difficulty that the doctor may not receive a ticket of admis-

sion, and that if admitted he may not be permitted to speak. This last would be a sad mishap, for is not Dr. Cumming going to show that whatever the council may decree, some previous council has contradicted it. Seriously, can it be possible that the doctor believes that when the Pope issued his invitation to the council, to all and sundry, he intended it to be accepted by himself,—one who has been so well known as a leading Protestant controversialist, who would feel bound to speak his mind, and spoil all the schemes of this wonderful forthcoming council?

THE QUESTION of the immediate future is that of EDUCATION—the rudimentary education of the poor of the land. Shall it be national and secular, or shall it be denominational and religious? At first sight one would say let religion be taught by all means. But this means in effect, let priesthood have full sway over the youthful mind at the age when impressions are more easily made and permanently retained than at any other. For both in Ireland and in England, at this time, the priest-party are crying out against national and in favour of "denominational" education. In Ireland, in particular, they are denouncing the "national" system which has done so much to undermine the power of the priesthood in that priest-ridden land. And in England both Romanists and Ritualists are calling for the schools which will make their influence paramount in the education of the young. We believe that a few years of strictly national and secular schools for the poorer classes would develop an amount of intelligence and independence against which clerical and priestly influence would be put forth in vain.

THE BISHOP'S SUPERANNUATION BILL threatens to be a dead letter in the case of those for whose sake it was enacted. The Bishops of Winchester and Exeter show no signs of retiring, and it is not likely they will while the law leaves it optional. The only avowed Ritualistic Bishop, the Bishop of Salisbury, has passed away, and Dr. Moberly has succeeded, called by the press a "moderate" high churchman; his utterances respecting the real presence and priestly absolution in his recent Bampton Lecture, are called "very refreshing utterances" by the *Church Times*, the organ of the Ritualists, so that it is more than probable he may be regarded as truly an ally of Ritualism as his predecessor.

THE "Act to exempt Sunday and Ragged Schools from rating" has been published. It is very short, and, we regret to say, simply permissive. It provides that on and after Michaelmas-day next, the authorities having power to impose rates may exempt such buildings or parts of buildings, as are used exclusively for Sunday or Ragged School purposes.

THE PROSECUTION OF MR. VOYSEY for heresy has at last been commenced by the Archbishop of York, much to the annoyance of the reverend heretic, who seems to think it persecution. But while the establishment principle lasts it is surely competent for any one to ask, what is the Archbishop of York for if not to bring to a legal test the question whether the clergy of his diocese are at liberty to use their pulpits for the purpose of denouncing the leading doctrines contained in the articles of their church.

THE RESOLUTION of the Wesleyan Conference against Mr. Hughes is likely to direct more attention to "*class meetings*" than they have received of late. Mr. Hughes does not deny their religious value; he simply objects to them as indispensable to church membership. If it be true that the majority of Wesleyan church members, do not now attend the class meetings, then is Mr. H. visited with censure for denying that to be necessary as a prerequisite to membership, which is generally *practically* renounced by church members already.

#### Deaths.

HUBBARD.—John Hubbard, of Martlesham, in the 77th year of his age. He was for about 43 years a member of the Baptist church, Waldringfield, Suffolk. His end was peace; his last words being "Come, Lord Jesus." H. L.

WILSON.—On Saturday, June 26, 1869, at St. Thomas' Mount, Madras, Mr. Alexander Wilson, aged 61 years and 2 months. The deceased was pastor of the Strict Communion Baptist Church at St. Thomas' Mount for a long period, and having sustained a consistent and honourable profession of religion, he died in the confident hope of endless life through the free, full, complete, and all-sufficient atonement of Jesus. His affectionate church and small family deeply feel the bereavement, but yet rejoice to know that "though absent from the body he is present with the Lord."

## Essays and Expositions.

### THE ROOT AND THE FRUIT.

ALL real religion is personal—individual:—In its root and every branch—in its foundation and building up, cause and effect—purpose and fulfilment, are alike personal. God's gracious election unto life is of persons. Redemption by the blood of the Surety and new creation, by the Holy Glorifier of the Redeemer, are alike of individual application to the chosen generation.

The covenant interest of every vessel of mercy is a matter to be personally realized and "made sure." This is the privilege to be sought by *each* believer.

And this principle pervades all the affairs of the kingdom of grace. Faith, hope, and love, patience, zeal, peace, joy—every fruit of the Spirit cometh not by observation—but is within. Even as each heir of heaven is individually born of God, so His Spirit dwells in each, and each one dwells in Him—lives in the Spirit—walks in the Spirit. Each one must take up his own cross; another cannot be tempted in his stead. Against each soul, singly, the devil wages malignant war, and spreads his snares; and each soldier is to be individually trained and fitted for personal service. While union, fellowship, and mutual help is the will of the Father, who hath set the members in the body as it hath pleased him; the feeblest is never lost in the mass, but its place, purpose, and power designed and defined by its great Author and Owner. Surely none of us can get rid of our individuality. Even as the First-born of many brethren tasted death for every one, and as the Spirit is given to every one, to profit withal—so the Lord, as Master, speaks to each, "Son, go work to-day in my vineyard."

Personal religion must lie at the root of all united religious action. The power of any community consists neither in its extent, nor in the rightness or feasibility of its objects, nor in the correctness of its rules and organization; but in the hearty agreement, and personal working of each of its members. And it is personally felt interest, and personally rendered service that can alone be profitable to the servant, or acceptable to the master.

But we have too much doing, or pretended to be done by proxy; it is an invention of carnal reason, a device of human policy. Sponsorship and priesthood never came from above. The temptation to fleshly ease, and the tendency of superstitious fear, are toward mere formal adhesion, surface ceremonies, and service by proxy.

God never set up any set of men to stand in the place of others. But it has been fleshly craft (ever since our one Great High Priest entered the heavens) to separate and exalt a priesthood among men: a love of mysterious yet cheap power has induced the instituting of a representative order. Yet *all* renewed men and women are priests unto God. One only Mediator hath he appointed, the atoning representing priest, touched with a feeling of the infirmities of all who come to God by Him. It is as the personality of interest in Him, fellowship with Him, and service for His sake is realized and lived out that the real blessedness of the position is proved, and the certain profitableness of the vocation is discovered.

But the present is truly a day when religion by proxy is popular. Men are too busy, or the object is too little desired, to seek first the kingdom of God and His righteousness.

The saying of the poor Irish car-driver, we once heard, is, we fear, too accurate a sample of other forms of religion, besides the Romanist's. "Ah, sure, sir, and it is the priest's duty entirely to stand for us, and their reverences *must be paid*."

We were led into this train of thought by the perusal of the eighth annual report of the STRICT BAPTIST MISSION, \* for that enterprise has seemed to us just a step in the right direction, a step out of the rut of officialism, into the plain and pleasant New Testament path of personal service and contact with the work of the Lord.

We are sure that every opportunity that a wise Providence presents to every disciple, that disciple is bound himself to embrace, and to make known the way of peace himself has found.

For believers to *unite* for this end, and mingle their means for more effectually attaining it, is both lawful and wise, for often only so can each take his part in preaching the gospel to every creature; but let the connection be evidently maintained between the senders and the sent, the praying supporters at home, and the labourers abroad, and the closer and more familiar the communication, the more will the worker be cheered, and the giving helper blessed in his deed, as his own soul holds fellowship with the work and its results.

Whatever we aid, only at a distance, or from any other motive than personal interest or fellowship therein, we shall value little and soon be likely to weary of; but bring the object near, make its working out my own business, let me be personally interested in its success, and shall I not put forth my energy with fervent spirit? nor think a small contribution towards it worthy of me, or esteem a large one too great a sacrifice.

And is not every disciple interested in the Master's work? What member of the family shall fail to be benefited by the growth and health of the whole?

Oh, surely, if we were rightly imbued with our own professed principles, our giving would not be a mere by-play of custom, but a *business* in which we should not be slothful, but pursuing it in a fervent spirit as to the Lord and not unto men. Then, and not till then, should we find the words of the Lord Jesus personally true:—"It is more blessed to give than to receive."

But about this Mission. What is its peculiarity that so wins our commendation? Well, it is essentially a *church* mission in which the brethren carry the word to "those without," and unto "regions beyond," and supported by one church, [or, if one is not sufficiently strong, then, by other churches uniting;] all communicate with each missionary direct, and he with them, telling them of his trials and joys, his disappointments and successes. He is thus, as it were, one of them, though far away.

The directness of the service seems to us its most valuable feature, while a good example of economy in working is set by all the home labour being entirely gratuitous. All honour to the church at Keppel-street, as the pioneer in this cause, and may the *ten* other communities, who are helping her in the good work, receive remunerative portions of blessing in their own bosoms pressed down and running over. And may many of our "New Testament Churches" heartily take up this New Testament plan, till each one in our land shall have its own approved brethren devoted to the spreading of the knowledge of Jesus amongst both their distant and neighbouring fellow-men.—as wrote the Apostle to the Thessalonian Church. (1st Epistle i. 6, 8.)

\* Extracts from which we gave in our August number, and interesting accounts of the work we have frequently given and hope still to give; and, for the information of any friends who may be moved to help in this good work, we publish the address of the president, Mr. Samuel Milner, 81, Charrington Street, Oakley Square, N.W.; and of the secretaries, Mr. George Pearson, 3, Bolt Court, Fleet Street, and Mr. Josiah Briscoe, Banner Street, Finsbury.

## THE FORSAKEN ONES GATHERED.

"For a small moment have I forsaken thee; but with great mercies will I gather thee."—ISA. liv. 7.

The chapter in which these words occur forms a fitting and appropriate sequel to the one which immediately precedes it. The prophet had been predicting of the Messiah that "he should see of the travail of his soul and should be satisfied;" and that by "his knowledge, (or by the knowledge of him,) God's righteous servant should justify many," because "he should bear their iniquities." The chapter before us supposes these prophecies to be fulfilled, and that a numerous seed has been given to the Redeemer; and, therefore, he says, "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord." The Gentiles were to be brought in with the Jews (ver. 2, 3); and so now the Jews are to be brought in "with the fulness of the Gentiles;" for our Redeemer is not only "the Holy One of Israel," but "the God of the whole earth shall he be called." In the words at the head of this paper God is giving a glorious promise and a gracious encouragement to his Church. We may take it as a promise and encouragement to ourselves individually, if we are Christ's.

Here is a strange statement made: "For a small moment I have forsaken thee." These words seem strange, because at first sight they do not appear to harmonize with other portions of God's word, where his continued presence is promised to his people. Everywhere in his kingdom of providence we know that he is always so ordering and guiding all things according to the counsel of his own will, as that all things shall work together for the good of his chosen and redeemed family. In the dispensations of his grace, too, "the eyes of the Lord are upon the righteous, and his ears are open to their cry." When we assemble together for worship, "there am I," says he, "in the midst of you." "Lo," says Christ, "I am with you alway;" and the Holy Ghost, who is the comforter, "shall abide with you for ever." While, in general terms as applicable to all times and circumstances, God says, "Fear thou not, for I am with thee; be not dismayed, I am thy God." And every believer can truly say, in the language of Dr. Watt,—

"Within thy circling arms I stand,  
On every side I find thy hand;  
Awake, asleep, at home, abroad,  
I am surrounded still with God."

Yet God here speaks of "forsaking" his people. This, however, is not to be understood of his real and actual presence, but of his manifested presence only. And, truly, there are times when, in this respect, every believer knows what it is to have to cry out, "Oh, that I knew where I might find him."

God sometimes appears to forsake his people, when he *leaves them in circumstances of deep trial and affliction*. When they have reason to say with the Psalmist, "Deep calleth unto deep at the noise of thy waterspouts; all thy waves and thy billows are gone over me;" when they are so tried in circumstances, hedged up in providence, or afflicted in body as to exclaim, "He has shown his people hard things—he hath made us to drink the wine of astonishment;" then, indeed, we do conclude that "for a small moment he has forsaken us." Thus he did of old, when he said by Hosea, "I will go and return to my place, till they acknowledge their offence and seek my face: in their affliction they will seek me early." Thus we find that it is not in anger that he leaves us, but that "whom the Lord loveth he chasteneth."

And then God sometimes seems to forsake us, when there *appears to be no access to a throne of grace*—when the heavens appear as brass, and when no light or life seems to come into our hearts. God had said of some of old by Jeremiah, "I will not hear them in the time that they cry unto me for their trouble." And if we feel that prayer is not heard and answered, no wonder that we cry out with Job, "Behold, I go forward, but he is not there; and backward, but I cannot perceive him; on the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him; but he knoweth the way that I take: when he hath tried me, I shall come forth as gold." Let us ask ourselves, "Are the consolations of God small with thee? Is there any secret thing with thee?"

But see how lightly and gently God deals with us, notwithstanding all: "For a small moment have I forsaken thee"—not for ever. These words refer both to degree and to duration: "small," and but

"for a moment." We cannot help thinking of Paul's comparison: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," or, as he says elsewhere, "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." For what are our trials compared with our deserts; or what are our afflictions compared with our mercies; or what are our sufferings compared with those of others—especially with those of the holy and loving Jesus, who "bore our sins in his own body upon the tree," and who was "the man of sorrows and acquainted with grief," from the manger to the cross, where "he put away sin by the sacrifice of himself"? Blessed be God that he has said, "for a small moment have I forsaken thee." Sorrow may endure for a night, but there is joy and gladness in the morning. "For a little while I hid my face from thee;" but I will again lift up the light of my countenance upon thee, and "thou shall no more be termed forsaken, nor thy land desolate."

*But what a gracious promise is here. "With great mercies will I gather thee."* Yes, God has declared his purpose to gather the outcasts of Israel to himself in glory. Not one shall be lost or forgotten. And "with great mercies" will I gather, says God. *The originating cause of man's*

salvation was God's "great mercies." He loved us with an everlasting love. The *procuring cause* of our salvation is to be traced to the same source. Herein is love; not that we loved God, but that God loved us, and gave his son to be a propitiation for us." And so also may we say of the *efficient cause* of our salvation. "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy." "I will put my spirit within you," saith the Lord, and thus we are "made willing in the day of his power." It is, indeed, with great mercies that we are "gathered." Perhaps, however, the reference is rather to mercy in its streams, than to mercy in its fountain head. And if so, still are the words most true—it is still "with great mercies" that we have been "gathered." And whether we look at our providential mercies, renewed day by day; or at our spiritual mercies, treasured up in Christ and communicated so richly by His Spirit, such as pardon, peace, holiness, &c., we have abundant reason to say, "The mercies of the Lord are from everlasting to everlasting upon them that fear Him."

For of this mercy we may sing,

"It rises high; it drowns the hills;  
Has neither shore nor bound;  
And when I search to find my sins,  
My sins can ne'er be found."

Scarborough.

SAMUEL COULING.

### IT IS I: BE NOT AFRAID.

MARK VI. 50.

Our Lord had made manifest his dignity and glory by feeding five thousand with five barley loaves and two fishes. Having dismissed the multitude, he departed into a mountain to pray, and herein he set his people an important and valuable example. His eye was upon his beloved disciples, toiling and rowing, the wind being contrary unto them, and he came to them walking upon the sea. When they saw him, they supposed it had been a spirit, and cried out (for they saw him and were troubled), and immediately he talked with them, and said unto them, "Be of good cheer, it is I: be not afraid." Sweet assuring words, peculiarly sweet to the believer; they were uttered by loving lips, moved by a faithful, loving heart, full of sympathy, full of compassion, full of tenderness. It is I: be not afraid.

I. The person of the Redeemer.

II. The consolation arising to his people.

I. The person of the Redeemer. It is I. His essential dignity and glory. For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. All things are beneath his power, under his control, at his disposal. The sicknesses and diseases of the body were subject to him; at his bidding death itself gave up its prey; he multiplied the loaves and fishes at his pleasure, and walked upon the waters of the sea. This is the pre-eminence in all things; he is pre-eminent in nature, providence, and grace, in the spiritual and saving experience of his people in their eternal life and salvation, "For it pleased the Father that in him should all fulness dwell." Jesus is all; the Father is glorified in him, and by him we receive the Holy Ghost as the result of

that which he has done for us, and is to us. He is the only Saviour, and he is able to save to the uttermost, and will save them that come unto God by him. The humiliation of our Lord. It is I : &c. Yes, there he was in our nature, a real man, walking securely upon the sea; not a spirit, the Son of God in a body like our own (sin excepted). The son of man! what infinite condescension, wondrous love,—connected therewith were results most glorious, in which he himself rejoiced, took great delight, “Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.” Heb. xii. 2. Yes, this great and glorious one humbled himself and became obedient unto death, even the death of the cross. This for sinners, for his people, and it was essential to our salvation. We are all sinners, transgressors of the law; we are dead in trespasses and sins, and under sentence of death, and can by no means deliver ourselves. Jesus has magnified the law, and made it honourable; he has offered the one perfect atoning sacrifice in his own body upon the tree. He is the propitiation for our sins, and believers are justified freely by the grace of God through the redemption, which is in Christ Jesus; he is our life, and our salvation: hence it is written, “Who shall lay anything to the charge of God’s elect; it is God that justifieth.” “Who is he that condemneth; it is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.” Rom. viii. 33—34.

Jesus is risen,—he is at the right hand of God, our intercessor there; hence all the glorious results of his sufferings and death are secured, beyond the possibility of miscarriage,—nothing in us, our circumstances, (the present or the future, nothing in heaven, in earth, or hell, can possibly make void, or overthrow what Christ has done for us,—the purpose of God, concerning us, or those precious promises which are in him, yea, and in him, amen, to the glory of God the Father. The God and Father of our Lord Jesus Christ hath blessed us with all spiritual blessings, in heavenly places, in Christ. According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love. Ephes. i. 3, 4. The sinner who believes in Jesus, therefore,

can never perish, but shall have everlasting life. Jesus had said, concerning his sheep, “I give unto them eternal life, and they shall never perish; neither shall any man pluck them out of my hand. My Father which gave them me is greater than all, and no man is able to pluck them out of my Father’s hand; I and my Father are one. It is I : be not afraid.”

II. The consolation arising to his people. The present state is a state of trial and affliction,—the consequence of sin and transgression, peculiarly such to the people of God. “Many are the afflictions of the righteous, but the Lord delivereth him out of them all.” It is I : be not afraid. The soul under conviction of sin,—this is indeed a time of trouble, soul trouble,—the deceitfulness of the heart, the corruption of nature, and the deceitfulness of sin are discovered and felt. The cry is generated, “What must I do to be saved?” How is this to be accomplished? Sins so great and many, depravity so complete, impotence so entire: God, just and righteous—law, holy, just, and good—fears run high. Can there be salvation for so great a sinner? The soul has heard of Jesus—listened to the proclamation of the Gospel; but there is a something, methinks (the natural legality of the heart), that holds him under its influence, and he is looking to some thing or some one besides Jesus. The conflict is severe; he finds no real peace—perhaps is ready to sink into a state of hopelessness, when, the sweet, cheering language, “It is I : be not afraid,” is heard in the inmost soul. The Holy Spirit testifies of Jesus in holy power, the great salvation is opened up and manifested, the soul believes. Jesus has sought out the lost sheep and found it; he has found Jesus, hears with new ears, as it were, an enlightened understanding, a heart opened, the utterances of the loving Saviour: “Come unto me, all ye that labour, and are heavy laden, and I will give you rest,” &c. He comes in the exercise of faith; he inherits the blessing: “It is I : be not afraid.” The time of trial and affliction. It is conflict here; we are in a world of sin and death, have a body of death—a mortal body—a corrupt nature. Many are the privileges of the people of God—believers in Jesus. They are born again, are partakers of the Divine nature, called by grace, have received the Holy Ghost, are blessed with the spirit of adoption, have a Father in

heaven, and in their precious Jesus have obtained an inheritance, most blessed and glorious. Still there is conflict in the present state, arising from the flesh—the world and Satan. They are often greatly tried in circumstances—not unfrequently afflicted in body, while the weakness of the flesh causes them sore perplexity and grief. They are taught of the Lord, and learn their own sinfulness and weakness, and are humbled before God under a sense of it (the inward conflict is easier conceived than expressed); but then they learn more of their dependence upon Jesus, and their need of constant help and succour from on high. The lessons are often very painful, but by grace through faith they prove truly profitable; even in the midst of what appears to us to be overwhelming trial and temptation. We are ready to wonder what good end can be answered thereby. Every thing, perhaps, seems to be against us. We feel to faint—perhaps are ready to give up. When, the all-consoling, animating, assuring voice of the great Captain of salvation, is heard in the soul through faith, "It is I: be not afraid," realising the presence of Jesus by the ministry of the Spirit.

That he is indeed with us, and going before us, our Salvation, we are comforted, supported, and pursue our way—press on, trusting and rejoicing in our living Lord. "It is I: be not afraid."

The dissolution of the mortal body. It is invested with deep solemnity—to the unbeliever, terrific—to the believer, solemn, though the happy subject of blessed hope, looking for that blessed

hope, and the glorious appearing of the great God and our Saviour Jesus Christ. "I will come again, and receive you unto myself, that where I am there ye may be also." Absent from the body, present with the Lord. Still it is a solemn thing to die. Nature shrinks from it; but the believer is caused to triumph in Christ, and can say with the apostle, "O, grave, where is thy victory; O, death, where is thy sting." "The sting of death is sin, and the strength of sin is the law; but, thanks be to God, who giveth us the victory, through our Lord Jesus Christ." Yet, it may be, there is a struggle with nature; the departing one is, perhaps, called to take leave of a dependent and beloved wife, and dear, dependent children, or beloved relatives and friends; tears of sorrow are flowing from the eyes, of clinging loved ones. We must not be surprised if there is conflict. There are, perhaps, other things, around and within that may produce a struggle—we are insufficient. Oh, then, how sweetly applicable the words of the Redeemer: "It is I: be not afraid." Yes, it is the presence of Jesus in the soul's experience through faith, that affords light, peace, and joy. The victory is secured in him, together with eternal life and glory; every fear is chased away, all earthly ties are loosed (though dear ones are loved no less), and the soul, filled with joy unspeakable, and full of glory, peacefully leaves all behind to go to Jesus. What must it be in heaven? Are we ready, accepted in the Lord? "It is I: BE NOT AFRAID."

H. PAWSON.

### “ABIDE WITH US, FOR THE DAY IS FAR SPENT.”

How much more cogent reasons are there for the utterance of these words in our day, than when they were first spoken by the sorrowing disciples at Emmaus.

The words seem to be most suitable, in a dispensational point of view, for our use as an earnest prayer to the Lord; for, when error runs wild, and popery is spreading wide in our beloved country, should we not pray right earnestly that our risen Lord should "Abide with us."

The entreaty, when uttered by the disciples, was but natural. They had lost their best beloved friend, and when they met with one who knew him so intimately as this stranger, they might well entreat him to stay with them, at least for one night. They had scarcely believed in his

proper divinity before his death; but, after his resurrection, they knew it was indeed "He, who should have redeemed" their beloved Israel. The dear Saviour had told them before that it was expedient for him to leave them, or the Comforter would not come.

The divine Paraclete was sent, and still dwells as a Comforter with the church of Christ; but there seem to be times of darkness in her history when she may well cry: Lord, "abide with us." We are powerless to lift up a standard against the enemy, except as we use the weapon of earnest prayer—the "Lord has been our abiding place in all generations." The worthies of old found "him a present help in every time of trouble." "But the Lord

will be enquired of to do these things for his people. We have not the strong faith of Abraham, nor the stirring gift in prayer of David, though we can adopt his language and say, "Lord, let thine enemies be scattered."

We know that the "Judge of all the earth must do right;" but it makes our hearts sad to see in London many shops for the sale of images and other idolatrous and superstitious things. And this, after the blood of our martyrs had been shed—this, after the preaching and writing of so much gospel, from the glorious puritans and reformers down to our own times.

How strange, as well as sad, it seems for *England* to be the only country in which the power and spirit of Popery should now prevail. Is it not time for the Church of Christ to "arise and shake herself" from her lethargy, and to send forth this cry into the ear of Jehovah, "Abide with us"—Lord be as a wall of fire around and about us—let it be seen that Thou art still with us—stay, oh stay the aggressions of the enemy—pour out thy Spirit, Lord, on thy people, that they may be strong in thee, their only helper, "for there is none other that fighteth for us, but only thou, O Lord."

United prayer could do much; while all other efforts prove unavailing.

The Holy Spirit restrains his heavenly influences on our hearts "because we ask not." "Oh, let it be so no longer. Let the true Church of Christ everywhere see to it that she use this gift of prayer for our country and ourselves.

Regard, too, the *reason* for the entreaty, "the day is far spent." Yes. The dispensational day is far spent; "the ends of the world have come upon us."

The Redeemer has still to see of the travail of his soul, and be satisfied. There are thousands "who know not God" and "who desire not the knowledge of his ways." In answer to earnest and united prayer, it may be that the Lord would pour down his good Spirit on the people. Times of trial and of distress to the true

Church have ever been her most spiritual times. Those Covenanters of old! How our hearts vibrate afresh as we only think of them. Oh, that it were so now, that vital religion were more clearly seen in all our acts and ways. Yet, amid a vast amount of profession, there is much of real religion; many, very many, who love and serve God; but we have not the stalwart faith of those of old. And *why* should we not have it? Their God is ours, the same Spirit is given to all who ask for it. As we prove and feel our weakness, should we not cry to the Strong One for help—"Lord abide with us, for the day is far spent."

"The Apostle speaks of the dispensation of the fulness of times." Has that precise epoch of the gospel dispensation even now come? We long to see all Israel gathered into the christian fold.

Everything seems to point us to the end of things here below; and should we be so cold, so apathetic, as we are?

We should contend with fervent affection for the faith as we have received it; but minor differences should be lost sight of in times of danger.

All who love the Saviour's name—all who love the Holy Bible, should pray together constantly and ardently that the Lord would "Abide with us,"—abide with us by his spirit, to make us strong, to make us earnest, to make us useful—"The day is far spent." Yes; and "*The night cometh when no man can work.*" Great and startling changes may take place, but if the Lord "abide with us" all will be well.

It is to be lamented that there is not more union in the true Church of Christ.

Let all who love the gospel of Christ heartily unite (as one man) to pray for the welfare of Zion, and for the souls of our fellow-men.

It may be that the Lord will yet help us, and be more evidentially amongst us; for "he still sitteth between the Chernibims."

*London.*

*SUSANNAH BEEDLE.*

### "WHAT DOTH HINDER?"

To do the will of Jesus is the desire of every living soul who has fled to him for salvation. That *will* is love: and yet, to do it, it is often needful to pass a long way through the valley of humiliation, or bear a heavy cross. But, the smile of Jesus

resting on the soul of the newborn child of God, he can sing—

"Thou, O Christ, art all I want,  
All in all in thee I find."

In doing the will of Jesus, the flesh and the spirit are kept in constant warfare;

for, while the soul delights in the law of God after the inward man, another law in the members wars against the law of the mind. But victory is sure to the faithful follower of Jesus. (Rom. viii. 37.) A part of the will of Jesus is keeping his commands. They are not grievous. In keeping them there is great reward. "Happy are ye if ye do them," says the heavenly lawgiver. No costly sacrifice is required in the observance of them. Nothing but the sacrifice of a "broken spirit," and faith in the triune God; for, "without faith it is impossible to please him" (God). 'Tis the saved soul who desires to work out his own salvation with fear and trembling; and when thinking of the baptism of his dear Lord and Saviour, says—

"In all my Lord's appointed ways,  
My journey I'd pursue."

But, what doth hinder? "Oh," says one, I feel so afraid lest I should fall, and bring disfavour upon the cause of God." Happy soul, who lives under the daily influence of such a fear, when it is breathed out in the prayer,—"Hold up my goings in thy paths, that my footsteps slip not." To such an one the Saviour says, "Fear thou not, for I am with thee." Where can we expect to find greater happiness, or surer safety, than treading in the Master's footsteps? But the question, "What doth hinder?" applies to another class: those who have indeed passed from death unto life, but yet hesitate to stand forth on the Lord's side. Many things combine to hinder them. They do not feel happy. They read those words of testing love,— "If ye love me keep my commandments." But the inconsistencies of professors, the claims of society, and the dreaded scoffs of the world, deter them from obedience.

The searching eye of Jesus rests upon them; while, as their King and lawgiver, he pronounces the truth,—"Whoever doth not bear his cross and come after me cannot be my disciple." He who bears that cross shall ever find that "the path of the just is as a shining light that shineth more and more unto the perfect day." The faithful follower of Jesus may be scorned, but the lustre of christian grace reigning within him will always shut the worldling's tongue, and make even dying infidels confess that the christian religion is right. But there are other classes to whom the question applies, "What doth hinder?" There are those who prize the mercy-seat and love the brotherhood, and yet these favoured souls shrink from following Jesus through the ordinances of baptism, under the pretence that it is non-essential. Jesus said, "Search the scriptures."

And there are those who claim our prayerful sympathy,—those who answer to the character of the "bruised reed and the smoking flax." These pant for clearer light and a brighter assurance. The secret faltering exclamation of their heart is,—"Lord, I believe; help thou mine unbelief." The precious encouragement to these is,—"Wait on the Lord; of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." The Good Shepherd bids them follow him; and, "looking unto Jesus," they will ever find that his grace is sufficient for them. Halting one—timid sister or brother in Jesus—look away from self to him who hath said, "I will strengthen thee."

"Venture on him, venture wholly;  
Let no other trust intrude."

A SISTER.

## OUTLINES OF SERMONS.

BY W. FRITH, BEXLEY HEATH.

"Thou shalt burn the whole of the ram upon the altar"—EXODUS xxix. 18.

I. Mark what the *ram* typifies—Christ. For his strength—not his physical strength—in that he was weak; but in his moral strength—the strength of his spirit, mind, soul. This involves two ideas: 1, *determination*; 2, *resolution*. Each seen in his life and death.

II. Note, too, that it was to be *burnt*, denoting the intensity of his sufferings. Fire is the emblem of God's wrath: wrath must fall where sin is to be borne. How terrible, then, his sufferings!

III. Note, too,—it was to be the *whole ram*.

Note, Christ's agony was in *body* and *soul*—a whole burnt offering—a part not sufficient, because *man sinned in body and soul*; therefore the suffering must be *so likewise*. How extensive the demands of justice!

IV. To be burnt upon the *altar*, implies the divine and human natures of Christ; could only be the human that suffered—the ram typified *that*.

But there *must be some altar*; the cross could not be the *altar*—that was foreseen.

and permitted—not appointed. The altar of the sacrifice was *this divinity*. It means, then, *the human nature must be offered on the divine*.

BY WILLIAM JEFFERY, WESTBURY, WILTS.

"Restore unto me the joys of thy salvation."

—PSALM li. 12.

DAVID is not asking for earthly territory, worldly wealth, or military glory. He is not asking for another religion, nor for the services of a priest, nor even for salvation, but for restoration to spiritual joy. The heir of salvation is entitled to the fruit of present joy. We may freely eat of the fruit of this tree in the Lord's garden. Let us see what hinders our so doing.

I.—The salvation itself.

1. Is truly God-like in all its perfect features.

2. Furnishes matter for hope under terrible circumstances.—Jonah ii. 4; Psalms xlii. 5.

3. Is a salvation from loss of character.

II.—The joy it supplies.

What are the inferences deducible?

- (1) Justice is satisfied.
- (2) Salvation is certain.

1. Is the fruit of the finished work of Christ.

2. Is the effect of faith in full forgiveness.

3. Is divinely prepared for penitent prodigals.

III.—The mournful loss.

1. Is the darkest and greatest of all losses.

2. Is caused by admitting the friendship of the world.

3. Follows disorderly service to the lusts of the flesh.

IV.—The means of restoration.

1. Unreserved confession of inexcusable guilt.

2. Deplored your folly in having trusted your fallen nature.

3. Seeking for refuge only in the multitude of His tender mercies.

THE POSITION OF SUNDAY-SCHOOL TEACHERS.

We are loth to continue this controversy. Yet we feel that Mr. Briscoe is entitled to reply, and we give below the gist of his letter, sent us some time since.

Our correspondent complains that the premises of his argument are misunderstood, and the real points of difference passed over, while R. B. takes pains to prove what is not denied!

Mr. Briscoe repeats that it is not the offices of the pastor and Sunday-school teacher which he asserts to be identical, but that the Sunday-school principle has scriptural authority; and that, while he fully allows there is nothing *peculiar* to teachers as distinct from *all believers* in the passage quoted (Gal. vi. 10), yet he maintains that that *includes* the Sunday-school principle.

Mr. B. also reminds R. B. that the basis of moral obligation is precisely the ground on which he cited Deut. vi., 6, 7, in support of Sunday-school teaching. He then rebuts altogether the charge of denying the sovereignty of God in giving speciality to the person, work, and office of a *pastor*. "If," says he, "a Sunday-school teacher 'helps' a pastor, does it follow that the pastor's office is any the less special? Does it follow that because the Levites, as a body, 'assisted' the priesthood, that

they were therefore priests? or that because the Gibeonites acted in conjunction with the priests, and 'helped' them in the tabernacle service, that they therefore divested the higher office of its speciality? Let the earnest pastors of our Churches answer, who are blessed with the assistance of a band of faithful, godly teachers."

Our correspondent admits, and laments, that "there is frequently much taught in the school which is antagonistic to the doctrines delivered from the pulpit;" and that, too often, "*carnal*, and not *spiritual* persons, occupy some of the classes in the Sunday-school: then does the pastor indeed deserve sympathy."

"When the statement was made that the teacher assisted the pastor, it was based, of course, upon the assumption that the teacher himself was a partaker of the grace of God. What can be more inconsistent than for an unregenerate person to inculcate truth with which he himself has no hearty sympathy, or to direct others to a path which he himself treads not? But that a godly, earnest teacher cannot assist a pastor, without invading his office, remains yet to be proved."

We have, thus, we think, given all that is essential to the discussion of the question in our correspondent's letter—omitting,

advisedly, some observations which are only calculated to provoke unprofitable recrimination—of which we regret that R. B.'s letter also is not wholly free—and through which we should have run our pen, had we more carefully noticed them before printing.

May we all know our position—welcome our work, and humbly use the *gifts that define both*; grateful for the cheering truth that the Spirit of the Lord is given to every man to profit withal, and that *He* worketh all our works in us, to will and to do of His own good pleasure.

## Spiritual Correspondence.

### LETTER LXV.—WAITING ONLY UPON GOD.

Salkote, 20th July, 1852.

MY VERY DEAR MOTHER,

I have to acknowledge the receipt of my sister's letter, dated 17th May, and from it, was both glad and grateful to find that you were still enjoying the best of earthly blessings, health; a gratitude that is heightened by being able to record a similar testimony of the Lord's goodness to myself. I seem to get on but slowly in spiritual things. I want more of that brokenness and contriteness of heart in which the Lord delights; more of the mind which was in Christ; more of a meek, quiet, and resigned disposition which seems preferable to me than the greatest measure of sensible comforts, if the consequence should be (as it has been) spiritual pride, self-sufficiency, and a want of that tenderness to others that becomes one who has reason to style himself the chief of sinners. I know, indeed, that the proper tendency of spiritual consolations is to humble; but I find, through the depravity of human nature, they have not always that effect. Satan is never nearer us than at some times when we think ourselves nearest the Lord.

What reason have we to charge our souls in David's words, "My soul, wait thou only upon God." A great stress should be laid on that word *only*. We dare not entirely shut Him out of our regards, but we are too apt to suffer something to share with Him. This evil disposition is deeply fixed in our hearts, and the Lord orders all his dispensations towards us with a view to rooting it out; that, being wearied with repeated disappointments, we may, at length, be compelled to take ourselves to Him alone. Why else are we so often in heaviness? We know that He delights in the pleasure and prosperity of His servants, that he does not willingly afflict or grieve his children; but there is a necessity

on our parts, in order to teach us that we have no stability in ourselves, and that no creature can do us good but by his appointment. While the people of Israel depended on him for food they gathered up the manna every morning in the field; but when they would hoard it in their houses, that they might have a stock within themselves, they had it without his blessing, and it proved good for nothing; it soon bred worms and grew offensive.

We may often observe something like this occur, both in our temporal and spiritual concerns. The Lord gives us a friend to our comfort, but ere long we forget that the friend is only the channel of conveyance, and that all the comfort is from himself. To remind us of this, the stream is dried up, the friend torn away by death, or removed far from us, or *perhaps the friendship ceases, and a coolness insensibly takes place, we know not how or why.* The true reason is, that when we rejoiced amiss in our gourd, the Lord, for our good, sent a worm to the root of it. Instances of this kind are innumerable, and the great inference from them all: cease from man, cease from creatures, for wherein are they to be accounted of? Paul, in one of the epistles (I think Hebrews) very expressively designates the Lord as being "Him with whom we have to do." He is indeed him with whom we have to do, for soul and body, for time and eternity.

My soul wait thou *only*—ONLY upon the Lord. What thanks do we owe, that though we have not yet attained perfectly this great lesson, yet we are admitted into that school where alone it can be learnt; and though we are poor, slow scholars, the great and effectual Teacher, to whom we have been encouraged and enabled to apply, can, and will, bring us forward. He communicates not only instructions, but capacities and powers. There is none

like him; he can make the blind see, the deaf hear, the dumb speak; and how great is his condescension and patience; how does he accommodate himself to our weakness, and teach us as we are able to bear. Though all are dunces when he first receives them, not one was ever turned out as *inecapable*, for he makes them what he would have them to be. O that we may set him always before us, and consider every dispensation, person, thing, we meet in the course of the day as messengers from him—each bringing us some line of *instruction* for us to copy into that day's experience. Whatever passes within us and around us may be improved

(if he teach us how) as a perpetual commentary on his good word. If we converse and observe with this view, we may learn something every moment, wherever the path of duty leads us, in the barrack-room as well as in the closet, and from the conversation of those who know not God (when we cannot avoid being present at it), as from those who do. Remember me kindly to all those who think it worth while to enquire after me. I commend you to the Almighty; may we both be enabled to praise him for all that is past, and trust him for all that is to come.

Your ever affectionate son,  
WILLIAM F. LAWRENCE.

## Biographical Sketches.

### MR. JAMES NEWBORN.

On his 86th birthday, the 1st of July last, our esteemed and venerable brother, James Newborn, closed a stedfast and faithful ministry of 52 years, by preaching sweetly from the words, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." These words he had chosen, as expressing his own soul's experience, in these his last days. On the following day he was smitten with the disease which was his Father's messenger to call him home. But the call was welcome, and in the fortnight that ensued before his tabernacle was wholly dissolved—although he suffered much pain—he enjoyed great peace of soul and joy in God, and this he was enabled to make known to the glory of the Lord, and comfort of many that are left behind following on.

While suffering much, he was overheard to whisper, "Thy will be done"—"Strengthen, comfort, and support me"—"Jesus is very kind to me; trust him, however little he has done for you; for he can do helpless sinners good." Again, he observed, "You don't know the heights and depths, and lengths and breadths of the love of God, which *passeth knowledge*! No,—but 'tis a mercy to know a *little* about it." On the next Lord's-day morning he said, "I am waiting for my admission"—and again, "out of weakness were made strong." Then, raising himself in his bed, he repeated a sweet verse from Berridge's sweet and truthful hymns:—

"There is a friend that sticketh fast,  
And keeps his love from first to last,  
And Jesus is his name."

### NEWBORN.

An earthly brother drops his hold,  
He's sometimes hot and sometimes cold,  
But Jesus is the same."

Amongst other familiar words of scripture and scripture song which shewed the quiet resting of his soul on Christ alone, he quoted the lines,—

"Ah I shall soon be dying," &c., but demurred to the word "venture," in the second verse, saying that implied a doubt or risk.

The night before his departure he read with his wife the first few verses of the Epistle to the Ephesians, and commented on them with much feeling. "No other foundation than Christ," said he.

He evidently suffered considerably in body, and was sometimes harassed by the enemy. He would murmur, "Go, Satan, go," and only within the last few hours he cried out, "O God, have mercy! In righteousness thou hast afflicted me." About an hour before he breathed out his soul, however, the clouds all dispersed, and he exclaimed with deep emphasis,—

"Praise ye the Lord.  
Praise ye the Lord from the heavens;  
Praise him in the heights;  
Praise ye him all his angels;  
Praise ye him all his hosts;  
Praise ye him, sun and moon;  
Praise him, all ye stars of light."

Soon after, his wife asked him if Jesus was precious to him; he immediately replied, "Yes,—yes,—yes! rest,—rest,—rest!" and very shortly after the aged saint "fell asleep in Jesus."

Our departed brother was for many years

the esteemed pastor of the church meeting in Bethesda Chapel, St. Luke's. He left there in the year 1838 for Chesham, Bucks, where his name is still held in much esteem, but returned to his former sphere of labour in 1842. Afterwards, he removed to Guyhern, Cambs, then to the city of Ely, and since he attained his four-score years he has sustained the office of pastor both at Hastings and Bedford, in

which last-named town he was at length called to put off his harness and rest from his labours. (This was on July 15th.)

His old friend, Br. Milner, of Keppel-street, buried him, and afterwards preached a faithful discourse of affectionate memorial for the man, and of honor to the Master, from the words, "I have fought a good fight, I have finished my course, and henceforth," &c.

### MR. JOHN CORBITT.

As a most outspoken, earnest preacher, often very rough but ever honest, and most determined, will John Corbett be remembered by very many in Bedfordshire, at Manchester, and Chelmsford, in Plymouth, and other places. His pastorate at Trinity Chapel, Plymouth, he resigned in May last, "with mutual good feeling," and preached for the next seven weeks at Irthlingborough and Cheltenham. The people at the former place gave him a cordial invite to the pastorate, which he accepted, and thither he removed on the 29th of June. But into the ministry there he was not to enter, for, before the next Lord's day, his body was laid in the grave and his spirit had obeyed his Master's call to "come up higher."

On the night of their arrival at Irthlingborough, being weary with the journey and far from well, Mr. C. retired early to rest. About noon on the following day, however, he arose, and remarked to his wife "that he could scarcely feel more happy if he were in heaven." He then wrote some letters, and went with Mrs. C. into the village to look at the minister's house (belonging to the chapel) which was preparing for their reception. With it he seemed very pleased, saying, "If the Lord gives me strength, I shall do well here." But the Lord had willed to weaken that strength and to cut short his days, for,

### CORBITT.

even while looking over the house, he was seized with pain at his heart and returned at once to his friend's house. Medical aid was promptly called, but in a few minutes he expired.

The unexpected event spread a gloom over the whole village.

The funeral took place on the next Saturday afternoon—only one day before it was expected our brother would have entered on his ministerial work there. The body was borne to its resting-place, in front of the old meeting-house, by members of the church; portions of scripture were read and prayers offered by ministering brethren who had personally known the departed; and then a solemn address was given by Mr. Joseph Wilkins, of Soho, (Mr. Corbett's son-in-law,) to which few listened unmoved to tears. The funeral sermon was also preached by Mr. Wilkins to a crowded congregation, on the following Monday evening, the text,—Revelation xiv. 13, which was thus considered.

I. *What it is to die in the Lord.*  
II. *The blessedness of those who die in Him.*

III. *The rest enjoyed by such.*  
The coffin bore the following inscription:—"John Corbett, died June 30th, 1861, aged 69 years."

## Illustrations of the Scripture.

### CHRISTIAN CONFLICT.

It seldom occurs to us to consider how large a portion of his time St. Paul spent in the close proximity of soldiers. He lived under the shadow of the greatest military monarchy which the world has seen. In Philippi, for instance, in Troas, and the Pisidian Antioch, which were

Roman colonies, we may well believe that the warlike symbols of Rome were more prominent than in other cities which he visited: and the state of Syria, which was a very uneasy province, and was held by a standing army of 60,000 men, was very different from that of Achaea or Bythinia,

which were comparatively quiet and settled districts. But, wherever he resided, military uniforms and military quarters were familiar objects; wherever he travelled, he was liable to meet troops on their march from one province to another, or in pursuit of banditti, or acting as an escort of prisoners.

We are well acquainted with several incidents of his life, which connected him, in a manner peculiarly intimate, with Roman soldiers and their officers and their armour. For instance, the epistle to the Romans was written at Corinth, which, both as the seat of local government, and because of its critical position on a strait between two seas, must have been garrisoned by a strong military force. The image which always rises before my mind when I read the passage (Rom. xiii., 11, 13) is this: I fancy St. Paul—after a day spent in hard work, partly in tent-making and partly in preaching and in visitation among the converts—writing far through the night to the Christians in Rome, and just at daybreak, when the sentinels are changing guard, and the morning light glances on their armour—while at the same time the last sounds of debauched revellers in the streets fall upon his ears,—expressing himself in now familiar words, “The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light; let us walk honestly, as in the day, not in rioting and drunkenness.”

This phrase, “armour of light,” is evidently equivalent to the phrase, “armour of righteousness,” which he uses elsewhere (2 Cor., vi., 7), *i. e.*, spiritual armour for the contest against spiritual foes. Here it is “the armour of righteousness on the right hand and on the left.” We have not simply armour in the abstract, as in the other instance, but armour specially described as of two kinds, “on the right hand and on the left,”—*i. e.*, offensive and defensive, represented generally by the sword and the shield.

But we reach something still more definite and specific when we come to the fifth chapter of the first letter to the Thessalonians, “Let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.” In examining the different parts of the armour, I wish to be guided by the reverent belief that each word has a meaning,—that each word is the best that could be used,—and, at the same time,

I should wish to be on my guard against that pedantry of interpretation which tortures the Bible into meanings which it was never intended to bear, and which, in this case, would deprive the apostle’s imagery of all its freshness and elasticity.

The **ARMOUR** is described as consisting of six pieces. First in order of enumeration we have the belt—“having your loins girt about with truth.” By this we are not to understand a loose sword-belt, like that which our own officers wear, nor any ornamented girdle, but a very strong girding apparatus, made of leather, and covered with metal plates, and fastened firmly round the loins. It was the first part of the armour which the soldier would put on, and it was of essential use to him for the purpose of safety, and especially for the sake of standing firmly. It was to the Roman soldier exactly what Truth is to the soldier of Christ. Of Christ Himself it is said in the prophecy, that “righteousness shall be the girdle of His loins, and faithfulness” (the word is *truth* in the Septuagint) “the girdle of His reins” (Isa. xi. 5).

The **BREASTPLATE** is next—“the breastplate of righteousness.” A question might be raised here as to the meaning of the word “righteousness,” whether it denotes the justification which belongs to the believer by virtue of his belief in Christ, or refers to that rectitude of character which cannot be wanting in a true Christian. I feel little doubt that the latter is the true meaning of St. Paul; and this for two or three reasons. In the first place, justification would seem to belong more naturally to the “shield of faith,” which is mentioned below; but, again, it appears to me that all the parts of defensive armour mentioned here designate graces of Christian character. Moreover, in the shorter allegory of the first Thessalonian letter, the breastplate is described as made up of “faith and love,” a perfect account of that principle in a Christian which leads him to feel rightly, to think rightly, and to act rightly; but hardly such a definition as we should expect of a sinner’s state of pardon and acceptance with God. But there is another reason, which, to my mind, is almost decisive. St. Paul is here again using Greek words from the Old Testament (and it is important to observe this: for there is seldom any long passage in St. Paul’s writings without some quotation from the Septuagint), and there we find it said of the Lord himself, that “he put on righteousness

as a breastplate, and an helmet of salvation on his head" (Isaiah lxx. 17). The incongruity is obvious on the former interpretation. "It is God that justifieth."

This reference to Isaiah leads me to break the order of St. Paul's words, and to take "the helmet of *salvation*" next after the "breastplate of righteousness;" for they are coupled together in the same clause by the prophet from whom he quotes. Clearly we might have some difficulty here in assigning a precise meaning to the Christian's helmet, were it not that the Apostle himself comes to our assistance; for he says to the Thessalonians, that it is "the *hope of salvation*" which we are to take for a HELMET. I conceive, then, that we are to see here a representation of that cheerful and courageous hope which is so important an element in the Christian's warfare, and so bright an ornament and crowning point to all the other graces of his character.

The helmet is perhaps the brightest and most conspicuous part of a soldier's equipment; but there are other parts, less showy, but not less essential. A soldier badly shod can never last well through a campaign. "HAVE YOUR FEET SHOD," he says, "with the preparation (or with the prompt ready movement) of the *Gospel of peace*." The Roman soldiers were all on the alert in obeying orders to carry into every nation the miseries of *war*. The like alacrity ought to be shown by us in our obedience to our Captain; and no

slip-shod indolence ought to make us slow in moving on this happy errand of *Peace*.

The words in which the Authorised Version introduces the *SHIELD* are again (I conceive) inadequate, or, at least, obscure. The Greek words mean simply "over all," "on the outside of all." The great Roman shield referred to here was very different from the small bucklers which were used in some kind of ancient warfare. It covered and protected the whole body; and whatever weak points there might be in other parts of the armour, this supplied their deficiencies, as faith comes to the rescue when all other graces are failing. True faith is invaluable and invulnerable. It is competent to quench even the "fiery arrows" of the Evil One.

One part of the armour remains—the *sword*—"the sword of the Spirit, which is the Word of God,"—i. e., the sword which the Spirit gives, and which is none other than God's revealed truth. This is the one offensive weapon. We are not sanctioned in the use of any other: all the rest of our armour is defensive: and this is very instructive. Our conflict is not with man, but with sin. We have no angry passions of our own to gratify. Our duty is steadfastly to resist: and when we strike, we must strike only with the weapon which God puts into our hands.—From "*The Metaphors of St. Paul*." By Dr. Howson. London: Strahan & Co.

## Home Intelligence.

### SALEM CHAPEL, MEARD'S COURT, LONDON.

THE 45th anniversary of the opening of this place of worship was commemorated on Lord's-day, Sept. 19th, when two sermons were preached, that in the morning by Mr. W. H. Ibberson, the pastor.

On the following Tuesday a tea and public meeting was held, the proceedings of which were of a painfully interesting character. Mr. Ibberson took the chair, and after the meeting had been opened in the usual manner, Mr. Hoddy, one of the deacons, read a paper recording the Lord's dealings with them as a church and people during the past year. He referred to the meeting held twelve months previously, when Mr. Ibberson was publicly ordained as their pastor, which he described

as a peculiarly solemn and interesting time, an extraordinary and unusual measure of the Divine presence and blessing being felt and enjoyed, the only thing to create a mingled feeling being the state of Mr. Ibberson's health. Still it was felt, that having earnestly prayed to the Lord to send them an under shepherd, and believing Mr. Ibberson to possess the necessary qualifications in a pre-eminent degree, they felt sure the Lord's hand was in the matter, and it was hoped that under his blessing their pastor's health would so improve, that he would be able to fulfil his duties without hindrance. These hopes had, however, not been realized. Mr. Ibberson's health had not been what

he or they had most sincerely wished, and as it was the opinion of the best medical authorities that the London atmosphere was peculiarly unsuited to his constitution, he had felt bound to place his resignation in their hands, and under the circumstances, the church had felt they had no choice but to accept it.

If it were asked whether the deacons did not now see their error in inviting Mr. Ibberson to the pastorate, he would reply that they did not for one moment regret the step they had taken, but on the contrary they had had abundant reason for thankfulness on account of the blessing attending Mr. Ibberson's ministry, although it was not of course what might reasonably have been expected, had Mr. I. been enabled to fill his place more constantly. It appeared that twelve persons had been received by baptism, and seven from other churches during the year; while three were standing for membership. The total number of members in communion was 303. The church had been, and still was in the enjoyment of peace, unity, and brotherly love. The report concluded with expressions of thankfulness for the past, and hope for Salem's future.

Mr. J. Wilkins, of Soho chapel, expressed the sad feelings with which he had risen to address the congregation. He had hoped to have to congratulate, but had instead to sympathise and condole. He expressed his deep respect for Mr. Ibberson, and his sorrow at the prospect of parting with him. It suggested on the one hand the mutability of all things earthly, and in contrast the immutability of things divine. The subject allotted to Mr. W. was "*Spiritual blessings—from whom, and in whom.*"—*Ephe. i. 3.*

He observed that they were called *spiritual*, in distinction from *territorial* blessings, like those promised to Abraham, from *material* blessings like silver or gold, and from *temporal* blessings as health and other comforts in life. The source was God the Father, called the God of all grace; because all grace, and all the forms of grace, had their origin in him. The medium was Christ, through whom it pleased the Father invariably to convey grace; first having caused all grace to dwell in Christ as a repository. The church, too, was in a subordinate sense a repository of spiritual blessings, for to it God had committed his truth, his word, and his ordinances; the church was also a dispenser, and was not to keep these things to herself, but to

proclaim them to every creature. The blessings themselves were *first*, Christ, the greatest of all blessings, and the centre and circumference of all the others. All spiritual and saving revelations were also included; embracing a knowledge of God in connection with salvation. The blessing of direct communication with God was also most precious, as being the gift of God through Christ, the only medium of approach to himself. The agent conveying the blessings was God's Holy Spirit; the means whereby they were communicated and strengthened were prayer, the word, and walking in the ordinances of God's house, the use and exercise of these means being ever connected with the enjoyment of the blessings.

Mr. W. Alderson, of Walworth, remarked that this was the 54th anniversary of his birthday, and the 45th of the opening of Salem. He was, therefore nine years of age when he sat in the front gallery, and heard the congratulations expressed to Mr. John Stevens on the opening of the chapel. He was much struck with the changes he and the church at Salem had seen since that date, culminating in the present retirement of Mr. Ibberson. He expressed the gratification he felt, when he heard Mr. I. was coming to London, that he should have another kindred mind near him, with whom he might have brotherly intercourse. That pleasure, however, was now to be brought to a close. He was, nevertheless, a believer in predestination, that Mr. Ibberson's short stay at Salem, was the result of divine predestination; and that he had done in that year a work which no other could have done. The subject from which he was announced to speak, was "*Paul's estimate of Christian trial.*"—*Romans viii. 18.*

He pointed out that Paul's testimony was valuable, considering that he knew much of suffering, and having been caught up into the third heaven, knew much of glory; therefore his estimate was valuable as that of a competent authority. To arrive at the same result, we must adopt Paul's system of reckoning, and "look not at the things which are seen, which are temporal, but at the things which are not seen, and which are eternal."

Mr. J. T. Briscoe fully concurred in the remarks which had been made in reference to Mr. Ibberson's retirement from the pastorate of Salem. Addressing himself to his subject, "*The practical test*

of the Divine origin of Christianity."—John vii. 17.

He pointed out that infidelity, in the greater number of instances, was a disease of the heart, rather than of the head; men took refuge in atheistical sentiments as a cover for immorality in their lives; therefore the remedy to be applied was one that would appeal to the heart, rather than one to convince the intellect; hence the propriety of the text, "If any man will do his will, he shall know of the doctrine whether it be of God."

Mr. J. Smith, one of the deacons, in a few farewell and concluding remarks, bore testimony to the usefulness of Mr. Ibberson during his short stay among them. He deeply regretted Mr. Ibberson's removal, as he had looked upon his settlement among them as the inauguration of a new era; they had had the gospel fully preached, and there had been no departure from the doctrines set forth in their printed articles, which Mr. Ibberson loved as dearly as any man. Mr. I. would leave them with a universal feeling of deep regret, and should it please the Lord to restore him, Salem would gladly receive him again.

Mr. Ibberson concluded in prayer with much emotion, and gave the benediction in tears, in which he was joined by a large number of the congregation.

To the above account by a friend present, we append a note by brother Hoddy. He says:—"These anniversary services were seasons of refreshing from the presence of the Lord. The attendance was good throughout, and, although an amount of gloom was necessarily occasioned by the announcement of Mr. Ibberson's being unable to continue in the pastoral charge, —yet the feeling seemed generally to be that of christian goodwill, sympathy, and prayerful concern for the future welfare of Salem, the place of so many hallowed remembrances and interesting associations. The pecuniary results of this anniversary commemoration amounted to over £20, for which, seeing that the cause of Christ on earth cannot be carried on without this form of material help, we are thankful to Him to whom the earth and its fulness belongs, and to friends of our own and other churches who thus contributed of their substance. And now, having obtained help of God during the past year and very many previous ones, we thank Him and take courage for the future."

[We sincerely sympathise with our brother Ibberson, as well as with the Church at Salem. May the all-wise and ever-gracious Head of the Church be pleased to strengthen His young servant for yet much happy labour in His vineyard, and keep the Church both faithful and fruitful.—Eds.]

### TUNSTALL, SUFFOLK.

RECOGNITION services, in connection with the settlement of Mr. Lamb, took place on the 21st of September. At half-past two o'clock Mr. Charles Hill, of Stoke Ash, commenced the services by reading a portion of scripture and offering prayer. He also put the questions to the minister respecting his conversion to God, his call to the ministry, and the doctrines of grace. Concise, suitable, and satisfactory replies were given by the newly-elected pastor.

Mr. Newman, one of the deacons, briefly detailed the circumstances by which Mr. Lamb was led to this sphere of labour; and the church, by a unanimous show of hands, re-asserted their call and choice of Mr. Lamb.

Mr. Collins, of Grundisburgh, offered the recognition prayer, and addressed the

pastor from the words of James, 1st chap. and 1st verse, "*A servant of God.*"

At half-past five o'clock a large company sat down to tea. In the evening, the sermon to the church was preached by Bro. Kiddle, of Lowestoft, from 1 Thess. v. 12, 13, in which the duties of the church to the minister were elucidated, enforced, and received by the marked attention of the large congregation assembled.

Mr. Lamb's labours have been blessed to the people; three persons have been baptized, and others added since.

A very happy time was spent on this occasion, and the collections were liberal.

B. NEWMAN, } Deacons.  
R. BURWOOD, }

# Poetry.

## LOVE MAKETH FAIR.

"That he might present it to himself a glorious Church, not having spot or wrinkle or any such thing."

SHE was the fairest of all things on earth  
When first she came from the Creator's hand,  
But lost the beauty of her primal birth,  
And could no longer in His presence stand;  
Yet he who loveth said he would repair  
Her beauty, and by loving make her fair.

He left the glory of His Father's home,  
And sought her in her sinfulness and shame;  
Into His heart of hearts He bid her come,  
And clothed her with the honour of His name;  
Contented all her sufferings to share,  
And love her foul, that He might make her fair.

But lest the splendour of His high degree  
Should startle her, and scare her from His side,  
He took her own poor frail humanity  
And wore it as a veil the God to hide:  
That she might let Him all her sorrows bear,  
And love her foul, that He might make her fair.

And thus He won her heart's devotion, when  
She saw how low He stooped for her relief—

Despised and rejected among men,  
A man of sorrows, intimate with grief—  
And all to draw her back from her despair,  
Loving her foul, that He might make her fair.

And having poured His life out for her sake,  
He left her to prepare for her a home,  
But with all precious things that might her make

Fairer against the day when He shall come;

Fragrant and beautiful, beyond compare,  
Through Him whose love had made her foulness fair.

And daily, in His absence, she doth live  
In the Great Presence of His life below,  
Fed by the heavenly food which He doth give,

That she may into oneness with Him grow;  
And all her losses may through Him repair,  
Who loved her foul, that He might make her fair.

And thus she grows beneath that wondrous love,  
As Bether's lily, or as Sharon's rose,  
Fed by the beams that woo them from above,  
Each into bloom and fragrant beauty blows:

Repaying all His tenderness and care,  
Who loved her foul, that He might make her fair.

And when He comes to claim her as His bride

She shall not then, as now, ashamed be,  
But, clothed in His beauty, by His side  
She shall sit down through all eternity;  
And tell out to the angels round her there  
His love, which made what once was foul  
so fair.

JOHN MONSELL.

## THE FATHER'S ROD.

O THOU, whose tender feet have trod  
The thorny path of woe,  
Forbid that I should slight the rod,  
Or faint beneath the blow.

My spirit to its chastening stroke  
I meekly would resign,  
Nor murmur at the heaviest yoke  
That tells me I am Thine.

Give me the Spirit of Thy trust,  
To suffer as a son;  
To say, though lying in the dust,  
My Father's will be done.

I know that trial works for ends  
Too high for sense to trace—  
That oft in dark attire he sends  
Some embassy of grace.

May none depart till I have gained  
The blessing which it bears;  
And learn, though late, I entertain'd  
An angel unkawares.

So shall I bless the hour that sent  
The mercy of the rod.  
And build an altar by the tent  
Where I have met with God.

J. D. BURNS.

## "ALL THINGS WELL."

He hath done all things well!  
Here rest, thou weary heart,  
When prone to murmur or rebel—  
Weak, weary, as thou art.

He hath done all things well!  
The bitter and the sweet,  
The light that cheer'd, the shades that fell,  
Are temper'd as is meet.

He hath done all things well!  
Things that seem strange and dim  
Are working ends thou canst not tell  
In clearest light to Him.

J. D. BURNS.

## The Portfolio.

### A PURITAN MINISTER'S SINGULAR DEATH.

MR. FERDINANDO NICOLE, M.A., was a man of considerable learning, a grave divine, and a laborious minister in the city of Exeter for about 40 years. Being once to preach before the Judges, he went to church without his notes; but perceiving his mistake before he began, he went back and fetched them, as he said the very thought of being without them would have thrown him into confusion; but he preached with great freedom without once looking upon them. As he was once preaching he saw several of the Aldermen asleep, and thereupon sat down. Upon his silence, and the noise that presently arose in the church, they awoke, and stood up with the rest. Upon which he arose again, and said, "The sermon is not yet done, but now you're awake, I hope you'll hearken more diligently," and so went on.

He often expressed a great desire to die in sight of his congregation, to which he had so long been pastor, and he had his desire; for in the November after his being ejected and silenced, (Bartholomew day, 24th August, 1662,) going towards his church on a Lord's-day in the afternoon, he met a brother minister in the street, with whom he exchanged a few words, and took a solemn farewell of him. He was observed to walk towards the church more briskly than at other times. He found the people singing, and he joined them with a more cheerful voice, and louder than ordinary, but stopped on a sudden, which some observing stepped up to him and found him dead before the psalm was done. Thus he left the singing of the church below, to join the new song of the church triumphant before the throne of God.—*Palmer's Nonconformist Memorial.*

### THE UNCHANGING SPIRIT OF PRAISE.

THE song of gratitude shall still be the same. For ever shall it express the language of humility; all honour be claimed by the devout worshipper; the crown be laid low at the throne of mercy; and the glory of being presented "faultless" through eternity, be given unto the all-wise God our Saviour. DR. MAR.

### CECIL'S REMAINS.

A SPIRITUAL MIND has something of the nature of the *Sensitive Plant*. "I shall not smart if I touch this or that." That is a holy shrinking away from evil.

When a Christian begins to depart from God, and lose a spiritual mind, he becomes fond sometimes of genteel company, who can entertain him, and who know how to respect his character. This genteel spirit is suspicious; it is associated with pride, and delicacy, and a love of ease; in short, it is the spirit of the world. It is the reverse of condescending to mean things; it is the reverse of the Spirit of our Master.

### PRAAYER.

THE celebrated John Newton, on the important subject of prayer, expresses himself to the following effect:—Often in prayer some idle fancy buzzes about me, and makes me forget what I am, and what I am doing. I compare myself to a man that is pleading before the king for his life, or returning thanks to him for some great favour he had received from his sovereign. In the midst of his speech he sees a butterfly; he immediately breaks off, and runs away to catch it. Such a man would be thought mad; and my vile thoughts prove that I am not free from spiritual insanity. Is it so with you?

## The Children's Page.

### TRUE ANECDOTES OF IRISH BOYS.

#### HEARING THE WORD GLADLY.

"His right hand, and His holy arm, hath gotten Him the victory."—PSALM xcvi. 1.

A MINISTER in Ireland was preaching from this text, when there came into the church

a little, ragged, pale-faced boy. He sat near the pulpit, and seemed to drink in God's truth. Next Sunday he came; but after that the minister missed him.

Two months passed away, when, late one night, an Irishman knocked at his door,

and said, "Oh, sir, come away to my little boy; he is very ill; but he heard ye preach, and he wants to see you!"

The minister said, "I will come in the morning."

"Oh, but plase your rivrence, the morn-ing will be too late; ye must come to-night, for he is dying!"

He followed the man two miles across the moors, till they came to a solitary hut. He entered, and in a corner, on some straw, lay his little hearer, sadly worse, and very near death. The boy recognised the minister, pressed his hand, and, while he raised the other thin little one to heaven, whispered, "His right hand, and His holy arm, hath gotten him the victory," and immediately his happy spirit passed away to his Saviour's home.

#### THE ROMISH PRIEST SILENCED.

A ROMISH priest was once talking to a clever boy belonging to his parish who had been attending a Protestant school in the neighbourhood. The priest tried to persuade him to give up his Testament and pray to the Virgin to take care of him, and keep him from danger and harm.

"Please your rivrence," said the boy, "I read in the Gospel that when the Virgin was on earth, in going home from Jerusalem she lost her Son. She couldn't tell where He had gone, and was three days before she found Him. Now, if she couldn't take better care than that of her own child, who was so near to her, I'm thinking its little care she'll take of me, who am so far away from her!"—*Little Gleaner.*

#### TWO LITTLE OUTCASTS GATHERED.

On rising one morning during my first visit to the Irish metropolis, I saw in the highway before me a group of people gathered round some object that lay in their midst, but undiscernible by me, owing to the dimness of the morning light, and the constantly changing movements of the crowd of curious spectators. On approaching the spot, I found a youth of about ten or eleven years of age lying on the ground, pale and exhausted, leaning on his hand on one side, and casting a dejected and languishing look on his observers and questioners. He had been sent during the night in some rough vehicle from the town of Drogheda, for the purpose of being removed to the house of his mother, which the driver was unable to find, and had therefore turned him out in the road, and there left him! I gave him a little milk and nourishment, which I had procured from a kind-hearted neighbour,

and then applied for his admission to an adjacent hospital for the reception of sufferers from accidents, where he was immediately received and attended to. The resident physician, in the most graceful manner, acknowledged my intervention, but for which, he said the poor lad had certainly died in the street. His kinsman, it appeared, for some trifling misdemeanour, had thrown him on a truckle-bed, and stamped upon him till he had broken nearly all his ribs, when fear led him to plan for his removal.

"I am taking down the boy's deposition," my informant added, "and will bring his master to justice. The lad will die; but he wishes to see you, sir, and to thank you for your humanity."

I found him willing to receive my teaching of "the truth as in Jesus." Never shall I forget the expression of earnest intelligence with which he looked up to me from his pillow, and caught the idea suggested to him, and felt its relevance and its cheering efficacy. I could not be mistaken in believing that mind to be under a benign and gracious influence, for surely as a new-born babe did he desire the sincere milk of the word, and grow thereby in knowledge, faith and patience. When about to leave the country, I called to see him for the last time, and was informed by the physician that he had been expressing an earnest wish for my arrival, as he seemed to be almost breathing his last.

"Ah, your honour," he exclaimed as I approached him, "I am dying; but I am happy, because I am going to Jesus the only Saviour. And if I had but two things, I would be very happy indeed."

"And what are they, my boy? They shall be accomplished if I have it in my power."

He shook his head, and replied, "Let not my kinsman be hurt. He did not mean it so; but if he had not used me as he did, I should never have met with you, nor have known the Lord."

"And what is the other?"

"Oh," said he with extreme emotion, "my mother! my mother!—could I but see her to tell her not to worship the Virgin, but to worship Jesus, I would then gladly close my eyes and die."

That day he breathed his last. A judicious friend, whom I had taken with me the day before to visit him, was moved to tears of joy at the expression of the young sufferer's views and feelings.

Some years after, I visited Ireland, and stayed for some time in one of its loveliest

counties. On this occasion, I went one day with a friend to see a gentleman's mansion and grounds, which stood on the borders of a beautiful lake, embosomed in the surrounding mountains, and, by the charms of the adjacent scenery, attracting visitors from all parts. As I, with my companion, approached the gate which led to a view of the lake and the exquisite scenes beyond, we saw a youth of about eleven or twelve years of age, stationed as porter at the entrance. Though but poor and partially clad, there was about him an air of politeness and deference that at once engaged the attention, and won him favour. He was without shoes and stockings, and had no covering for his head; but his countenance was mild and cheerful, his bright blue eyes beaming with intelligence, and his flaxen hair streaming in the wind. During the intervals of his employment, he was reading a book which he held in his hand.

Having gained his attention, I inquired, "What book is that in your hand?"

"Sure," said he, making a bow, and pulling down a lock of hair on his forehead, "it is the New Testament of our Lord and Saviour Jesus Christ."

"How came you by it?"

"It was given to me, your honour and your ladyship, by the gentleman of the mansion, who is a Protestant, and has caused us all to be taught the book, and has made a present of one to each of us."

"Can you read it?"

"Sure I can."

"And do you understand what you read?"

"A little."

"Let us hear you;" and I turned his attention to the third chapter of the

Gospel of John, which he seemed readily to find, and said, "Now read."

He did so, and with a clear, distinct, and unembarrassed voice. "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews; the same came to Jesus by night, and said unto him, Rabbi."

"What does that mean?"

"It means master."—"We know that Thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him."

"What is a *miracle*?"

"It is a *great wonder*."—"Jesus answered and said unto him, Verily, verily, I say unto thee."

"What does *verily* signify?"

"It means *indeed*!"—"Except a man be born again"—

"What is that?"

"It means," he promptly replied, "a *great change*!"—"Except a man be born again he cannot see the kingdom of God."

"And what is *that kingdom*?"

He paused, and with an expression of seriousness and devotion which I shall never forget, placing his hand on his bosom, he said,

"*It is something here!*" and then raising his eyes, he added, "*and something up yonder!*"

I cannot convey the expression made upon us by the whole demeanour of the boy. But his devout intelligence on the subjects of the discourse he had been reading from the New Testament, made us thankfully believe that in that secluded spot the great Teacher had "revealed Himself unto him as he does not unto the world."

(From *Tract, No. 13, New Series, of the Baptist Tract Society.*)

## Reviews and Criticism.

*The Homiletical Treasury; or, Holy Scripture Analytically Arranged for the Use of the Pulpit and the Closet.* By the Rev. J. LYTHE, D.D. (Romans to Philippians.) Πάσα γραφή Θεονυ-  
ετοροφ καὶ ωφελιμοφ.—2 Tim. iii. 16. London: Elliot Stock, 62, Paternoster Row. 1869. Pp. 318.

Dr. LYTHE says, in his preface: "The design of this work is to develop the teaching of Holy Scripture, and suggest material

for pulpit ministration and private study. The method adopted is to give a short analysis of a whole paragraph, opening out the general scope and meaning of the sacred writer, and then supply one or more views of individual passages, according to their importance, thus forming a complete commentary on an original plan." (Preface.) It is not enough to say that the author redeems his promise—he does more; he professes not to be critical, but very frequently, without the

appearance, his analyses are very critical, and, we think, generally just and unexceptionable. We suppose it is designated "The Homiletical Treasury," not because these short analyses are to be considered homilies, but because they will be suggestive of suitable thoughts and divisions to the homilist or preacher. We give an instance from 1 Cor. xiii. 1-13:—"The transcendent excellency of love. I. In its own nature—superior to eloquence—knowledge—faith—benevolence. II. In its effects—it teaches patience—contentment—humility—self-sacrifice. III. In its permanency—it survives gifts—outlives the infancy of our being—crownes faith and hope."

After giving three other analyses of the whole chapter, in his fifth and last he says (1-13):—"Love. I. Transcends all. II. Conquers all. III. Survives all.

There are few ministers who might not derive benefit from this valuable work, while to local preachers and others, with more work than time for preparation, and perhaps a scanty library into the bargain—to such this work will be invaluable. We heartily thank the author, and trust he may live to analyse the whole of the New Testament on the same plan.

*A Book of Praise for Home and School.*  
Selected and arranged by S. D. MAJOR.  
Bath: S. D. Major, Charlotte Street.

*One Hundred and Forty Gospel Poems, or Hymns, for Cottage Services and Private Use.* By GEORGE WYARD. London: Nichols and Son, 11, Long Acre.

*Old Jonathan's Hymn Book, for the Use of Schools and Families.* By DAVID A. DOUDNEY, D.D. London: W. H. Collingridge, 117 to 120, Aldersgate Street.

The first in our list is a selection of 315 hymns, containing many of what may be termed standard hymns, and a goodly number of modern ones. The names of the authors are given, and the whole classified and arranged with a good index.

The second are by our esteemed brother Wyard, on texts of Scripture, as, "The Sure Mercies of David." (Isa. lv. 3.) Hymn 19:—

"How sure the mercies God has given  
In David's antitype and Lord;  
How free to all the heirs of heaven  
Who know and love him in his word.

In him all grace was richly stored,  
Ere man was formed or angel made,  
He is the Church's glorious Lord,  
He is the Church's living Head," &c.

These hymns, if not highly poetical, are very scriptural and devout, and help to rivet the passages illustrated more firmly on the memory.

The third is a smaller book, price 2d., containing about 80 very choice hymns for wet Sundays and services at home. We sincerely wish the authors and compilers great success.

*The Baptism of John. Whence was it? From heaven or of men?* By EDWARD POULSON. London: J. Gadsby, George Yard, Bouverie Street. Pp. 119.

THE writer takes what we believe to be safe Scriptural ground, that the baptism of John was from heaven, that it was divinely instituted, greatly honoured by the baptism of Christ, and is a permanent institute in the Church of God. Had Mr. Poulson concentrated all his strength on this one point, his book would have been less in bulk and increased in value. Instead of which it is a treatise on baptism of a very wide range, while on the special question indicated by the title page less is said than might be reasonably expected. This, to the general reader, may be an advantage rather than a defect. Our reasons for believing that John's baptism was Christian baptism are:—1. It is declared to be from heaven. 2. Those who rejected it rejected the counsel of God. 3. John baptized the founder of the Christian system. 4. If John's was not Christian baptism, then there were two dispensations at the same time, for Christ made and baptized more disciples than John. 5. At John's baptism the sacred Trinity was present, not in name merely, as in the communion, but in person. The Father speaking from heaven, the Son immersed in the Jordan, and the Holy Spirit alighting upon the Son of God.

Mr. Poulson has written a book on baptism, which, we think, cannot be successfully answered, though some may here and there differ from him in some of the details, and fairly object to some expressions, some of which are separate questions, having no special relation to baptism. We entirely differ from the author in ascribing to open communion the incest, fornication, &c., of the Corinthian Church. We should be sorry to base our opposition to open communion on such untenable ground. Open communion might exist in

a church otherwise pure, and strict communion in a church otherwise corrupt. Our objection to open communion is that it never existed in Apostolic Churches, and, therefore, should be discarded now. We think that Mr. Poulson's interpretation of "baptism for the dead" is the correct one—namely, that death and resurrection are taught in baptism, and that the figure which is used would lose half of its meaning if there were no resurrection. While there are a few points of difference between us and the author, we trust the work will do much good.

*Believers' Baptism and Communion Considered.*

Written in reply to a Letter from Mr. J. Bridgman, M.A., Walworth. By JOHN FOREMAN, Minister of Mount Zion Chapel, Hill Street, Dorset Square. (Second Edition.) London, W. Holmes, 19, Hill Street; and Paul, Chapterhouse Court. (126 pp. Price, one shilling.)

TRUTH is mighty, and must ultimately prevail, though it is sometimes slow in its progress. Had the Baptist denominations been united, and faithful to the great commission of its Divine Founder, we believe that its progress would have been far greater than the most sanguine mind could contemplate. If our divisions on communion have not ruined us, they have mightily retarded our progress.

In this thick pamphlet we see what a man without the learning of the schools can do in defending God's own truth. Plain, earnest, sensible, and scriptural, and convincing. No doubt, the former edition has done great good, and we trust that this edition will exceed in usefulness its predecessor, and, like the Author, bear fruit in old age. Mr. Bridgman says:—"Are the elect, redeemed, and regenerated of the Lord, to be kept from, or thrust back, if they approach the Lord's table, because they have not been immersed in cold water—although as the elect their names are in the Lamb's book above?" To which, Mr. Foreman very sententiously answers:—"THE LAMB'S BOOK ABOVE IS NO RULE FOR OUR CONDUCT IN THE CHURCH BELOW; BUT THE REVEALED AND WRITTEN WILL OF GOD." Again—"We are neither to be law makers for the wicked, nor breakers of divine law for the saints. Divine favour does not exempt from scripture obligations." That one sentence contains a volume, and becomes a solid rock to the scriptural communionist. "WE ARE NOT LAW MAKERS FOR THE WICKED, NOR LAW BREAKERS FOR THE SAINTS." We thank the Author for this volume, and

trust it will be widely purchased, and as widely read.

*The Man of Sin Revealed in the Past, and awaiting his Doom in the Future; or the Apostacy, the Degenerate Christian Church, and the Popes as the Head of the Anti-Christian System. The Man of Sin—an Argument, in which the Objections of Romanist and Protestant Writers to the application of Paul's Prophecy in Thess. ii. 1, 12, to the Papacy are examined. By the Author of "Short Arguments about the Millennium."* London: Elliot Stock, 62, Paternoster Row. (67 pp.)

We cannot in this short notice do anything approaching to justice to this ably written and fairly stated argument. That the Papal system is the Man of Sin, we never had a doubt. This great mystery of iniquity had begun to work in Paul's time; it finally became the great Apostacy, or Man of Sin, and its doom is certain. We commend this work to all who take an interest in this important subject. A page or two on dates, with a somewhat new theory, we think, might with advantage be omitted, or argued separately, and on its own merits. All is solid ground till we get there; then we are all out at sea, where most theorisers do sooner or later find themselves. *Verbum sat sapienti.*

*Benjamin's Mess; or, Portions from the Royal Palace; designed for Wisdom's Children.* By BENJAMIN TAYLOR, Minister of the Gospel, Pulham Mary, Norfolk. Norwich: Fletcher and Son.

HERE are forty-and-five dishes, all containing some good food, and many of them very pleasant to our palate—savoury and wholesome withal. The whole "five-fold portion" is spread over near two hundred pages, the various joints and made-dishes, being of such variety and size, that each may be partaken of as a separate morsel; or, if the appetite prompt, the whole may be eaten without danger of surfeit. Only let the cud be well chewed: let inward digestion have its course, and befitting exercise not be forgotten.

The feast is certainly economical, too, for it will be sent to one's own home for two shillings, by applying to the author.

Many thanks for the *Scattered Nation, Gospel Magazine, Topics for Teachers, Tracts from the Baptist Tract Society, &c.*

also for the *Gardener's Magazine* by Shirley Hibbard, F.R.H.S., which excellent magazine sustains its high character, and, as it deserves, is greatly admired by the lovers of botany, horticulture, and

floriculture. We have also received *Seed scattered Broadcast*, Ingham's *Appeal to the Friends*, and many other works, which we hope to notice next month as far as our space will allow.

## Monthly Notes on Passing Events.

**THE POPE, DR. CUMMING, AND FATHER HYACYNTHE.**—The Pope has replied, *indirectly*, to Dr. Cumming, telling him in effect that he need not trouble himself to come to the Ecumenical Council unless he will come as a docile learner and submissive disciple. The Pope's letter is so far good, as it cuts off the hope of those who want Popery without the Pope, that he will ever modify the dogma of Papal supremacy and infallibility. In this respect the approaching Council will show the Popery of to-day to be advancing the same despotic pretensions as the Popery of Hildebrand of the Middle Ages.—Meanwhile, a letter from Father Hyacynthe, the celebrated French Catholic preacher, renouncing his order and his monastery, which has become "as a prison" to him, has come like a comet across the orbit of the Romish Church. It has more of the Luther-like ring about it than almost anything since the days of Luther. It speaks of Popery and the Pope in no measured terms,—it speaks of the Ecumenical Council as "*not God's work*,"—it protests against the "sacrilegious perversion of the Son of God,"—and talks of a religion "built upon freedom—not upon oppression and ignorance." We need further light to judge whether this bold attitude is founded, like Luther's, upon a personal religious basis. At present, it is evident that a storm is brewing, both in France and Germany, against Ultramontane Popery. It remains to be seen whether it is a rising in favour of the Gospel, or merely a throwing off of all religious restraint.

**THE CONTROVERSY EXISTING IN THE BAPTIST MISSIONARY SOCIETY** having become greatly intensified by a communication from Mr. Lewis, of Calcutta, its principal agent for India, Mr. Landels, has been compelled to come forward in defence of his speech, and the committee in defence of their resolutions. Already nearly all the "proposed reforms" appear to be melting away; the pioneer missionaries have disappeared; we hear no more of "celibates" roughing it with the natives,

and the rule as to the enforced abstinence from marriage on the part of new missionaries for two years appears to be in abeyance. This yielding to pressure from without on these points will, we fear, tend to stifle discussion, and divert attention from more radical reforms respecting the constitution and home expenditure of the Society. If it were once divided into local combinations with a central *advising* body, at least half the great present expenditure in England for the purposes of the Society would be superseded. But this we fear is not likely to come till a return to apostolic simplicity of action in missionary matters is generally recognized as indispensable. The latest suggestion is that the proposed plans of the Committee should be carried out by means of a separate fund, all contributions to which should be strictly appropriated to this supplemental action of the Society.

**THE PRELATES OF THE IRISH ROMAN CATHOLIC CHURCH** have put forth a series of demands with reference to education in Ireland, which are both dangerous and imperious; and Cardinal Cullen has even enforced his manifesto by a threat of deprivation of the sacraments from any parents sending their children to the Government Model Schools. This conduct is a great blunder. Surely these men must see that the nation which has just disendowed Maynooth is not going to set up an Educational Maynooth. If the Catholic children of Ireland are not to be allowed to go to the good secular schools of Ireland, assuredly the people of England will not maintain separate schools exclusively for their use. We admit, however, that the Church schools in England (misdubbed National) give a sort of countenance to the claim for Catholic schools in Ireland, and enforce the necessity for undenominational secular schools in both countries alike.

The Act recently passed for exempting Sunday and Ragged Schools from Poor Rates, appears to have been, though brief, so doubtfully worded, that an eminent

barrister, consulted by Mr. Hatfield, M.P., could not decide whether they must be exempted, or whether it is to be *left to the discretion* of the local authorities whether to exempt them or not. It is a great pity that Mr. Reed, M.P., the author of the bill, did not have this point properly cleared up.

THE LONDON SECULARISTS, though drawn from the most ignorant, depraved, and discontented of the artisan class, are, nevertheless, both increasing in numbers and aggressiveness. In the metropolis alone there are more than twenty secularist lecture-rooms, open every Sunday evening; and provincial societies of the same class may be found in Birmingham, Bradford, Bristol, Nottingham, and in fact all the large towns of the kingdom. We hear that a "Scripture Evidence Committee" has been formed to provide the means of counteracting the influence of these pushing infidels.

IN THE CITY OF LONDON Proper, there are 14 churches, in which, on Sunday morning, September 3rd, there were only 162 persons in all! And yet the value of the 14 livings is upwards of £7,000. One of them had only one attendant! And yet the resident population of the city is at least 40,000 persons. The city churches form one of the scandals of the Establishment.

THE CASE OF MR. BENNETT, of Frome, for teaching the doctrine of the Real Presence, comes on for hearing in the Michaelmas term in the Province of Canterbury; while that of Mr. Voysey, for denying the fundamental truths of Christianity, will be heard at the same time, at York. The two Ritualistic cases—those of Mr. Purchas, of Brighton, and Mr. Wix, of the Isle of Wight—are also to come on in the same term. So there will be no lack of ecclesiastical matters for discussion this winter.

MR. G. STONEHOUSE, pastor of the Baptist Church, North Adelaide, South Australia, has resigned his pastorate, to take the presidency of a Baptist College, for the training students for the ministry,—a parallel case to the removal of Mr. Dowson, from Bradford to Bury, in this country.

THE PRESBYTERIAN CHURCH, at Regent Square, London (late Dr. Hamilton's), has received, as its pastor, Mr. J. Oswald Dykes, late co-pastor with Dr. Candlish, of Edinburgh.

REMOVALS.—Mr. John Aldis, of Reading, to George Street Chapel, Plymouth.—Mr. W. T. Rosevear, of Abingdon, to Glasgow.—Mr. Charles Clark, of Bristol, to Albert Street Chapel, Melbourne.—Mr. R. A. Griffin, of Sandhurst, to Bank Buildings Chapel, Weymouth.—Mr. T. W. Medhurst, of Glasgow, has received, and accepted, a cordial invitation to Lake Road Chapel, Landport, Portsmouth.

PLACES OF RELIGIOUS WORSHIP are, by the new Charitable Trusts Act, placed under the regulation which gives power to the "majority" of the trustees to deal with the property which they hold in trust. This is a very important provision.

MR. BARDSELEY, the well-known Evangelical clergyman, a strong anti-papery advocate, has become the rector of Stepney Church, London.

THE GOLDEN LIVING of Upwell St. Peter, near Wisbeach, said to be the richest benefice in England, is now vacant. It is worth nearly £3,500 a year! A Townley held it, and a Townley had it to give away; in fact, it is Townley property; and what more can be said, except that, as even a Townley cannot alienate the income to secular purposes, it may be taken that the State has some slight hold upon the arrangement, and will assuredly look into it some day.

### Death.

COOPER.—Departed this life, on the 9th of September, after a long and trying affliction, aged 61 years, Mr. George Cooper, of Stanstead Hall, Brettenham. He was for 28 years a highly valued member of the Church at Wattisham, where, for a period of 17 years, he very efficiently filled the office of a deacon. His remains were interred at Wattisham, on the 16th instant; and, on the following Sabbath, his pastor improved the mournful event in a discourse from 2 Peter i. 14—"Knowing that shortly I must put off this my tabernacle, as Jesus Christ hath shewed me." Our dear departed brother leaves a widow and six children to lament their irreparable loss. Our bereaved friend is the second daughter of the late Mrs. Susanna Pearson, of Bildeaton, author of "Essays and Letters affectionately presented to the Church of Christ." Her two eldest sons have been residents in Canada, and useful members of a Baptist Church there. The Lord bless "the mother and the children."

## Essays and Expositions.

### THE SIN OF MOSES.

THERE is something very touching about that prayer of Moses in which he makes a final appeal to be permitted to enter the Land of Promise: "O Lord God, thou hast begun to shew thy servant thy greatness and thy mighty hand: for what god is there in heaven or in earth that can do according to thy works, and according to thy might? I pray thee let me go over and see the good land that is beyond Jordan, that goodly mountain, and Lebanon." But the Lord was inexorable. On this subject no more prayer was to be offered up, for the sentence could not be reversed—"Thou shalt not go over this Jordan." To Moses this was evidently a very bitter disappointment; and as it was inflicted on him expressly as a punishment for the sin which he had committed at the waters of Meribah, we conclude that that sin must have been peculiarly heinous. Yet, when we read the narrative, we are at a loss to see any such unusual enormity about the trespass as to account for the exceptional severity of the punishment. It is true that Moses on that occasion gave way to sinful anger, broke out into violent, intemperate language, spake very "unadvisedly with his lips." It is true, also, that he was guilty of unbelief, in striking the rock twice with his rod, instead of speaking to it, as God commanded him. He had seen the water flow from the smitten rock before. Probably he doubted for the moment whether a mere word would have the same effect. All this was doubtless highly culpable, especially in one who had received so many tokens of God's favour, and had seen such proofs of his almighty power. And yet was it not, after all, a venial fault, a sin of infirmity, that might have been gently dealt with, considering the strong provocation under which it was committed, and the long term of faithful service which had preceded this one offence? Still there must have been something about this sin worse than appears at first sight—something which required that it should be publicly marked with the emphatic reprobation of Jehovah.

One obvious reason for this was the public and official way in which the sin had been committed. Moses was the representative of God to Israel in a way that no man ever was before or since. It was when acting in this capacity, and that, too, in presence of the whole congregation, that he "failed to sanctify the Lord"—in other words, misrepresented him—"in the eyes of the children of Israel." That, surely, was no light sin; and the punishment, if severe, was at least appropriate. Moses had publicly perverted and misused the high office which he held, and accordingly he was with equal publicity denuded of it on the very eve of that final act, the crossing of the Jordan, by which his official life would have been consummated and crowned.

We would venture to suggest one other reason for the severity with which the offence of Moses was visited. The rock which gave forth water at the stroke of Aaron's rod was unquestionably a type of Christ: "They drank of that spiritual Rock that followed them: and that Rock was Christ." (1 Cor. x. 4.) It is true there were two rocks, the one in Horeb, the other in Kadesh; but viewed in their typical aspect the two were one, as the tabernacle of the testimony and Solomon's temple were one continuous type of Christ. When the people thirsted in Rephidim,

Moses was commanded to *smite* the rock, that the waters might come forth. Many years after that we find them encamped in Kadesh. The water from the rock in Horeb, which had followed them for a time, has somehow failed them. Still it is from a rock that they are again to be supplied. But now the command given to Moses is, "Speak ye unto the rock before their eyes, and it shall give forth his water." Surely there is something significant in this. That rock was Christ; and it was the will of God that it should be smitten only once, probably to indicate that Christ was to die but once, that one death being amply sufficient to procure for his people the streams of living water. And if at any time, through their unbelief, these streams should fail, no repetition of the sacrifice, no second smiting of the rock, was needed to make them flow afresh. All that was needed was, a speaking to the rock, praying in the name of the Lord for a fresh baptism of the Holy Ghost.

We would not dogmatically affirm that this must be the typical significance of the two commands, to smite the rock on the first occasion, and to speak to it on the second; but it may have been. We have divine authority for saying that the rock was a type of Christ, and it seems fair and natural thus to carry out the analogy between them. And if so, then we can easily see why the Lord should have been exceedingly displeased with this apparently slight deviation, from the very letter of the command given to Moses. To smite the rock on this latter occasion, as on the former, was to mar the beauty and propriety of what was intended to be a type of Christ. If by his angry words he misrepresented God's character to the people, so by this unwarrantable act he misrepresented the truth of God, and that, too, in a matter so vital as the great doctrine of the perfection and sufficiency of the one sacrifice of Christ.

It is true that Moses never dreamed that by this hasty smiting of the rock he was obscuring and perverting this glorious truth. He would have shrunk with horror from the thought of such a thing. But this will not excuse his conduct; for Moses had been already trained to an exact and scrupulous compliance with the divine injunctions. In the tabernacle and its service he had been careful to make everything according to the pattern shown to him in the mount, though it is not to be supposed that he understood the typical significance of every part. He had seen the awful judgment inflicted on two of the sons of Aaron for offering strange fire before the Lord. He had been angry with Aaron's two surviving sons for having burnt the sin-offering, in their grief, on the day of their brothers' death, instead of eating it in the holy place, as God had commanded. Yet now, under the influence of sinful anger, he himself commits a like transgression. He takes it upon him to depart, in what may have seemed to him a little matter, from the course prescribed to him by God. But that little matter *may* have had far more important bearings than he was able from his point of view to comprehend—*may* have been designed to shadow forth the precious truth that Christ, the Rock, was to be smitten only once, and that streams of healing and refreshment were to flow from him ever after in answer to believing prayer. When we remember the fate of Nadab and Abihu, and how Uzzah was struck dead when he touched the ark, though only to steady it on the cart, we need not wonder at the punishment inflicted on such a man as Moses, when he, though probably in ignorance, and certainly under great provocation, committed this presumptuous sin.

But what a warning have we here of the necessity for a very exact obedience to

God's commandments! The grounds and reasons of them may be in a great measure unknown to us. Let us therefore beware of departing in the very least from the instructions we have received. We are to walk by faith, and not by sight; to do what the Lord bids us, without presuming to ask the reason why. It will be no excuse for us to be able to say, in vindication of an act of disobedience, that we did it with the best intentions, and that we had no idea of the evil consequences that would flow from it. Moses might have said the same. Very probably he thought that to smite the rock twice was a more effectual way of procuring water than simply to speak to it; and he had not the slightest idea that by this act he was marring a very glorious type. Yet that did not prevent his having to suffer severely for the sin. Nor will any such apology avail to shelter us if we follow his example. We are under authority, and must simply obey orders. We are ignorant and foolish children, whose only safety consists in doing our Father's will.

—Presbyterian.

#### A PIECE OF THE TRUE CROSS.

"Shall Simon bear his cross alone,  
And all the rest go free?  
No! there's a cross for every one,—  
A cross for you, and me."

It has always been easier, far, to sing than to suffer. Yet, since the bible is true, he who would sing in heaven, must suffer on earth. Sin and suffering have been always allied; the latter inevitably springs out of the former. Sometimes the connection subsisting between these two is not seen; but, nevertheless, it is real. In the scriptures this suffering is called "Death;" that is, deprivation. But this suffering can never be annihilation, since these two contradict each other.

Man is a sinner, and must therefore be a sufferer. The sufferings of man are always punishments, and can never be an atonement for his sins. It is utterly impossible for man to atone for his sins. "The soul that sinneth shall die;" and hence the gospel, when it cometh in power, has to do with men who are "dead in trespasses and in sins."

All God's saints had life in Christ; but in Adam they all died, and must in Christ be all made alive again. Hence, Christ was the *original life* of his saints, and will be the eternal life of all who were given to him by the Father; as it is written, "That he should give eternal life to as many as thou hast given him." We have already said that the Church had life in her head, Christ; but of the enjoyment of this she was deprived by the sin of Adam; and being thus deprived, she became amenable to law, served sin, fell under the curse, and would have been eternally ruined, had it not been for eternal election. Some preachers, mistaking law for gospel—the

old covenant for the new—say to men, "Why will ye die?" that is, they ask *dead men* why they will die: whereas to die is not a matter of choice, but of stern necessity. Others exhort dead men to live, forgetting that the Lord only can make alive. Salvation has ever been by grace; hence, where Apollos preached a full gospel, it is said, "he helped those who through grace had believed." Grace, or the favour of God, has ever been at the hand of the Lord to lead souls by "*Faith in Christ*" unto salvation. I have said that sin brought in death, or deprivation. We all know that natural or physical death does not deprive us of being, but *it changes the form of our existence*. So transgression did not deprive the Church of her interest in Christ, but it deprived the Church of her form of being, and she was brought under law, into condemnation—"a child of wrath, even as others."

Again, "Christ on the Cross" is the *restored life* of the vessel of mercy, afore prepared unto glory. If we understand the Apostle of the Gentiles, he teaches that the phrase, "The Cross of Christ," is intended to include the whole of the work of Christ, just as the keystone of the arch may be styled the *arch*, since without it there can be no arch. Christ then came to destroy the works of the devil—that is, *all* the works of the devil. The devil's first work was to turn the soul from God; second, to turn the soul unto actual transgression. His next work was to turn the heart from God; and, finally, to turn the whole man—body, soul, and spirit—unto himself, as unto the *greatest of all benefactors*.

Now, let us examine the work of the

Saviour. But, before we do this, let us pause, to reflect upon his own words, "I must work the works of him that sent me." Christ, being a divine workman, and hence an excellent servant, knew *how* to say a word to him that is weary, and this is the word, which he, as the truly "learned one," has spoken,—"Come unto me, all ye that labour, and are heavy laden, and I will give you rest."

The Saviour's work was, first, to bring us nigh, and this he does by his own wondrous death. "He died the just for the unjust, that he might bring us unto God;" and this he will do effectually—for Christ loved the church, and gave himself for her, that he might sanctify and cleanse her, with the washing of water by the word, that he might present her unto himself a glorious church; not having spot, or wrinkle, or any such thing; but that she should be holy and without blemish.

The second part of the Saviour's work was to free his people from their sins. This he has done; hence, "He that is dead is freed from sins." The saved soul is dead to the law by the body of Christ; and, consequently, there is now no condemnation to them that are in Christ Jesus. The Apostle had explained before, that to be dead, meant to be dead to *sin*, which death to sin prevents the possibility of any longer living therein. Now, he says, ye are dead, and your life is hid with Christ in God, so that my exemption from eternal punishment does not arise from my freedom from transgression—"For there is not a just man, who sinneth not; and if we say we are without sin, we deceive ourselves, and the truth is not in us;" but it does arise from the great truth, that when Christ died, "He died unto sin once," and they who are Christ's, are not under the law, where sin is charged, but under grace, where sin is forgiven.

The third work of the Saviour is to turn the heart to God. Hence, when

grace enters, it leads the opened, entered heart to love the Lord. The love of God is shed abroad by the Holy Ghost. Love dwells in us, and we dwell in love; and he who is thus blest, no longer dwells under the law, nor in condemnation, nor in sin, although he does still dwell in the world; but dwells in God, and God in him. The last part of the work of the devil is met by the fourth part of the work of the Saviour.

My reader will remember, that we said that the devil turned the whole *men* unto himself, and here, where he succeeded with the servant, he was foiled by the Master. "All these things will I give thee, if thou wilt worship me." Nothing less than this will satisfy Satan, and nothing less than this is seen in the children of this world. "They lie in the wicked One," are taken captive by him, and are his slaves; and, strange to say, they follow him, and will finally dwell with him in eternal darkness and death. But, from this, saints are delivered. They come unto God by Jesus Christ, and they continually come by faith in Christ, and they shall finally come into the presence of Jehovah by Christ, who is the *open door* for all that believe on him.

Lastly. A few words on this truth, "Christ, the experimental life of his people." The great apostle could say, "I live, yet not I; but Christ liveth in me, and hence the life which I live, I live by the faith of the Son of God, who loved me, and gave himself for me." In spiritual life Christ is stamped upon the soul, and formed within the heart, the hope of glory. Thus, the elect originally chosen in Christ, are blessed with Christ, bear his image, receive his name; they are in Christ, and Christ is in them. And hence the apostle, under the direction of God the Holy Ghost, says, There is no condemnation, nor any separation from Christ Jesus the Lord.

JNO. BRUNT.

Norwich, Aug., 1869.

### THE JUST FOR THE UNJUST.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." 1 Peter iii. 18.

In these words, Peter comforts the Christians of the dispersion under their great and manifold trials. In the foregoing chapter he points out Christ as an example

of suffering, affliction, and of patience. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed

himself to him that judgeth righteously." In the text, too, he directs their attention to a suffering Christ, and points him out both as our pattern and our propitiation. "It is better," says he, "if the will of God be so, that ye suffer for well doing than for evil doing. For Christ hath also once suffered for sins, the just for the unjust, that he might bring us to God."

*Christ suffered.* Affliction is the common lot of man. "Man is born to trouble as the sparks fly upward." Nor are believers exempted from calamities: so far from it, that, in addition to the common ills of life, they must suffer persecution for Christ's sake. For, "all that will live godly in Christ Jesus shall suffer persecution;" and it is "through much tribulation that we must enter into the kingdom of God." Affliction, therefore, is not a mark of the Divine disapprobation, as some have supposed it to be. It has been the lot of God's children in all ages; and even Christ himself, the holiest man that ever lived, was the greatest sufferer that ever trod this sinful world.

The sufferings of Christ are described in scripture as being awful beyond degree, and continued without intermission. From the manger to the cross his life was one uninterrupted series of calamities,—"despised and rejected of men, a man of sorrows, and acquainted with grief." Do his disciples complain of poverty? Christ was poor indeed. "The foxes have holes, and the birds of the air have nests, but the Son of man had not where to lay his head." Do they complain of reproach? "Reproach," says he, "hath broken my heart." And must they sometimes endure the bitterest of all reproach—the reproach of false brethren? Christ was wounded in the house of his friends. Not only was he buffeted, blindfolded, spit upon, crowned with thorns, and crucified between two robbers—as if he had been the vilest of malefactors,—not only were these things done by the infuriated mob; but he was denied by one disciple, betrayed by another, and forsaken by all. "It was not an enemy that reproached me," says he, "then I could have borne it; neither was it he that hated me, that did magnify himself against me; then I would have hid myself from him: but it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company." Do the disciples of Jesus sometimes experience the hidings of their Father's face? Christ, who was

infinitely dear to his Father, was forsaken of his father and his God. Of this he complains in these awful words:—"My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the daytime, but thou hearest not; and in the night season, and there is no silence to me." But why did Jesus suffer thus?

I. Christ suffered for sins. For whose sins did he suffer? The Jews supposed him to suffer for his own. They esteemed him, "stricken, smitten of God, and afflicted." But he suffered not on his own account, for he had no sin of his own to suffer for. He "did no sin, neither was guile found in his mouth." But,

II. Christ suffered for sins, *the just for the unjust*. By nature, we are all *unjust*. However much we may be disposed to boast of our honesty, our integrity, our harmlessness, &c., yet we have all wronged both our neighbour and our God; and there is no exception to this rule. "For there is not a just man upon earth, that doeth good, and sinneth not." We are consequently exposed to the righteous vengeance of a just and holy God, who has declared that he will render "indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil."

But if we be denominated *unjust* in the text, Christ is emphatically styled *the just*—not only just, but "*the Just One*." Peter charged the Jews with denying "*the Holy One* and the *Just*;" and Paul was chosen to "see that *Just One*." (Acts iii. 14; xxii. 14.) The language asserts the perfect righteousness of Christ, and implies that no man was ever found absolutely just, but *himself*. Of all the sons of Adam, he is the only *just one*.

And this *Just One* substituted himself in the room of the *unjust*. His sufferings, consequently, were all vicarious. "He was wounded for *our* transgressions; he was bruised for *our* iniquities: the chastisement of *our* peace was upon him, and with his stripes *we* are healed. . . . Jehovah hath laid on him the iniquity of us all." "He is the propitiation for *our* sins"—"who his own self bare *our* sins in his own body on the tree, that we being dead to sins, should live unto righteousness; by whose stripes ye were healed." And as the guilt of his people was placed to his account, so his righteousness is placed to theirs. "For, him, who knew no sin, he hath made to be sin for us, that we might be made the righteousness of God in him."

Thus, believers, who are by nature unjust, are constituted just by Christ's imputed righteousness. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

III. "Christ suffered for sins, the just for the unjust, *being put to death in the flesh*," in order that he might redeem us from death—the death which sin deserved. It was for this purpose that Christ assumed human nature, and in that nature died. "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who, through fear of death, were all their lifetime subject to bondage." But, when it is said he was put to death in the flesh, this does not imply that his sufferings were merely corporeal; no, it was his soul chiefly that suffered. "It pleased Jehovah to bruise him, to put him to grief, to make his soul an offering for sin." "He poured out his soul unto death." In this way the death of Christ delivers those who believe from the death of the curse.

IV. "Christ suffered for sins, *once for all*, for such is the meaning of the original word." The atonement which he made was complete, and needs no repetition. "For by one offering, he hath perfected for ever them that are sanctified." Jesus finished the work on the cross. With his dying breath he said, "It is finished," and having said this, "he bowed his head and gave up the Ghost."

When the apostle affirms that Christ was put to death in the flesh, or in human nature, it is implied that he had another nature besides. It need not be said of any mere man, that he was "put to death in the flesh," because there is no other way in which a mere man could be put to death. In the person of Christ, the human nature was united to the divine; so that the blood of Christ is called the blood of God (Acts xx. 28); but, as pure deity could not suffer, it was only in the flesh, or in the human nature, properly speaking, that he died. But, whilst he was put to death in his human nature, he was made alive by the Divine. For, says the apostle—

V. "Christ also hath once suffered for sins, the just for the unjust, being put to death in the flesh; but quickened by the Spirit." By the Spirit in this place, is not meant the third person in the Godhead; but the divine nature of Christ. Flesh

and Spirit, when opposed to each other in the case of Jesus, are intended to distinguish between his manhood and Godhead. Thus, we read that he was "made of the seed of David, according to the flesh; and declared to be the Son of God, according to the Spirit of holiness;" *i. e.*, in his human nature he was the son of David—in his divine nature he was the Son of God. (Rom. i. 3, 4.) The eternal Spirit, or divine nature, was concerned both in his death and in his resurrection. It sustained him in offering his sacrifice: for it was "through the eternal Spirit" that he "offered himself without spot to God." Though he was put to death by the Jews, and in a sense by his Father, yet there was a sense in which he offered up himself. His death was his own act—a violent death, and yet a free-will offering. And as, through the eternal Spirit, he died, so through the eternal Spirit he rose. The apostle, in his discourse of the resurrection of the dead, denominates him "a quickening Spirit" (1 Cor. xv. 45); and by this Spirit he quickened himself, as the first fruits of the resurrection. As Christ voluntarily died, so he rose by his own power. "I lay down my life," says he, "that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." (John x. 17, 18.)

VI. "Christ also hath once suffered for sins, the just for the unjust, being put to death in the flesh, but quickened by the Spirit, that he might bring us to God." In consequence of sin, we were estranged from God. All access to him was barred up by the cherubim and the flaming sword. Inflexible justice stood in the way. But Jesus, having made peace by the blood of his cross, has effected reconciliation. Christ brings us nigh. In him, justice and mercy meet together,—righteousness and peace kiss each other. Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh, and having an high priest over the house of God, let us draw near, with a true heart, in full assurance of faith. "Let us, therefore, come boldly into the throne of grace, that we may obtain mercy, and find grace to help in time of need."

JOHN BROWN, A.M.

Cascade, Iowa,  
U.S. America.

## J A B E Z.

"And Jabez called on the God of Israel, saying: Oh, that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me; and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested."—1 Chron. iv. 10.

PRAYER, presented in faith, is prayer presented in agreement with the will of God; and all prayer in accordance with the will of God is prayer indited by the Holy Ghost, the Spirit of prayer. Jabez called on the God of Israel—blessed and honourable employment this: whoe'er honours God, God will honour. It is attested of Jabez that he was more honourable than his brethren. We honour God when we acknowledge him in all our ways, and he honours us by directing our steps. Come, ye saints, let us adopt the prayer of Jabez, that we may be accounted honourable too; for prayer is always binding upon us, although we are not always alive to the performance of it. The more holy the employment, the less, by nature, we are inclined to it. But what does the name of Jabez import? *Sorrowful*: a name truly applicable to the children of God; but oh, the mercy they have not to sorrow as "those without hope," for they sorrow after a godly sort, and they that so sorrow will assuredly sing another day. It is better to sorrow now and to sing hereafter, than to sing now and sorrow hereafter. Sorrowing on account of sin, has a good look with it. All God's children have so sorrowed; and to sorrow after an enjoyment of God in his word and ways, betokens the life of God in the soul. Every *Jabez* shall finally become a *Judah*, which signifies *praise*. Cheer up, then, sorrowing one; thy sorrows may be great, yea, even to overwhelming; they may accompany thee all through life; but they shall come to an end.

"And then, oh, how pleasant the conqueror's song!"

"But Jabez called on the God of Israel." Sanctified sorrow will bring the sorrowing ones to God in prayer. To call is to pray. He "called;" he looked to God—"the God of Israel"—the true and living God—the only Lord God, who doeth wonders. He called, saying: "Oh that thou wouldest bless me indeed!" The application made was sincere. What he asked for was felt to be wanted—it was personal. "Oh, that thou wouldest bless me." Religion is a

personal thing. "That thou wouldest bless indeed." God's blessing is a blessing *indeed*. Who can tell the extent of it? When God blesses, it is well for time and eternity. He can bless us, though we cannot bless him in the same sense. "Oh, that thou wouldest bless me indeed, and *enlarge my coast*"—wouldst increase me. Temporal blessings come from God, as well as spiritual; and it is in vain that we "rise early and sit up late, and eat the bread of carefulness," unless God prosper our endeavours. He succeeds best and safest, who has God's blessing withal. "That thine hand may be with me," to protect me on the way—to supply me with all in the way—to conduct me through the way, and to keep me from going out of the way. "That thou wouldest keep me from evil:" from the evil of sin—of affliction—of wicked and wily-disposed men; from the evil of error—in doctrine, in practice, and experience. "That it may not grieve me"—that I may not be mortally wounded by sin, and the evil of it; in a word, that I may not have overmuch sorrow—the import of my name.

"And God granted him his request." Then he must have asked in faith, "for whatsoever is not of faith is sin." He must have asked with a pure motive. "Ye have not, because ye ask amiss;" and "that ye may consume it upon your lusts." "Ask and ye shall receive," said the Lord Jesus. How much there is in this prayer suited to our every-day's necessities! May Jabez' God be our God—his conduct and character ours—his requests ours—and his success ours; and we shall have nought to fear. Amen.

As Jabez prayed, so I would pray,—  
O Lord thy servant bless;  
Preserve from evil day by day,  
And grant supplies of grace.  
Enlarge my coast, and let me live  
To thine eternal praise;  
From thee I every good receive,—  
Accept my feeble lays.

And while I live, be thou my guide;  
And when my body dies,  
Then take my soul to thine abode  
Beyond the ethereal skies,—  
Up yonder, where the angels dwell,  
And saints thy glories see;  
Oh, there may I thy wonders tell—  
The wonders wrought for me!

G. WYARD.

Boro' Green, Kent.

## THE DIVINE SHIELD AND REWARD.

"Fear not, Abraham; I am thy shield and thy exceeding great reward."—GEN. xv. 1.

THE lives of some men are good. The lives of some men are eminently good; not only good, but good in a good degree. The greater the degree of excellence, the greater the influence for good. Abraham was a good man, and that eminently so, and his influence for good continues to the present day. The Bible has immortalized him. Bible worthies are monuments of the grace of God. We may learn much from them of God, and much that will help to form our own character, and that will furnish us with motives to confidence in God, and devotedness to his service.

I. The best of men may have bad fears. Abraham was a good man, yet he had his fears, and fears that were no good to him. Any sinful fear is a bad one. Anything that sin touches it makes bad. There are many sinful fears, and all bad ones. Abraham had faith, yet he had fears. His fear was not good; for God said to him, "Fear not." He does not sharply reprove him for his fears, but wisely counsels him against them, and greatly encourages him to get rid of them. Abraham had faith in the promised Redeemer; but there was a want of trust in God's providence. It was not fear about religion, about his soul, but arising out of circumstances. It was not fear about future happiness, but in relation to present good. The present often presents

dangers or wants that excited our fears; these things touch our feelings, and, rising above faith, foster fears. Fears are bad in character, degree, and influence; they require a prompt and efficacious remedy.

II. The best remedy for bad fear is found in God. God does not direct Abraham merely to his word or to his means, as to rest there, but to himself, that there alone he may find rest, safety and hope. Still he uses his word to bring him to himself, to make him feel that his sufficiency is in God. Have you fears? Look to me, I am the remedy. Your circumstances require courage and confidence, instead of fear. I am your shield in all your dangers, and I am your reward in all your services, sacrifices, and sufferings. God assures him of a *reward*, and that a *great* one—yea, an *exceeding great reward*. God trebles words to explain the fulness of the blessing he intends to bestow on him. Thus, God blesses his saints; for "surely, in blessing, I will bless thee." And while the blessing is rich with the riches of his grace, it is equal in freeness and continuance. My favour and presence are with you; supplies of mercies shall be as constant as your necessities; and heaven, with all its rest, and peace, and joy, is being prepared for you as your final home. "Fear not, therefore; for I am your shield, and your exceeding great reward."

Blunham.

W. ABBOTT.

## SIXTEEN MARKS OF A BACK-SLIDER.

1. A LACK of knowledge.

2. Watching for the halting of others; and an eagerness to find something wrong in the best, brightest, and most useful saints.

3. A desire for dry and superficial divinity, and to read and hear such things as tend rather to please the flesh than feed the soul.

4. An inclination for light and gay company, strong drink, and many amusements.

5. Proud and high thoughts of his person, and abilities; and a grief to see others magnified beyond him.

6. A broken judgment, a confused mind, unsettled principles, and a fallen countenance.

7. Sick of secret prayer, public prayer, hearing the word, reading the Bible, and thinking upon God and divine things.

8. Vows and promises to do better for the future, all of which pass away like the morning cloud and early dew.

9. Always aspiring after great things, reckoning on a plentiful harvest, but get disappointed with empty clouds and shadows.

10. Fond of new faces and new things, fits of heat, and fits of cold; one eye towards God, and the other towards the world; one ear for hearing the word, and the other ear for hearing vanity; the subject of eye weakness, ear weakness, hand weakness, foot weakness, and heart weakness.

11. Having cast off God, there is a fondness of making kings and princes of the creature, and serving these more than the Creator.

12. Sometimes a great deal of noise and bustle made about serving God, and with

a false joy; a chastising others for want of diligence, a great show of sincerity, zeal, and faithfulness; and all passing away like a fog beneath the burning rays of the sun.

13. Stinging nettles and pricking thorns are in his tabernacles; he would be happy and cannot; he would be at rest and cannot; he would serve God and the world, and be at peace with his conscience, but cannot. Having dry breasts, and a mis-carrying womb, all he attends to is marred with emptiness, vexation, and disappointment.

14. An ear for false doctrines, soft, superficial, superfine, and pleasing preach-

ing; and a desire to increase lies, practise deceit, and to make a covenant with the children of Hagar.

15. A desire to maintain outward consistency to serve as a blind; rejoicing in the idea of his iniquity not being found out, though he be despotic, peevish, tyrannical, and oppressive.

16. His iniquity is bound up in carnal security, false confidence, and false joy; and his sin is hidden in a conscience benumbed and stupid; but the sorrows of a travailing woman are coming upon him, and he shall not escape.

*From Benjamin Taylor's New Book,  
"Benjamin's Mess."*

### JESUS' CALL, AND MARY'S RESPONSE.

**SKETCH OF A SERMON, BY GEORGE ISAACS, AT THE SUFFOLK ASSOCIATION, 1869.**

The awful transactions of Calvary had concluded. The clamour of the multitude had died away into silence; the strong bulls of Bashan had exhausted their strength; and the loud howlings of the blood-hounds of hell no longer echoed over the Mount of Crucifixion. They had received their death-wound by the death of the despised Nazarene. Fire, like that which burns to the lowest hell, had fallen on and around the dying victim—tho' blood, like rain-drops, fell fast from his head—his hands—his feet—his side. Still it burns on—till the sufferer, gathering up strength for the last shout of triumph, cried, "It is finished"; then it goes out in eternal night.

Quietly and respectably Jesus had made his grave with the rich in his death, and the life and strength of the world lay all unconscious in Joseph's new tomb. Bright angels had descended and rolled away the stone from the door of the sepulchre, and "the wind of the morning" bounded forth from the night of death. Loving disciples, of both sexes, had surveyed the empty tomb, and observed the orderly arrangement of the grave clothes. And wondering in themselves at what had come to pass, "went away again to their own homes."

But Mary, beloved—befriended; and loving Mary, spell-bound, remains waiting at the sepulchre, weeping. Blessed angels question the weeper—"Woman, why weepest thou? How tender—how pathetic—how loving the answer; "because they have taken away my Lord, and I know not where they have laid him." A person, in

the garb of a stranger, accosts the disconsolate one, replying, with addition to the angels' words, "Woman, why weepest thou,—whom seekest thou?" What love gushes from her heart in the reply. Throwing off the guise, reassuming his natural tone, in a well-known voice Jesus utters the word "Mary." This is enough; she rushes to the Master's feet.

#### THE CALL.—THE RESPONSE.

I.—The call "Mary."

1.—*It reveals his sympathy and solicitude.* Jesus' hand is not more mighty than his heart is tender; his very soul solicitous for the comfort of weeping disciples. Mary's soul was full of grief; that grief came into her eyes in big tear-drops, and spake in the very tones of her soft voice. Of this grief the dear Master could not be unaware, nor could he be unconcerned about it, "Are you in sorrow? Weeping." The same sympathy flows towards you, and solicitude.

2.—*See the reward of holy love and zeal.*

She had watched the progress of crucifixion; had seen his body taken and laid in the sepulchre; had gone and prepared spices to anoint him; appeared at the tomb before the light of day; lingered at the spot, drowned in tears; put forth her moan, "they have taken away my Lord"; declared her resolve to convey his body away, when, lo! on a sudden, the living form appears, and the loving voice is heard—"Mary." What an unspeakably blessed surprise! Instead of carrying a corpse, her living Saviour crowns her with joy. All her fears gone; sorrow vanishes away. The fount of holy love is

broken up, and its streams flow freely forth.

Your love to Jesus; your zeal for him shall be repaid. You can render no service without a reward. In keeping his commandments there is great reward.

Some of you have entered on a new course; follow it, patiently, prayerfully, meekly, without any contention, and your work shall be crowned, &c.

3.—*Mark that Jesus is sometimes near, yet not recognized.*

Mary knew him not. The two disciples, on their way to Emmaus, did not know their interesting companion.

1.—In every dark dispensation of his Providence he is near.

2.—To you, weeping ones, who are crushed by sin, he is near in kind and merciful intentions.

3.—To you, whose hearts are broken by affliction, over whom rests a cloud, he is near—very near. “The Lord is nigh unto them that are of a broken heart.”

4.—*The call is direct and personal.*

There are two calls to men, made by the gospel. 1—to the ear; this is addressed to all. “To you, O men, do I call, and my voice is to the sons of man. The other to the heart; this by grace and spirit. This becomes a personal matter; a matter of conscience, and feeling, and experience. “Inward peace makes outward call effectual.”

Examples: 1.—Saul of Tarsus. 2.—Lydia, whose heart the Lord opened. 3.—Bunyan, “Will you have your sins and go to hell, or leave them and go to heaven? John Steel; death of his daughter.

2.—It becomes a personal matter with you when you wake up to anxiety about sin and salvation. And to you it is as if the Lord called you by name. Mary, are you weeping after Jesus? Mary, are your eyes yet unsullied by a tear of sorrow? Nay, I would say, unbrightened by sorrowful tears.

II.—The Response. “Rabboni.”

1.—One word from Jesus, brings one from Mary. When Jesus speaks to the heart it yields.

2. Mary's whole attention was soon directed to Jesus; not the angel, but the Lord. He is a great object of attraction. Peers and ladies in the house. Queen enters; all look.

3.—She gives herself wholly to him; calls him her master; rushes to his feet. O, sweet submission; blessed captivity. Becomes a preacher of good news.

Go, thou that hast found favour; publish it far and near; tell what a dear Saviour thou hast found; point to his redeeming blood, and say, “Behold the way of God.”

## Spiritual Correspondence.

### LETTER LXVI.—FROM AN AFFLICTED MINISTER TO HIS PEOPLE.

My dearest Brethren and Sisters in Christ,

Knowing that, according to your usual method, this is the evening for your meeting as a church, hence the just and very deep sense I have both of your strong affection for me and the fervent supplications you are daily presenting to a covenant God on my behalf, made me most cheerfully embrace the first opportunity, on my recovering, of sending you a few lines.

It is with heartfelt pleasure that I acknowledge that the whole of your conduct toward me, ever since I have had the pleasure and honour of being your pastor (which is now above eighteen years), has been such as to make all the difficulties peculiar to my solemn office seem light and easy. Your great respect on one hand, and your very becoming walk as a

church on the other, have strengthened and encouraged my heart, and have also increased my earnest desires to exert myself to the utmost in a dependence on divine assistance for the promotion of your spiritual and everlasting good. It has been the sovereign pleasure of God, by a most afflicting dispensation of his providence, to cause me to be laid aside from my delightful work for a considerable time during this very trying season. In connection with your ardent love to me, and fervent prayers for me as a church at large, I must add that I cannot be sufficiently thankful for the special care of our dear brethren in office, who are one in every view constituting my happiness and your spiritual welfare; so that, under my painful and distressing circumstances, I have had everything done by them and

you to comfort and relieve me. I therefore now beg, dearly beloved in the Lord, your acceptance of my most hearty thanks for all your kindnesses (and particularly for your constant and fervent prayers to God) for me and mine. Blessed for ever—blessed be his holy name. I have to inform you that your supplications, through the intercession of the great Head of the Church, have availed much. The change in my situation is truly wonderful. The means used by my worthy friends have been remarkably blessed for restoring that vigour of mind so necessary for the discharge of the important duties of my station, that I have now the pleasing prospect of returning to my dear friends and family. Much, indeed, I do feel both for you and them. God grant your special kindness in waiting may not be in vain. If he should be pleased still to answer prayer in perfecting the begun mercy, greatly sanctify it, and make me more useful among you through it.

Your most affectionate brother and unworthy pastor,  
NAT. TROTMAN.

Monday, July 15, 1793.

On the receipt of this letter, the hopes of his people were elevated—joy and pleasure succeeded despondency and anxiety. But, alas! these expectations

were at once blasted by the unexpected intelligence of his death, on Saturday, August 31. The day he died he enjoyed an unusual degree of composure, and spent part of the evening in spiritual conversation with the lady at whose house he resided. When she had retired, he requested his servant to give him the Bible and then get his supper. On his return, in twenty minutes, he found Mr. Trotman dead on the floor, having expired, as is supposed, in the act of prayer. Upon the receipt of the sad tidings, the church requested that his remains might be removed to London, and interred at their expense. This meeting the wishes of his sorrowing relatives, they were brought to the meeting-house. The front of the gallery, the pillars, the desk, and pulpit were covered with black; and on Saturday, Sept. 14, 1793, the funeral solemnity took place. The hearse was followed by seventeen mourning coaches. Mr. Tonet delivered an oration to an immense conourse of people.

Thus lived and died this man of God, leaving a widow and two children, a mother, a brother and three sisters, a numerous church and acquaintances, to deplore their loss and exult in his gain.

(Communicated by C. GOODCHILD.)

## Biographical Sketch.

### M R S. B O U L T O N.

DEPARTED this life, on the 1st of September, after an illness of 13 days, aged 30 years, Mary Ann, the beloved wife of Mr. Wm. Martin Boulton, of Wisbeach, Cambs.

As the departed was well known to the editor of the "GOSPEL HERALD," and also to many of its readers, a sister in the same church of which she stood an honourable member, and who loved the departed one in the bowels of Christ Jesus, thinks a few facts relating to her last illness may not be uninteresting to him or them. She therefore yields to the wishes of the bereaved husband and family in sending forth to the Church of Christ a brief record of divine faithfulness, hoping that many a little bleating lamb, such as our departed sister was, may take courage as they read how true to his word "The Good Shepherd" proved himself in her instance, by "making all her bed in her

sickness," laying beneath her "the everlasting arms," and at length folding her in His everlasting embrace, thereby making her an inhabitant of that blissful clime, where they "no more say, I am sick, and the people that dwell therein are forgiven their iniquity." Having enjoyed her confidence for more than eight years, I am in possession of much relating to her soul exercises, and I think I am right in saying that up to her 21st year, she knew not God, but walked according to the course of this world, and, from what she has told me, I fully believe divine life was communicated as she stood before the mirror, putting on the bridal dress, previous to being united to him who now mourns her loss. She has told me, as she put on her wedding dress, the thought shot through her heart: "You need a better robe than that to cover your naked

soul, and without a wedding garment of God's own providing you will never sit down to the marriage supper of the Lamb." Sharp are the arrows from God's quiver, and when, some months after, through the death of an uncle, He deepened His work, her poor soul cried out as from the " belly of hell;" and I was witness to the deep anguish of her heart as her sinfulness was shown her. Brought in guilty before God, and with her mouth stopped, she saw no hope, no rest, no salvation, out of Him who is God's salvation for the lost sinner; and all her desire now was to know, by the Spirit's testimony, that her name was on His heart, and that his blood was shed for her. Well do I remember how complete the change was in her. The merry, girlish laugh of hilarity was silenced by the thunders of the law in her conscience, and the pensive sadness of the countenance told how great was the conflict within. Helped with a little help from time to time, and cheered by the constant converse of her beloved father-in-law, she went on for some months, hoping and fearing; "Here a little and there a little" given her, Jesus the one object of her pursuit; till, on the 6th of October, 1861, she publicly put on the Lord Jesus by baptism, and joined the Church of Christ meeting at Victoria Road, Wisbeach; declaring herself on the Lord's side, she "came out and was separate," and from that time to the time of her death filled her position in the Church honourably, and fell asleep embalmed with the prayers of the Church, in the love of her pastor and brothers and sisters. From my own personal knowledge of our departed sister, and also from papers found written by her previous to her illness; which writings her bereaved husband has kindly lent me to read, and from which I shall presently give some extracts, I am enabled to say she was one that feared God above many, yea, she "feared alway." Taught the desperate vileness of her own heart, and emptied of all hope in self, she was often bowed down under a sight and sense of what she was in the first Adam, while her heart panted and longed for a fuller manifestation of her standing in Him who is "the Lord from heaven." Many were the sips of living water her parched lips received from time to time in reading the Word of Life, or under the ministration of that Word; and not long before her illness she wrote to me, saying how she was waiting, with great expectancy, for a visit from Jesus,

as she had found the lines of dear Toplady so very sweet to her soul, viz.:-

"Tarry his leisure then,  
Wait the appointed hour;  
Wait till the bridegroom of your soul  
Reveal his love with power."

Slow of heart to believe His love, and so fearful of being deceived, her poor spirit was often bowed down, but there were times when her expectation rose high, and, having proved her *calling*, her *election* was proved too. Jesus was most precious to her soul, and she followed on to know more of Him whose glory had been manifested to faith's vision, thereby causing her heart to cleave to Him, and follow Him in the way. The following extracts from her papers clearly and plainly tell out the state of her mind; they breath an intensity of desire heavenward, and are the effusion of a heart panting for Jesus and his great salvation.

Dec. 2nd, 1868.

"I feel somewhat under a cloud, and fear Jesus is displeased with something sinful we have been doing, or he would not withhold his gracious power. Oh, if I could feel the cleansing power of his precious blood! Nothing short of this will give me real peace. 'None but Jesus can do helpless sinners good.'

"Renew my will from day to day,  
Blend it with thine and take away  
All that now makes it hard to say,  
Thy will be done.

"Address by Mr. B. much relieved my mind. When speaking of the hypocrite, he said that he was very unique and upright in his own eyes, while the poor feeling sinner is cast down for fear his spot is not the spot of God's children, which, he said, was never the case with the hypocrite.

"Am I given by the Father to Jesus? Coming to Jesus is a proof of it. Hungering and thirsting for Jesus is a proof of it. Satan would keep us from the only place of victory.

"Felt a little sweetness in being at God's house, having felt somewhat dejected and wishing much to have a word from above. Text—'He is able to succour them that are tempted.' Suitable again! The Lord knows our case, and what will comfort and cheer us by the way. How good, great, and wise he is. How I would praise him for his goodness. The leading feature in the sermon was that Satan lets them that are his own go on easily, troubling them not, while the poor child of God is continually tempted and tried as to his

religion being real or not; also, that God shuts up all hearts and ears to our complaints, that we may pour them into his sympathising ear, whose loving heart is ever ready to succour the tempted one, telling us to 'Cast our care upon him, for he careth for us.' Oh, what a consolation to feel God is able to deliver us in whatever state we may be; however far from him, though at the ends of the earth, his powerful arm can reach us, even on the brink of hell. 'He is able' to pluck us as brands from the burning. We may be cold, carnal, worldly-minded, diffident, careless, tempted by Satan, filled with earthly cares, yet 'he is able' to deliver us.

"So strong to deliver, so good to redeem,  
The weakest believer that hangs upon him."

April 26th, 1869.

"I hope I have this day felt a little sweetness in having a good hope through grace; on rising, trust I had a little of pleading and supplication with God through Jesus. I indeed feel '*Thy Spirit* must the work perform, for it is all of grace.' But oh, how soon our thoughts wander, what temptations beset us! Now, the evil of our heart rises,—how we need the operation of a higher power, the influence of the Holy Spirit to keep us in this dangerous way. This afternoon, while meditating on my lost condition, the thought occurred, 'I feel sure I am a lost sinner without his sovereign grace, and Jesus came to seek and to save the lost.' Then, there is a suitability. He must come to save me, and hope arose, and my soul felt willing to give him all the glory and praise. But I read of rest for the people of God. Oh! that I could cease from all things else, and rest on Jesus' finished work, 'Tis complete.'

"Midst flaming worlds in this array'd,  
With joy shall I lift up my head."

"But I seem to lack life and power. I want to feel more vital religion—to feel sure *my Redeemer liveth* before I am called to enter 'the swellings of Jordan.' He has promised 'at evening time it shall be light,' and I desire to rest on his promise, whose word can never fail.

"This morning felt so hard, so carnal, not a desire towards Jesus, all ordinances a burden, but took up Gadsby's hymn-book, and opened on one of Hart's hymns upon the 'Brazen Serpent,' and how those that were bitten looked to it. My eye rested on the 5th verse,

"Thine's, alas! a lost condition."

All the verse, how suited to my present state of mind. But the blessedness is that

'the remedy is *without me*,' while I am continually looking *within* for it. I think my mind must have been directed to it by the Holy Spirit, as suitable to my state, as it has caused a 'little reviving in my bondage.'

June 10th.

"I have for some time been anticipating this day, and now it is over. May the Holy Spirit of God enable me to record the mercies received this day. When I arose, felt a pleading at the throne of grace that God would bless me with a token of his favour, and enable me to receive the word on good ground, that I might be benefited and his name glorified. I was granted journeying mercies, and service opened with a sweet hymn. Text, Ps. lxxviii. 72. I trust I felt humbled under a sense of God's dealings with me, and felt I had experienced the truth of what was stated. To his name be all the glory. In the afternoon believed I had been regenerated, and on the whole a good day, and to Jesus' name be all the praise, for I must ascribe it all to free and sovereign grace."

June 16th.

"Being somewhat exercised about my state as a sinner, the thought crossed my mind, 'If I am not God's child, how is it I can find no satisfaction in the things of the world.' The poet says,

"Solid joys and lasting pleasures  
None but Zion's children know;"

And, if I am killed to the enjoyment of worldly pleasures, who has done it? Would the enemy? I trow not; then, if the Lord has done it, will he not much more make me alive. His word is, 'I kill and I make alive,' and he that has begun the good work will carry it on till the day of Jesus Christ. I must 'tarry his leisure.'

Tuesday Evening, August 17th, 1869.

"I trust I feel a good hope through grace. Ah, sovereign grace shall be all my plea while life shall last, and I trust will resound throughout eternity! I am lost to all eternity without his pardoning blood. Nothing else will cleanse such a soul as mine. What a mercy there is such a remedy. I must rest on this *hope*, and, as a good brother expresses it, 'Wrestle, weep, and pray,' till I obtain the blessing. Have just opened my bible on the 22nd Psalm, and the 26th verse seems to comfort me—'They shall praise the Lord that seek him; your heart shall live for ever.'

"Fenced with Jehovah's shafts and walls,  
Firm as the everlasting hills."

"Amen, amen."

This, which was written only a few days before she was taken ill, was the last she wrote.

From the commencement of her illness to the time of her death, our sister's state of mind seemed to be that of *simple trust*. To a sister in the Lord, who saw her on the fourth day of her illness, she replied to the inquiry of how she felt in mind, "I am resting entirely on Jesus. I have no hope in myself; all my hope is in him. I know I must meet the foe, but I must be safe while Jesus is my guide." She also said her mind was much more peaceful on her bed of sickness than it had been sometimes in health, for the enemy was not allowed to worry her. To another sister she spoke of being fully satisfied respecting her calling, only she was longing for brighter manifestation of the Beloved. But, to her pastor, who saw her three days before her death, with an animated

countenance, she declared her full confidence of her standing in Christ, saying, "I have a full expectation of being a citizen of the New Jerusalem. I must say so, for I find it here" (meaning in her heart); and, looking at him, added, "Is not that something to say?" From this time to the time of her death she said but little; for, from the nature of the disease, she was seldom sensible. Once, when blessed with a lucid interval, she called for her dear father-in-law, and asked him to pray with her, and he there gathered from her dying lips the assurance that she was looking to "Jesus only;" and, sheltering in the Rock of Ages, she fell asleep, and "Precious in the sight of the Lord is the death of his saints." "Therefore is she before the throne of God."

A SISTER IN THE SAME BLESSED HOPE.  
Wisbeach,  
October 8th, 1869.

## Missions at Home and Abroad.

### BAPTIST PRINCIPLES IN ITALY.

It is a significant fact that wherever the gospel has penetrated in countries hitherto enslaved by popery, the subject of baptism has been one towards which the minds of those awakened from their long sleep of error and superstition have been invariably directed. And to this another fact has usually been added, namely—that when left to themselves the converts have usually formed churches according to the order of the New Testament. Baptism, as the divinely appointed mode of professing faith and obedience, has been *first*, and the Lord's supper and christian fellowship *second*, in the order of gospel observances; and this, not from any elaborate course of argument, but, *naturally*, from the first and freshest impressions created in the mind of the new converts by reading the New Testament for the first time with a desire to know and do the will of Christ. This has been abundantly exemplified in the history of the German Mission, as our readers know; and we trust it has been, or will be, in the kingdom of Italy, where a Baptist movement has been commenced, to which we desire briefly to call attention.

About six years ago, Mr. Wall, a Baptist minister, formerly of Calne, in Wiltshire, proceeded to Bologna, in Italy, to preach the simple gospel of Christ to

the benighted inhabitants of that especially priest-ridden district. Here, and in the adjoining city of Modena, he had, notwithstanding the opposition of the priests and their allies, very encouraging success. About two years after, in 1866, Mr. Clarke, previously pastor of the Baptist church at Twerton, near Bath, resigned his charge in order to take advantage of the providential openings which, since the Italian war, have been so abundant for spreading the gospel in Italy. He selected Spezia, now the chief government naval port and arsenal of Italy, as the centre and sphere of his labours. In and around this city Mr. Clarke has worked and is working with untiring energy, with the help of Italian evangelists, to convey the simple gospel of the grace of God to the minds of the Italian people—aiming to direct multitudes, who are now pointed to "cold statues, to images of the Virgin, and to wafers of the mass," to "the Lamb of God, who taketh away the sins of the world."

Thus an interesting and important work has been commenced in Italy,—Italy, the "seat of the beast," the throne of the Popedom for ages, but now almost entirely emancipated from the yoke of Popery as a political power, yet still subject to Popery as an ecclesiastical system; and, where this

is thrown off, in great measure given over to pleasure-seeking and infidelity. Such is the Italy of to-day; and if, amidst the many calls upon the sympathy and aid of British Christians and British Baptists, Italy has been neglected, it has not been because there has not been a large and interesting field of labour waiting to be cultivated.

We are glad to find that the Baptist Tract Society has not been unmindful of this important sphere of action. Besides France, Germany, and Norway, this valuable society, which is doing a great work quietly, has had its attention directed to Italy, where already some of its tracts are being translated and circulated. One especially—the address of Baptist W. Noel, on the occasion of his baptism, which has been translated into Italian, is likely, we trust, to do great good. We have also had the pleasure of reading a letter from Mr. Wall, of Bologna, to whom we have already referred; by which, it appears, that the converts baptised by him are not content to remain silent witnesses for Christ, but are anxious to diffuse, and quite able to defend their principles. A copy of a letter written by three of their number, to the Editor of the "Waldensian Echo,"—we presume a Protestant Pædobaptist periodical—impugning the principles of the Baptists, has been placed in our hands, which, on many accounts, deserves the notice of baptised christians in other countries. It appears that the editor of this journal had accused these brethren of teaching baptismal regeneration, in their interpretation of the passage in the gospel of John,—"Except a man be born of water and the spirit," &c. Admitting that interpretations of this noted passage vary, they contend that he has not proved that the one they espouse lays them open to the charge which he brings against them of teaching two regenerations, one by the spirit and one by water. They say,—"The baptist brethren admit but one regeneration, that of the heart by the Spirit of God, and expressed in the words of Christ as a being 'born again'; but they think that the spiritual birth, which is the commencement of the christian life, ought to be accompanied by a birth 'out of water'—that is by baptism, of which it is the simple and eloquent manifestation."

There follow some remarks which are worthy the attention of all baptists. Inasmuch as, in spite of this explanation, the objection may be reiterated—'Is not

the new birth of the spirit sufficient that it needs to be duplicated by a birth out of water,' or in other words, 'Is water-baptism really necessary?' We may add that we regard baptism as something *more* than a mere sign. The necessity of baptism, according to our view, is not from any magic virtue that may be attributed to it, like the Romanists, nor from the mere symbolic meaning that may be attached to it, like the Protestants, but arises from the *witness* which is its essence. We think that it is not sufficient to believe, but that, after having believed, it is necessary to obey; and, in particular, to confess Jesus Christ in the manner and by the means which he has himself established. We believe that baptism is not only a sign, but a language,—a true witness—the *first witness* of the faith of the individual. The theory of the *sign* makes baptism an *impersonal rite*; the "baptismal witness" forms a personal profession. We do not by this weaken the value of other witnesses to faith, neither that of works, nor that of words, nor that of the Lord's supper. With regard to the latter, we simply observe that it forms the *collective witness* of the body of Christ, while baptism is the separate witness of each member of the body. \* \* \* It partakes equally with the Lord's supper the honour of being an institution directly founded by Jesus Christ; and it may be said that he who refuses to witness his faith in this ordinance disobeys his Lord and is badly prepared to witness for him in any other way. \* \* \* Regarded as a witness, baptism becomes a very serious matter, as serious as the Lord's supper, and cannot, any more than that, be administered to infants. In this we may urge the following dilemma:—If you administer baptism to infants, give them also the Lord's supper: if you refuse to give them the supper, refuse also to administer baptism to them. In other words—Either give them both, or give them neither. If anyone thinks he sees a way out of this dilemma, we invite him to show it to us.

Then follows some cogent reasoning relative to the confession of faith of the Vaudois churches on the subject of infant baptism, and the inconsistency between their creed upon this point, and that upon the necessity for all connection with the church of Christ being personal and voluntary.

This letter was not allowed a place in the *Waldensian Echo*; consequently it has

been printed for separate circulation among the Vandois Churches. The editor, however, attempts to combat the arguments of these Baptist brethren, who have appended a forcible rejoinder.

Thus the matter stands between the Baptists and their opponents in Italy. Mr. Wall states that the Editor of the *Waldensian Echo* promises a series of articles on baptism, of course from his own point of view. This is encouraging, since all that tends to draw attention to

the subject is advantageous to the cause of New Testament baptism. Mr. Wall is desirous of obtaining a printing press for the diffusion of scriptural principles among the inhabitants of Italy. Any one of our readers desirous of aiding this good work, may obtain further information from Mr. J. E. Tresidder, 16, New Bridge Street, Blackfriars, London, who will gladly receive and take charge of any contributions that may be forwarded to him.

## Home Intelligence.

### NEEDINGWORTH, HUNTS.

On Tuesday, October 5th, 1869, a social meeting was held in the Baptist Chapel, when about 150 partook of tea. The trays were kindly given by the ladies of the church and congregation. After tea, the 793rd hymn, Denham's Sel., was given out by Mr. Wright. Mr. A. Baker, late of Rushden, now of Sutton, Isle of Ely, read the 112th Psalm and offered prayer. The deacon then made some few remarks in reference to the goodness of the Lord to them during their widowhood, and of Mr. Wright's coming amongst them. He said he believed it was of the Lord. He then handed to Mr. W. £5 5s., the proceeds

of the tea, as a token of their esteem, which was acknowledged in suitable terms. Very suitable addresses were delivered by Brethren Willie of Somersham, Shaw of Over, Leach of Swavesey, and Haynes of St. Ives. Many souls were refreshed; and we do sincerely hope that the speeches of our brethren may be long remembered.

During the three months that our much esteemed pastor has been with us, two have been added to our number. Our united prayer is that the Lord may abundantly bless the testimony of his word for the encouragement of his young servant and the good of precious souls.

### A VISIT TO SUDBOURNE IN SUFFOLK.

On Tuesday, the 12th of October, we found our way to this village, having heard that the Baptists intended to hold an anniversary for the purpose of making collections towards liquidating the debt on the chapel.

When we reached the place we felt exceedingly pleased with the appearance of this meeting-house, and can but encourage a hope that it is "a little spot enclosed by grace out of this world's wide wilderness."

At half-past two the services began, and Mr. Woodgate, from Otley, read the scriptures, prayed, and preached from Isaiah liii. part of 10 verse, "The pleasure of the Lord shall prosper in his hands," which appeared to be listened to with marked attention and much pleasure.

At five o'clock about 150 persons from the surrounding villages sat down to tea, which was very well supplied with provisions.

The evening service commenced at half-past six. When Mr. Large, the pastor, gave out that beautiful hymn beginning with, "Immanuel sunk with dreadful woe," &c., we never remembered hearing that hymn sung, when we felt such a sweet sense of Christ's redeeming love, and when the fourth and fifth verses were sung, a thrill of delight passed through our minds. Yes, our surety then—

"He drank the wormwood, mixed with gall,  
Sustained the curse, removed it all,  
Nor left a dreg behind."

Mr. Brown, of Friston, presided, and introduced the object of the meeting, which was to commemorate God's goodness in relation to the past harvest.

Mr. Lamb, of Tunstall, then addressed the meeting upon the great blessing of having the Lord's presence with us in connection with all the circumstances of our lives; after which, Mr. Woodgate delivered a short address, borrowing his ideas from

the engagements, &c., of men employed in harvest work. He stated they went forth to their work; the work did not come to them; so God's people should not remain idle at home, but go forth to work in the great harvest-field. He also referred to the appearances of union, earnestness and cheerfulness among men in the harvest-field. Such should be the case of every believer in Christ, as they were serving a good master, who always pays his servants well.

The meeting closed with a few remarks from the chairman, singing, and prayer.

The chapel was well filled in the afternoon, and to overflowing in the evening.

The collections amounted to £5, including the gift of some of the trays from kind friends.

N.B.—We understand this meeting-house has recently been enlarged, and a gallery erected for the Sabbath-school children. Already the friends at Sudbourn, with their minister, have been working hard, and have reduced the debt to about £38. Could not the many rich and kind friends connected with some of our churches help Mr. Large, who is a worthy and hard working servant of Christ, to remove the debt of their place of worship.

Post office orders can be made payable at Wickham Market, Suffolk, to be received by Mr. W. Large, Butley; also stamps to any small amount will be thankfully received.

THE VISITOR.

#### SWAVESEY, CAMBS.

ON Tuesday, October 19, a new chapel was opened in Swavesey for the Baptist church and congregation, of which Mr. William Leach is pastor. In the morning and evening excellent sermons were preached by Mr. Bloomfield, of Bradford; and, in the afternoon, an able discourse was preached by Mr. Hazelton, of London. The congregations during the day were excellent. The building was crowded in the evening, about 700 persons being present, and numbers were unable to gain admission. The new chapel is a substantial structure of chaste design and ample accommodations. It is constructed of brick, with stone coping and string courses. The builder's contract was for

£847, but the total cost, including palisading, architect's commission, &c., will be about £1,000. The foundation stone was laid on the 24th of March, this year, and the building has been completed without hindrance or accident. The proceeds of the meeting on Tuesday amounted to £60, leaving £100 to be subscribed to free the building from debt. Considerable expense was saved by a number of the friends of the movement carting the materials gratuitously. While most of the money has been subscribed by the people of Swavesey, the committee have been greatly encouraged by the practical sympathy of christian friends in the neighbourhood.

#### ZOAR CHAPEL, ERITH, S.E.

ON Wednesday, October 20th, the public recognition of Mr. J. J. Cooler, of Albert Villas, Crayford Road, Erith, S.E. (late of London), took place as pastor of the Church meeting in the above chapel. Mr. S. Milner, of Keppel Street, Russell Square, preached in the afternoon. In the evening a public meeting was held. Several ministers and brethren delivered

addresses. The Senior Deacon gave Mr. Cooler the right hand of fellowship in the name of the Church. It was felt to be a profitable and interesting service. We, as a Church, have abundant cause for thanksgiving for the revival of this little cause, and prayerfully look for a yet larger outpouring of the Divine blessing upon us.

#### Poetry.

##### REALIZATION OF PRIVILEGE.

HAIL! blessed Sabbath morn,  
Of all our seasons best,  
Our spirits seem new-born,  
Rejoicing in thy rest;  
And fain our hearts would learn to soar  
Where Sabbaths last for evermore.

Hail! fellow-labourers, thus  
Released from toil and care,  
Our Saviour calleth us  
His happiness to share:  
He says, "Wherever two or three  
Meet in my name, there I will be."

Once, on a Sabbath day,  
A little chosen band  
Met, with closed doors, to pray,  
For fear of foes at hand;  
Then did their gracious Lord appear;  
And may not we expect him here?

No enemies around  
Can give us cause to fear;  
Safety and peace abound  
Whene'er we worship here;  
And shall we love the Saviour less—  
We, who have greatest cause to bless.

Oh! may we never grieve  
The Spirit of his grace,  
But near and nearer cleave  
To his belov'd embrace,  
And lean upon his promises,  
Till "we shall see him as he is."

And, that our youthful charge  
With joy may meet us then,  
May zeal our hearts enlarge  
To quit ourselves like men  
Who earnestly desire to shew  
How much they love, how much they owe.

W. J. BLAND.

(Written for Jurston Street Sabbath School  
Anniversary, Early Prayer Meeting, &c.,  
October 1st, 1842.)

## THE THRONE OF GRACE.

THERE is a throne of matchless grace,  
That God in love has told,  
How full of richest gifts the place!  
How lovely to behold.  
'Tis there the king of glory reigns,  
And pours his mercies down;  
Bright angels sing melodious strains,  
And saints their Saviour crown.

Once when around his earthly seat  
A few poor children pressed,  
With gentle look and welcome sweet  
He clasped them to his breast.  
And now when little children pray,  
Their feeble voice He hears;  
No burning seraph stops the way,  
No flaming sword appears.

Still, coming humbly to His throne,  
They learn the way to heaven,  
And through His wondrous cross alone  
Shall find their sins forgiven.  
And I may come with earnest prayer,  
That throne of grace is free;  
The seeking soul is welcome there,—  
Lord! draw my heart to thee.

G. T. CONGREVE.

— "is New Hymn Book, "GEMS OF SONG."

## THE CHRISTIAN FATHER.

Does he a Father's character sustain?  
He sees the truth of God in man's disgrace,  
And hears the voice which says, "A sinner comes;"  
In all the anguish his dear partner feels;  
Yet murmurs not beneath the sovereign hand  
That, with abhorrence of the first offence,  
The birth of every child of Adam marks  
Each bad propensity, through him derived.  
Watching, he aims to check while in the bud;  
Nor wonders, though he sighs, when they appear.  
What from a root corrupt can he expect,  
But a corrupted branch? Not in the blood,  
Nor of the will of man, is grace convey'd,  
But by Jehovah's sovereign will alone.  
From hence he learns submission, God's decree,  
For his inspection he accounts too high.  
The precepts are his rule: and well he knows  
The Lord will honour them that honour him.  
With diligence he, therefore, tries the means;  
And as the growing powers from infancy  
Shoot into childhood, and from childhood  
branch  
To reason's plainer dawn, advancing still,  
Till youthful efforts into actions rise,  
And plainly to the strict observer tell  
Whither they tend, and whence they are derived;  
The prudent Father, with an eagle-eye,  
Marks every lisping word, each childish act,  
And youthful effort, as they spring to light;  
And timely bends and prunes his growing plant;  
Rewards the promising, the base detects,  
Corrects the wilful, and encourages  
(By motion suited to the little mind)  
To things that merit and obtain applause.  
How fair the prospect, to a parent's mind,  
Of budding talent, and an active soul!  
What will not hope, by fond affection  
warm'd,  
Of future usefulness, and gifts suggest?

JOSEPH SWAINE.

## AN ACROSTIC.

C omforter in all our griefs,  
H elper Thou, in our distress;  
R ock of ages, O may we  
I n thy wounds our refuge see:  
S un of Righteousness, to cheer  
T hose to whom Thy Name is dear.

Glasgow.

MARY ANN.

## The Portfolio.

### THE UNCHANGING FRIEND.

We may lean upon his arm, while passing through the wilderness, in the happy remembrance that it was once willingly stretched out for us on Calvary's cross—once bound to that accursed tree, to make us eternally free. We can rest our way-worn hearts upon his wounded bosom, in the sweetest assurance that from his side flowed blood and water—the blessed and certain testimony of the liberty wherewith Christ hath made us free, and of the perfect love and favour of our unchanging God.

H. H. SNELL.

### EVERY CHRISTIAN A CHURCH.

As man is a little world, so every Christian is a little church within himself. As the Church, therefore, is sometimes in the wane, through persecutions, other times in her full glory and brightness, so let me expect myself to be sometimes drooping under temptations, and sadly hanging down the head for the want of the feeling of God's presence; at other times carried with the full sail of a resolute assurance to heaven, knowing that, as it is a Church at the weakest stay, so shall I, in my greatest dejection, hold the child of God.

BISHOP HALL.

EVERY Christian, as well as Luther, may call affliction one of his best school-masters, and with David may say, "Before I was afflicted I went astray; but now have I kept thy word." Many thousand recovered sinners may cry, "O healthful sickness! O comfortable sorrows! O gainful losses! O enriching poverty! O blessed day that ever I was afflicted!" Not only the green pastures and still waters, but the "rod and staff," they comfort us. Though the Word and Spirit do the main work, yet suffering so unbolts the door of the heart, that the Word hath easier entrance.

BAXTER.

### DEATH OF LUTHER'S CHILD.

WHEN one of Martin Luther's children lay on her death-bed, the great man approached her and said to her, "My dear little daughter, my beloved Margaret, you would willingly remain with your earthly parents; but if God calls you, you will go with your heavenly father." "Yes, dear

Father, it is as God pleases." "Dear little girl!" he exclaimed, "Oh how I love you! The spirit is willing but the flesh is weak." He then took the Bible, and read to her the passage, "Thy dead men shall live; together with my dead body shall they arise. Awake and sing ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." He then said, "My daughter, enter thou into thy resting-place in peace." She turned her eyes toward him, and said, with touching simplicity, "Yes, father."

### SELF-DENIAL WANTED.

THERE is to be found in the religious world not only a solid, substantial, consistent, and devoted Christianity, but there is to be found also what may be termed a pretty genteel sort of evangelicism, which too well combines with the luxurious ease of the world and the flesh.

Such religion will not prepare the soul for sickness, death, and eternity. It will, at best, leave it a prey to most fearful doubts, or, still more to be feared, to the delusions of false peace. The way that leads to eternal life is much more narrow than many of our modern professors are aware of. The gate is too strait to allow all their trifling, and self-will, and fastidiousness, and carnal-mindedness, to press through it. The gospel is a system of self-denial; its dictates teach us to strip ourselves that we may clothe others; they leave us hungry that we may have wherewith to feed others, and send us barefooted among the thorns of the world, rather than silvershod, with mincing steps, to walk at our ease amongst its snares.

LEIGH RICHMOND.

PRECIOUS Jesus, choose for me in every circumstance yet remaining to be accomplished. I know not what is in thy sovereign appointments concerning me, but sure I am that both love and wisdom are at the bottom of all. Give me grace to enter into the cloud, be it what it may, without fear, because I know Jesus is with me, and though in this my day it be neither clear nor dark, yet well I know all shall be well *in thee*, and *from thee*, and at "evening time it shall be light."

DR. HAWKER.

## The Children's Page.

### WHAT?

Oh, what can little hands do,  
To please the King of heaven?  
The little hands some work may try,  
To help the poor in misery;—  
Such grace to mine be given.

Oh, what can little lips do,  
To please the King of heaven?  
The little lips can praise and pray,  
And gentle words of kindness say;—  
Such grace to mine be given.

Oh, what can little eyes do,  
To please the King of heaven?  
The little eyes can upward look,  
And learn to read God's holy book;—  
Such grace to mine be given.

Oh, what can little hearts do,  
To please the King of heaven?  
The heart, if God his Spirit send,  
Can love and trust their Saviour friend;—  
Such grace to mine be given.

Though small is all that we can do,  
To please the King of heaven,  
When hearts and hands and lips unite,  
To serve the Saviour with delight,  
They are most precious to his sight;—  
Such grace to mine be given.

### TO WHAT KINGDOM?

EVEN a little child may lead the great ones of earth to feel their need of heirship to an enduring inheritance.

King Frederick of Prussia was once travelling in his dominions, and passed through a pretty village, where he was to stop for an hour or two.

The villagers were delighted to see their king, and had done their utmost in preparing to receive him. The school children strewed flowers before him; and one

little girl had a pretty verse of "welcome" to say to him. He listened most kindly, and told her she had performed her task well, which pleased her very much. He turned to the schoolmaster, and said he would like to ask the class a few questions, and examine them in what they knew. Now, there happened to be a large dish of oranges on the table close by. The king took up one of them, saying, "To what kingdom does this belong, children?"

"To the vegetable kingdom," replied one of the little girls.

"And to what kingdom this?" continued he, as he took from his pocket a gold coin.

"To the mineral kingdom," she answered.

"And to what kingdom do I belong?" inquired he, expecting, of course, that she would answer in the right order, "To the animal kingdom." But she paused, and coloured very deeply, not knowing what to say. She feared that it would not sound respectful to answer to a king that he belonged to the animal kingdom; she puzzled her little brain for a reply.

Remembering the words in Genesis, where it says that God "created man in his own image, in the image of God created he him," she quickly looked up and said, "To God's kingdom, sir."

The king stooped down, and placed his hand upon her head. A tear stood in his eye. He was moved by her simple words. Solemnly and devotedly did he answer, "God grant that I may be counted worthy of that kingdom."—*Boston (U. S.) Christian Era.*

## Reviews and Criticism.

*The Pulpit's Reply to the Grumbling Pew.*  
By W. TOZER. London: Elliot Stock,  
62, Paternoster Row. 1869. (Pp. 78.)

A CLEVERLY written little book, full of keen satire on the vices and habits of some modern professors—especially severe on those whose chief object is to obtain business and worldly profits rather than the unsearchable riches of Christ. He says, "Mr. T. thinks his minister is dull and heavy—very tame and very dry; he can-

not 'feed' under him. That is mean and paltry of you, Mr. T. You are ashamed of the truth. If you were obliged to say what you think, you would have to confess that you believe he would have more force in his delivery, if he would but draw his inspiration from your newest arrival of imperial congee, and his thoughts would be all the sweeter if he would use your finest lump at sixpence per pound. But since he persists in pur-

chasing his groceries at No. 25 in the other street, you are resolved that he shall have no peace if *you* can prevent it. That is what *you mean*, though you have not the manliness to say so." We really wish every grumbler would read this book; it could not harm them, and might do them much good.

*Seed Scattered Broadcast; or, Incidents in a Camp Hospital.* By T. McBETH. With an Introduction. Edited by the Author of "The Memorials of Captain Hedley Vicars," and the "Life of W. Marsh, D.D." (Pp. 360.) London: William Hunt and Co., Hollis Street, Cavendish Square. 1869.

The table of contents will give some idea of the work. "The infidel—The universalist—The backslider—The careless sinner; a debtor to God—The moralist—The caviller at the Church and Church members—Can't understand the Bible—The standard of right—The caviller at prayer—The substitute—Contrasted death beds—A life restored—Hindrances removed—The inquirer halting at repentance and faith—The inquirer unconsciously unwilling—The inquirer under the burden of his sins—How to come to Jesus—The young convert: what it means to become a Christian—Heaven."

All honour to those noble women who in that horrid four years' war of South against North—of slavery against freedom—like angels of mercy stood by the dying soldier's cot, to point his weary soul to Him in whom alone true rest can be found. Without endorsing all the sentiments, we would say that, as a whole, these discussions and conversations have probably few equals. Nearly every phase of unbelief is here met, and every cavil fairly answered. We trust this book will have a wide circulation and do great good. It speaks well for our American sisters that one of them should give to the Church such a monument of sound logic and earnest devotion. May their number be multiplied a thousandfold.

*Self-Culture and Self-Reliance, under God, the means of Self-Elevation.* By Wm. UNSWORTH. Third thousand. London: Elliot Stock.

We have great faith in self-culture. It is a burning disgrace for many to be as ignorant as they are in this day of cheap literature. We fear, however, that the men who might be most benefited by this

publication are the very men that will not read anything of the kind. Those who do and who will carry out its suggestions will be all the better for doing so, especially if in conjunction with it they will well study such works as Watts' Improvement of the Mind.

*Missionary Theology considered in its Two Doctrines of Endless Misery; and a Post Millennial Advent of Christ.* By EDWARD WHITZ. (Reprinted from the "Rainbow.") London: Elliot Stock.

We have long known that Messrs. White, Dobney, and Co., held some unscriptural dogmas respecting the soul of man. We thought that, as in all ages, there had been some Sadducees or semi-Sadducees in the Church, it was best not to advertise error by attacking it; but the defiant style of Mr. White's attack, and the charges of insincerity which he prefers against the orthodox, compel us to break silence. He says, "It is felt that the governing power of missions ought not to be exclusively in the hands of men who think on all subjects as our fathers thought seventy years ago; or, worse still, in the hands of men who only *pretend* to think as they did." A man ought to be very sure of his ground before he makes such charges as these. We doubt not that the parties especially attacked will be able to defend themselves; but—

(1) Does truth change with changing time? Is a thing which was true seventy years ago false now? Truth does not alter in seventy or seven hundred years.

(2) *Have* modern missions been a failure? We pity the man that can think so. Christianity would be a failure, tried by their gauge. There may, indeed, be room for improvement in machinery and agency; and even then they are only "mighty through God."

(3) If the rejection of the revolting doctrine of eternal punishment clothes its rejector with such mighty power, and gives him such a vantage ground against the enemy, how is it that these gentlemen are such failures themselves? What mighty revolution have these new doctrines effected amidst the unbelief and infidelity of London, &c.?

(4) Who are the successful ministers in England and America now? Do they belong to Mr. White's school? No! Nor were they in any age of the Church.

(5) What good has Rationalism done for Germany?

(6) We ask, How can eternal happiness

be proved, if the opposite is rejected? As orators sometimes say, "We pause for a reply."

*The Sunday School World: an Encyclopedia of Facts and Principles. Illustrated by Anecdotes and Quotations from the Works of the most Eminent Writers on Sunday School Matters.* Edited by J. C. GRAY, Author of "Topics for Teachers," &c. To be completed in 18 monthly parts. London: Elliot Stock.

As far as we can judge by the first number, this will be an excellent addition to Sunday School literature. Many of the facts, illustrations, and anecdotes are from our American cousins, and, however humbling the admission, they are far in advance of us in Sunday Schools; and as a Baptist Sabbath School was founded by Hacker in Pennsylvania five years before Robert Raikes commenced one at Gloucester (see p. 3), so have they kept ahead, and are so at the present day. On mistakes of churches, with regard to Sabbath Schools, there are some good remarks, which ought to be inwardly digested by our churches. It is shown that the best members should teach, "and that we should not throw all the responsibility of the school upon the teachers." "Are the teachers qualified?" The church does not know; she hardly knows who they are. "Do they study the lesson and understand the Bible?" The church does not know. "Do the teachers meet and pray together?" &c. Alas! in numerous instances we believe these charges are true. In some instances the superintendent and the teachers are so jealous of their power and supposed rights, that, instead of seeking the guidance and sympathy of the church, except for collections, they repudiate all interference and refuse all assistance, however kindly offered. Where such a state of things exists little good is being done. The Sunday School should, as the child of the church, be under the control, and guidance, and have the sympathy of the church. We give the good work our cordial recommendation.

*An Appeal to the Friends on Christian Baptism.* By R. INGHAM. London: Elliot Stock. Pp. 120.

The author is already well known by his admirable works on baptism. This is to the "Friends," commonly called "Quakers," who deny the permanence of the

institutions of baptism and the Lord's Supper. Being in the form of letters, of which there are nine, it is difficult to present extracts that would do justice to the writer. Mr. Ingham fairly cuts away the ground from under his opponents, so that their theory, like the baseless fabric of a vision, dissolves, without leaving a wreath behind. As these singular people, admitting that water baptism continued for a short time, but that Christ's baptism means the baptism of the Spirit, reject water baptism, our author shows, not merely the utter fallacy of such a theory, but, by the *argumentum ad absurdum*, shows that, if so, Christ commanded his disciples to do what he knew they could not do—that he commanded an impossibility, knowing it to be an impossibility! To baptize with the Holy Ghost is a divine prerogative, never committed to fallen men, nor to unfallen angels. Not only so, but, in the case of Cornelius and others, the fact of their having been baptized *in the Holy Ghost* is the reason assigned for their baptism *in water*. "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?" (Acts x. 47.) It is well that all should read these letters, as there are some who we have reason to believe are not "Quakers" circulating anonymous pamphlets larded with Greek (something after the manner of the Jesuits of the 16th century), and endeavouring to destroy the faith on the permanence of the institutions of Christ. This work will, to some extent, meet such insidious writings, and seems especially called for in the present day.

*The Beauty of the Great King, and other Poems for the Heart and Home.* By W. POOLE BALFERN, Author of "Glimpses of Jesus," "Lessons from Jesus," &c. London: Clarke and Co., Fleet-street. 1869. (Pp. 214, price 4s.)

We heartily welcome this chaste and comely new volume from the pen of our friend. They are certainly true poems, and are verily fragrant with the Master's name—well calculated to cheer the solitary hour, or stir to renewed zeal the believer's soul. Several of these sacred songs have already enriched and brightened our pages, and we shall hope again to dip into its store; but for the present this brief notice must suffice, only adding a hearty recommendation to all lovers of gospel poetry to obtain the book.

## Monthly Notes on Passing Events.

**THE EDUCATION QUESTION.**—The two rival camps are mustering their forces for the coming struggle. The National Education League has raised its standard, during the past month, at Birmingham; and the National Education Union, theirs at Manchester. The former, supported by many eminent names, declares for an education, secular, compulsory, and free of cost, to be placed within the reach of every child in the kingdom. The latter seeks to retain the existing system of denominational effort, supplemented by Government grants. With regard to the latter, which is the plan supported by the Church and Conservative party, it may be said that it clearly works mainly in the interest of the Church of England. Out of the seven millions now voted for Government education, six millions goes to support the existing National Church Schools. Dissenters generally appear to concur with the League, provided the Bible be not forcibly excluded from the schools. The Baptist Union meeting, at Leicester, supported unanimously the following resolutions:—“That the education be confined to secular knowledge: that the schools be under local management, subject to Government control: and that power be given, *in case of need*, to compel the attendance of children at school.” The contest, however, which has but just commenced, will probably issue in a middle course between the denominational and secular systems, conceding to the supporters of each some portion of their demands.

**MISSIONARIES' SALARIES.**—On this subject, which is exciting so much attention in connection with the Baptist Foreign Mission, it may be well to quote the following facts. 1. The Missionaries of the German Mission, under the superintendance of Mr. Oncken, only receive from £40 to £70 per annum; and a more devoted and laborious set of Missionaries does not exist. 2. The Basel Missionary Society has 53 stations in South-West India, where 53 agents labour, with 34 wives who do Missionary work, who each receive an average of £100 per year. 3. The native agents employed by the Strict Baptist Mission, receive from £25 to £52 per annum, and are occupied diligently, *every day*, in Missionary work of various kinds.

And yet we are told that Missionaries in India cannot live on less than £400 a year. Whatever may be said as to the expediency of unmarried Missionaries, it is evident that the present English married Missionaries in India receive what would be sufficient for 3 unmarried English agents, or 6 native *married* agents.—At the meeting of the committee of the Baptist Foreign Mission, at Leicester, on October 12th, a resolution (described as a compromise) was come to, disclaiming all intention of imposing celibacy on any Missionaries, but simply requiring that candidates should remain unmarried during a probation of two years; and while engaged “in a particular kind of work,” meaning, we suppose, that of itinerating from place to place among the natives. Thus the agitation has ceased, leaving other and more vital questions still unsettled.

A RAIN OF MITRES has signalized the past month, owing to recent deaths and resignations in the Episcopal bench. First, the Bishop of Oxford, whom all admire for his abilities, but none trust for his straightforwardness, has been translated to the richer see of Winchester. Next, Mr. Mackarness, of Honiton, has been nominated to the vacant Bishopric of Oxford. He is called “a moderate High Churchman,”—a new and equivocal designation, since a High Churchman holds by apostolic succession and priestly power, and short of this is not a High Churchman at all. The third appointment is said to be that of Dr. Temple, of Rugby, to the see of Exeter, which is likely to cause no little opposition in that diocese, Dr. Temple being an alleged Broad Churchman. The fourth has been that of Lord Arthur Harvey, of Ickworth Rectory, Suffolk, to the Bishopric of Bath and Wells,—a learned divine, a Liberal in politics, and an Evangelical in doctrine, according to repute. Lastly, the fifth is the appointment of Dr. Goodwin, Dean of Ely, to the Bishopric of Carlisle, vacant by the Evangelical Bishop Waldegrave.

THE LAY DELEGATES of the disestablished Irish Church have succeeded in establishing their claim to deliberation and control in its future affairs. In the General Synod, they are to be in the proportion of two to one clerical member.

THE CHURCH CONGRESS of the present year, held at Liverpool, has been more outspoken on the evils which confessedly afflict the Church of England, than any that have preceded it. There was the usual restiveness under restraints which the law imposes on an Establishment, combined with the usual infatuation as to being able to get rid of those restraints, and *yet* enjoy the blessings of an established and endowed condition, which is common to all free conferences of the clergy. At the same time, we are bound to say there was, on the part of some of the speakers, a more frank and friendly bearing towards Dissenters and Dissenting principles, than we have before noticed. The Dean of Chester (Dr. Howson), in particular, in the Congress sermon, urged that "their faults towards Dissenters had been considerable," and that "a large-hearted and thoughtful" regard towards them was a duty. How far this altered bearing may result from an instinctive feeling that the day is coming that they will become "even as we are" we will not say; but the fact remains, and is worthy of note.

BUNHILL FIELDS.—This ancient burying ground, having been put in complete order, and the defaced tombs repaired, &c., was formally opened to the public, on Thursday, October 14th, by the Lord Mayor and the authorities, in state. Mr. C. Reed, M.P., gave an excellent address, followed by the Earl of Shaftesbury, Mr. S. Morley, M.P., &c., &c. In the evening, the leading Nonconformists of London were entertained by the Lord Mayor, at the Mansion House.

PROTESTANTISM IN FRANCE is slowly, but surely, gaining ground upon Roman Catholicism. Since 1825, writes Pastor Bastide, more than 150 places have been opened for Protestant worship, in quarters where before not a trace of the Reformation could be found. In Paris, where at that date only two places of Protestant worship existed, there are now thirty, independently of the eight chapels where services for the English and Americans are held. The establishment of 700 Sunday Schools, and many Protestant Tract and Book Societies, within the same period, shows that the Protestantism of France is not a plant of sickly growth, but a vigorous and aggressive religious faith, which bids fair to make signal progress in this infidel and priest-ridden land. The bold attitude of Father Hyacinthe against the authorities of Rome, is but a sign of the readiness of many to emancipate themselves from the Romish yoke.

### Deaths.

SYMONDS.—In the last week of Sept., our aged friend, Mr. Joseph Symonds, fell asleep. He had been an honourable member of the church at Over, Camb., upwards of 30 years, leaving a widow who, with himself, had maintained constant service in the Lord's cause, and an unblemished witness to the holy gospel of Jesus.

HOLMES.—On Monday, October 18th, our old and esteemed friend, Mr. William Holmes, of Hill St. Marylebone, entered his eternal rest. Our brother had been an industrious and valued deacon of Brother Foreman's church during nearly 20 years. In early life he was deeply imbued with infidel principles, which he propagated with the most determined animosity towards the religion of Jesus, and was connected with the notorious Hone in his anti-christian works. But God, who is rich in mercy, brought him with true repentance to the cross of Christ, and through much affliction, long poverty, and many trials, he maintained a steadfast consistency of life to the end; while by many of our provincial congregations, his thoughtful and faithful preaching of the word will be long remembered with thankful pleasure. The Master's summons found his servant quite willing to depart;—his last words were:—“Jesus said—‘To-day thou shalt be with me in Paradise,’” and we add—

“Oh, happy servant he,  
In such a posture found;  
He shall his Lord in glory see,  
And be with honour crowned.”

BARKER.—Departed this life, on Wednesday last, the 13th October, at his residence, 241, Vauxhall Road, S.W., after a short but severe illness of cancer in the tongue, William Bennet Barker, in his 77th year, and in the 57th of service in Her Majesty's Office of Works,—greatly respected: a veteran Protestant, a lover of free grace, baptized more than 50 years since at William Williams's chapel, Grafton Street, and afterwards a member with the late John Stevens, at York Street, and Salem, (where he gave the designs for the galleries and superintended the erection gratuitously,) and lastly at Rehoboth Chapel, Pimlico. His hand was ever open to the poor, by many of whom he will be greatly missed. His remains were interred in the family vault, close to the Fulham Road Gates, in Brompton Cemetery, on Monday, the 18th of October, Henry Wise, of Carmel Chapel, Pimlico, committing them to the tomb.

## Essays and Expositions.

### THE PROTESTANTISM OF NONCONFORMISTS.

A SPEECH DELIVERED AT WOLVERHAMPTON, BY MR. R. D. WILSON.

PROTESTANTISM is to many a faded recollection rather than a present power—a mighty force which has served its purpose and passed away. Hence it is that we have been much in the habit of hearing it spoken of with the veneration which belongs to great and good memories rather than an elemental force which has present power and present use. And I am afraid that the very term has come to be harsh and grating to many ears. In this country it has long been associated with a hierarchy and ecclesiastical pretensions hardly less offensive than those against which the protest was originally made. Politically it has become a synonym for the most contracted narrowness and for a blind intolerance which resolutely refuses to recognise the existence of honesty, honour, or truth beyond the little circlet in which it croaks its doleful warnings, or screams its terrified alarm. These considerations may, in some measure, account for the indifference, and in some cases derision, with which many good people have come to regard Protestantism. Now, if I had to deal with the subject historically and generally, I should feel it incumbent on me to attempt to vindicate voluntaryism, and to show that it has not, amid the changes of centuries, lost its grand significance, nor ceased to be a directing and mighty force in the conflicts which still agitate the Church of our Redeemer in her efforts to throw off the hindrances and fetters of man's imposition, to cast behind her for ever the chartered imbecilities of councils and parliaments, and to move on in her God-like way—strong because free, beautiful because Christlike, clear as the sun, fair as the moon, and terrible as an army with banners. But my subject is the Protestantism of Nonconformity. Our protest has always been concerned about two great principles, Christ's headship of the Church, and the supreme authority of the Scriptures in all matters pertaining to faith and conscience. From this protest the Protestant Nonconformists of Great Britain have never swerved. Other things distinctive of our Nonconformity have changed—this has always remained the same. Some things have been held in temporary abeyance—this has always been in the fore-front of our work; and, witness,—it has never been shadowed by momentary eclipse, it has never been marred by cowardly apostasy. It has been no easy work to maintain this protest in this Protestant country. Indeed, ours has been a protest against Protestantism, so called itself. A section of the Reformed Church for centuries maintained the very position in relation to Nonconformists in this country which persecuting and intolerant Rome has always and will always maintain in relation to all who dare to dispute her dogmas or worship outside her pale. They have been slain with the sword; they were persecuted, afflicted, tormented; they perished at the stake, they rotted in dungeons, they suffered confiscation and exile, they were made homeless and houseless, they wandered about in caves and dens of the earth. To enter the cities and towns of their own land was a high misdemeanor; to preach the Gospel to their ignorant, perishing fellow-countrymen was a crime to be punished by the law. But those heroic servants of the Lord endured; threatening could not awe them into silence, suffering could not warp them into compliance, death could not shake their grand and firm resolve, their firm and lofty purpose, or induce them to modify the terms of their unchangeable protest against error and wrong. Now this protest, so firmly and consistently maintained, exposes us to these things no longer. Let us watch very earnestly against the slightest approach to this

state of things again. Still, how strange it is that even in this country this very protest should have been used as a bar in the way of Nonconformists from every political, municipal, and social advantage of which it was possible to deprive them. 'The gates of our honoured Universities have been closed against us, and also, strange and sad to say, even the inanimate forms of our poor departed children have been refused a resting-place by the dust of their own fathers; and I grieve to say it, but say it I must, that there is not a single advantage hardly which we possess, and which makes us equal with those of other communions, which has ever been conceded to us either gracefully, or graciously, or generously. We have had to wait till public opinion made it impossible for these advantages to be held from us any longer, or until we grew strong enough and bold enough to wrench them from the grasp that would have held them. Now, we do not look back with regret upon those years of suffering and deprivation. No, we feel that the long conflict has been bracing us into a noble and self-reliant Christian manhood which has furnished the muscle and pulse by which the battles of civil and religious freedom have been fought and won. We have been taught lessons vastly more precious than we could have learnt at the feet of learned professors. And while we have been educated we have also been educating others; we have been creating a public opinion which has ever been on the side of liberty, of justice. We have been forcing to the front of sensational debate questions of vast civil and ecclesiastical importance, which have challenged and secured discussion. And that grand act which has swept away from Ireland a rankling insult and a hoary injustice is the fruit of our toil and testimony. But for the persistent and consistent protest of Nonconformists that measure would never have been mooted in our legislative assembly, much less carried into successful and triumphant accomplishment. That is one of the fruits already borne by the living tree; others are ripening in the sunlight, and will be gathered before long. I am afraid that there has come a feeling that our modern Protestantism is not the same sturdy, uncompromising, outspoken thing that the Protestantism of our fathers was. During the long and able discussions which came up in the matter of the Irish Church, I must own that I felt surprised and grieved that that was kept so strangely and constantly in the back. I did sometimes feel that Papists were rather too much patted and petted for the time being. It certainly would have done me, and I have no doubt many others, an immense deal of good to have heard a good hearty bang against Popery from the lips of those who spoke with authority. It seemed rather misleading that we should be found running in parallel lines with the priesthood of Rome. But this was accidental in so far as we were concerned. They had come to us. We had not gone to them. We did what we did, not because we hated Popery less, but because we loved justice more. We said: They are fellow-men and fellow-citizens; let justice be done none the less because they walk not with us. Let that unrighteous and oppressive ascendancy cease, and then we shall have a firmer and a fairer platform on which to do our Protestant and evangelistic work. We are prepared to say with an emphasis as honest and as deep as ever flowed in Puritan blood, "Charity with all men, but a barred door to the Pope, and no peace with Rome." Now, many seem to think that Protestantism has served its end, and is done with; that, like an honoured banner which has headed the march of a conquering army whose last victory has been won, it may now be folded up and laid away. I heartily wish it were even so. But I have a deepening feeling that ere long we may be called to fight the old battle over again. It was often and broadly asserted during the last Session of Parliament that the Irish Roman Catholic did not want and would not accept Government money. Let the Government offer either much or little

on their own conditions, and see whether any Government can ever grant them sufficient. Yet again it was asserted that they altogether repudiated the idea of a union between Church and State. Yes, they repudiate a union in which State shall control the Church, but let it be such as that the Church shall control the State, and Victoria the first become the servant and vassal of Pius IX., and see then whether they will repudiate it. The spirit of Rome is unchanged and unchangeable. She has not bated one jot of her priestly absolutism; she has not, under the influence of modern liberty and enlightenment, become one whit more liberal or tolerant than she was when Hildebrand wore her triple crown. From that day till now she has struggled with dark and restless resolve to chain the Bible to her altars, and to set her iron heel on the neck of an enslaved and priestridden world. Protestantism done with! Is it? With the coarse arrogant Ultramontanism of Cardinal Cullen; with the sly, slippery, oily Jesuitism of Archbishop Manning; with men who are the professed ministers of our reformed Church, eating her bread, and ministering at her altars, denouncing her brave, honest English reformers as the vilest imposters, and the Reformation itself as the direst of all disasters that have darkened our history—with these things about us, are we prepared to sheath our old weapons and lay them aside? No; let us keep them ready for use, for we may want them vastly sooner than any one of us can possibly dream of this night. Let us go forward in the old spirit, a spirit as brave as ever beat in the heart of martyr or confessor—a spirit as Divinely Christ-like as ever whispered in the soul of a loving John. Let us go forth doing our great work, bearing testimony to these great and glorious principles. Let us not be content to work within the narrow limits of mere denominationalism, but let us feel that this Protestantism of ours embraces all that is best, noblest, most beautiful and true, in the present condition and constitution of old England, and that, God helping us, we will never rest until we have made her like Jerusalem, a praise in the whole earth, and the straining eyes of rising peoples round the world shall look at her for guidance and for example.

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#### SUPRALAPSARIAN GRACE.

It is a truth undeniable, that the Father, Son, and Holy Ghost are one in the execution of the plan of salvation by the man Christ Jesus. Glory was first designed as the ultimate end; and creation and the fall, grace and restoration, the next means to bring to an open consummation the everlasting love of God, in all his persons, to the human nature in Christ, and to the elect in him. So that the executive decrees of the fall, and the salvation of the elect, in, by, and through Christ, were to bring to pass God's first purpose of everlasting love, and his designs of ultimate glorification by intermediate things; for justifying and saving elect sinners comes in between love from everlasting in secret towards Christ and the Church, and love's ultimate consummation in their everlasting glory.

Thus, first and last things are to be met by and through the intermediate steps of the creation, the fall, redemption, justification, regeneration, holiness of life, &c.,

all in their order, and not one thing to be disjointed or out of place; and all this to set out love to the uttermost; for otherwise Jehovah was able to have given us the open glory (if it had been his pleasure) as soon as he had given us an open being. But now, to bring God's first and ultimate purposes together, in a continued chain of love-work, carried on by all the persons in the godhead, the links of the chain are various, as sin, affliction, sickness, and death. These all come in to accomplish God's absolute thoughts and purposes of the open glory of Christ and the Church together. Thus, through sin, suffering, and grace it shall be finally wrought up to a full open glory in the issue, without any intervening sin or cloud to stain or darken it to all eternity. It was ordered in those settlements of the everlasting marriage, that, though to try her, the Church should be left to commit adultery with mammon, and marry the creature; yet, though she was left to marry another

husband, who was not her maker, nevertheless, she should be called, and embrace the call too, and return to her husband, and know, by the light of the gospel, that it was better with her than now, as it is said of Israel (Hos. ii. 7). And why was the fall ordered? To show it to be all of grace, and to exclude boasting; yet not to exclude the righteous man found in Christ from making his boast in the Lord, or declaring the work of God upon his soul, which is his duty; for "the humble shall hear thereof and be glad," whilst the proud and carnal shall be humbled at it.

This covenant with Christ, which was well ordered in all things and sure, had subordinate counsels in it to permit the fall. And why? To bring it about as a way and means in matters of the spouse's concern, and as an occasion to prove her Husband's love, and his utmost faithfulness, who was her Maker, joined with the utmost mercy of God, and power of the Most High to restore her; but not to restore her to Adam, for she never fell from grace and glory in Adam, since her grace and glory were given her by Christ Jesus before the world began. It was never put out of her husband's hands and given to Adam. Love, faithfulness, and mercy, all, therefore, combine to restore her to Christ, her husband, out of Adam's ruins, who has kept her portion for her, and in whom she partook of it from everlasting.

Lo! the difference between her and the rest in Adam, for the non-elect had all their portion put into Adam's hands, and they lost all in him; but the elect had grace and glory kept in Christ's hands, and only their nature, condition, or natural state put into Adam's; that now Christ, their Husband, by that grace reserved in store for them, recovers gradually their nature losses, by better things than these, or that ever Adam had in Eden; for her restoration by grace is more glorious than ever Adam's state was in innocence. Though the Church fell from Christ as created in his image and likeness, yet she never fell from the grace and glory of his heart, settled upon her in him before the world began; for it was not in the power of sin or Satan to remove what God had fixed by oath and settled by covenant. This was what preserved her; therefore her Maker, who was her Husband, stretched forth his hands and "caught her," as the Greek verb used for his "taking on him the seed of Abraham" doth signify.

It was wisely ordered that upon her fall with the rest of mankind she was not ab-

solutely so great a loser as they; for the rest of mankind lost their all—all their purity, righteousness and innocence; and indeed she lost the same. But there lies the difference. She had another stock; her main stock was in safer hands than Adam's, being hid with Christ in God. Nevertheless, it was ordered, to be impossible she should ever be brought to God, and so to Heaven to her Husband, till all the obstacles of her lapsed state be removed by Christ's mediation. Thus was an unspeakable plan of glory laid! Nevertheless, before it opens, it is most fit the glory should enter by the door of grace for executive purposes, and to show more fully grace to be grace, and that the fallen creature by itself could never restore itself. God, therefore, to bring all to pass, ordained the means, blessed them to answer the end, and so to accomplish his everlasting glory, by making them to meet as so many lines in the centre in the Man Christ Jesus and his spouse. And now it is that the secret love of God, brought forth to view by the open ways and means of its execution, is manifested, according to the everlasting preparations he had made for it in Christ. But God has ordered that all the ancient glory be suspended till the Church be gathered in collectively by regeneration, which was to be the work of many ages; and she is to pass through many changes in her time state. She must find it a hard thing to believe (though the easiest thing in life when God gives faith); to believe steadfastly in the fullness of Christ, and see therein that ancient glory which was settled upon her from everlasting.

To make this sure, the Lord Christ, the Mediator, condescends with the Father, in a humbling wonder. They ordained that the Mediator should be emptied for the spouse's sake, and the glory-man put on her dust. 'Tis ordered she must be born, left to sin, made to die. 'Tis enacted that the Mediator must be born to die for her, and restore her. The royal law is passed by the concurrence of all the Divine THREE in heaven. Accordingly, Adam is created on the first open human stage, by all the Persons in God, in God's image, or after the nature and likeness of the glory-man, yet not after the grace-likeness, much less the glory-likeness of the Mediator. "Our image, our likeness," declare the THREE that bear record in heaven, the Mediator being then by covenant God's fellow, in whom all his works of nature, grace, and glory, are known, therefore called (Col. i. 15) "the

image of the invisible God, the first born of every creature," whom the Father "loved before the foundation of the world." In this way of interpretation a clear answer appears to the old cavil, "How can there be an everlasting union, an union before faith, when we are described as dead in trespasses and sins, children of wrath even as others?" "How can a man be related to two heads at the same time?" I answer, as a man is related in his spirit to the Father of spirits, and at the same time in his body to his earthly father, so he may as consistently be related to two heads, to Adam as a head of nature, to Christ as a head of grace and glory. As all nature's treasure was put into Adam's hands, so all great and glory-treasures were put into Christ's hands; but Adam's nature by sin being corrupt, ours from him are so too. Thus, by the loss of nature's innocency, nature's holiness, and nature's communion with God, we are children of wrath. But then, as related to Christ, our spiritual head of grace and glory, we lost nothing by the fall of that glory settled upon us in him before the world began. Hence it is, a believer is perfect and imperfect, holy and unholy at the same time, and yet no contradiction, as all the spiritual know right well.

But our fall by nature makes it absolutely necessary that we be all recovered and made the children of God again by faith in Christ Jesus, to bring us up to a meetness for and possession of the inheritance settled upon us as children of God and joint heirs with Christ. This resolves the old knotty question, how we are in a different way (not how we are in the same way) related unto two different heads, our nature-head by Adam, our grace and glory-head by Christ, and so the love of God appears unchangeable, one unbroken chain of love, past, present, and to come, agreeing with his name, "I AM." "And we have known and believed the love that God hath to us: God is love, and he that dwelleth in love dwelleth in God, and God in him;" all which sets forth how the Father had loved Christ, and how he had loved us in Christ, and how Christ had loved us according as he had seen the Father love us. "As the Father hath

loved me, so have I loved you." By this is plainly meant the glory-love anciently towards Christ, God-man, and anciently towards the spouse with him. He "hath loved" will match with the everlasting settlements, and with covenant of his love and peace towards us.

If Christ had not stood thus in the love of God, as the man, from everlasting, and the Church from everlasting with him, to what purpose has the Old Testament styled him actually the "man," Zech. i. 10, and relatively the "husband" (Isa. liv. 5) and "bridegroom" of his spouse, and described him so long as the open man, if he was not actually with God the secret man, the covenant man, in these times of the Old Testament? It is right to hold the person of the Mediator, God-man, to be one person and two distinct natures, but it is not sufficient, if we do not begin with the human nature as the secret glory-man with the Father from everlasting; therefore Old Testament discoveries are called "shadows of good things to come." But could there be a shadow before there was a body to cast that shadow? As the shadow of a tree comes from that tree—but the tree is before the shadow—so Christ existed with God, and in God, and then he cast a shadow of himself by the rays of the law, and these shadows had never been, if there had not been a body to cast them; therefore the Church says, Psalm lxxx. 17, "Let thine hand be upon the man of thy right hand." The Church, in that psalm, is under trouble, and she cries out in her affliction, with an eye to Christ, "Oh!" says she, "Lord, if thou dost thus and thus with such worms as we, thou wilt bring us to nothing! If thou dost exact payment thus to Divine justice out of our insolvent stock, we must go to a perpetual prison." Oh, no! God's remedy must be our remedy, his provision our payment; "let thy hand be upon the man of thy right hand!" Let thy hand be upon the man in secret glory; upon the man exalted as responsible for ever! And what follows? "Upon the Son of Man, whom thou madest strong for thyself;" madest strong by giving him a covenant subsistence in the second glorious person for himself, to issue in his own and thine everlasting glory. Hussey.

### GOD'S CHILDREN—WHO ARE THEY?

I. JOHN III. 10.

EARTH's community is made up of two great families, in the above text denomi-

nated "the children of God and the children of the devil." The destiny of the one is

infernal; that of the other, celestial. Now, these two families have their lines of demarcation. There is a clear manifestation, not so much by certain tenets in theology as by unmistakable characteristics of, and conformity to, the principles and precepts of the New Testament. Now, it is impossible for any part of nature to invert her own laws (others may invert them by a foreign agency), so is it impossible for man by nature to be any other than sinful. By a process of mental, moral, and physical cultivation he may be considerably improved and rendered more fit to act his part in the common walks of this life; but he is sinful still, and the change wrought is but moral, and in no sense affects the state of the man with respect to spiritual things, either for this life or that which is to come. No, it still remains imperatively necessary that he "*must be born again*"; otherwise he will act out that which is natural to himself; and that which mere nature produces is fleshly, and therefore tending to corruption, but that which is of the Spirit tendeth to life everlasting. The children of the devil are made *manifest* in a variety of ways; some by their open and avowed profligacy,—like dead fish they swim along the vitiated streams of this life; others by a secret and more crafty participation of the gilded baits of a *gentle* life of sin. Some of the children of the devil are manifest by their Antinomianism, others by their Arminianism, and some by no ism at all. Some make themselves manifest by their implacable enmity to the truth of God: all the distinguishing doctrines of grace are by them held in total abhorrence, together with all those who both hold and preach them; yet very often these persons are flaming professors of religion, but a religion that is of a natural and general character; one that takes not God for its author, its origin being in what they call free-will; a religion that is not regulated by the cross, nor applied by the Spirit; one over which they themselves have sole control; one which any and everybody may either accept or reject. Other children of the devil are made manifest by their flexible profession, which will stretch to almost any dimensions; they are Calvinistic here, Arminian there, Baptist to-day, Churchmen or Wesleyan to-morrow, and so, like the chameleon, they are always changing their colours, and, as a rule, die anything—arians or non-arians. Others are made manifest by their neology, no-ology, atheism, deism,

socialism, rationalism, Romanism, formalism, socinianism, sabelianism, brethrenism, mormonism; some are theists, some tritheists; in fact the professing world is a huge medley wearing the mark of the beast, which mark is fatal to all those who live and die wearing it, for in this is manifest the children of the devil. Now, perhaps some poor dark, bewildered, and enquiring mind may say, What a mournful picture; who then can be right. To such we would say, Let us turn and examine the next character.

"In this is manifested the children of God."

1. God has a family, and blessed is that man who is a member of it. This family is very numerous—part in heaven, part on earth. God has loved them all with an everlasting love; and while this family all fell in Adam, they were all redeemed by the blood of Christ, and the final salvation of the whole will be secured by the agency of the Holy Ghost. They are children, and therefore heirs—"heirs of God and joint heirs with Christ." "Well," says one, "how shall I know whether I am one of this family?" In this is manifested—or made clear—the children of God. They are made sensible of their state by sin, by an application of God's holy law, by which they receive the sentence of death in themselves; and this is a death to all hope of salvation by the law or by creature merit, a death to pride, to self-righteousness, to free-will, duty-faith, and native power.

2. The next step or manifestation is the gift of a new heart, in which is imparted all the graces of the Spirit, so that the man is led from law grounds to gospel grounds, from self to Christ, from despair to hope, from feelings of remorse to feelings of happiness, pleasure, and delight; and although this man may relapse again, yet, as "*the gifts and calling of God are without repentance*," he can no more go down to the pit than God can change or cease to be.

3. A third mark or manifestation is love to righteousness. This is twofold. 1. A love to the Saviour's righteousness. 2. A love of being and of doing right both towards God and our fellow-men.

4. The spirit of adoption characterises the children of God: they cry, "Abba, Father." Now, they are not children because they are called, or washed in blood, or sanctified by the spirit; or because they believe, or pray, or hope, or do works meet for repentance, or works

of righteousness; no, but because they are children do they all these things, and that not of themselves, but by the gift of God, who worketh in them to will and to do of his good pleasure.

My earnest prayer, dear reader, is that you and I may prove to be of this blessed family, so that while we live we may walk

in fellowship with the children of God, and when we die we may go to be with the whole household in heaven, to join in singing our Father's worthy praises for ever.

GEORGE PUNG.

Cottenham.

### PROVIDENCE.

"A man's heart deviseth his way; but the Lord directeth his steps."

A FINE description of the sovereign government of God! Inscrutable, indeed, is the mystery, how he accomplishes his fixed purpose by free-willed agents. Man, without his free-will, is a machine. God, without his unchangeable purpose, ceases to be God. As rational agents, we think, consult, act freely. As dependent agents, the Lord exercises his own power, in permitting, over-ruling, or furthering our acts. Thus, man proposes; God disposes. Man devises; the Lord directeth. He orders our will without infringing our liberty, or disturbing our responsibility. For while we act as we please we must be answerable.

We observe this supremacy, in directing, not only an important end, but every step towards it; not only the great events, but every turn; not only in his own people, but in every child of man. How little did Joseph's brethren contemplate the over-ruling *direction* to their evil *devisings*! When Saul's heart was devising "slaughter against the disciples of the Lord"; when the renegade slave was running in his own path, little did they think of that gracious direction of their steps, to the salvation of their souls. When David simply went at his father's bidding, little did he know the grand crisis to which the Lord was directing his steps. As little did the captive girl calculate upon the weighty results of her banishment from her country. Often also hath the path of the Lord's people been encouraged by the counteracting of their enemies' devising, and the backward directing of their steps, at the moment when they were ready to grasp their prey! In fact—as Bishop Hall remarks—"Every creature walks blindfold. Only he that dwells in light sees where they go."

This doctrine of Providence is not like the doctrine of the Trinity—to be received by faith. Experience gives a demonstrable

stamp of evidence, even in all the minutiae of circumstances which form the parts and pieces of the Divine plan. A matter of common business (1 Sam. ix, 3); the indulgence of curiosity (Luke xix, 4); the supply of necessary want (John iv, 7); a journey from home (Acts xvi, 14); all are connected with the infinitely important results. And often, when the purpose seemed as clearly fixed, and as sure of its accomplishment as a journey to London, this way of our own devising has been blocked up by unexpected difficulties, and unexpected facilities have opened an opposite way, with the ultimate acknowledgment, "He led me forth by the right way." The Divine control of the Apostle's movements, apparently thwarting their present usefulness, "turned out rather to the furtherance of the gospel." Philip was transferred from an important sphere in Samaria, from preaching to thousands, into a desert. But the Ethiopian eunuch was his noble convert, and through him the gospel was, doubtless, widely circulated. Paul was turned aside from a wide field of labour to a more contracted ministry. A few women and a family were his only church. Yet how did these small beginnings issue in the planting of flourishing churches!

After all, we need much discipline to wean us from our own devices, that we may seek the Lord's direction *in the first place*. The fruit of this discipline will be a dread of being left to our own devices; as before we were eager to follow them. So truly do we find our happiness and security in yielding up our will to our Heavenly Guide. He knows the whole way, every step of the way, "the end from the beginning." And never shall we miss either the way or the end, if only we resign ourselves with unreserved confidence to his keeping and direction of our steps.—*Bridges, on Proverbs.*

## FICTION—POISON!

A PAMPHLET,\* much to the point, has just been issued on a subject, which we feel calls for earnest thought and prompt action by all who have at heart the health and growth of our young people's minds and hearts—the increasing habit of *novel reading*; in which we must include the exciting tales that infest most of our religious magazines, and that make up the staple of so many of "the pretty little books" that induce our Sunday scholars and other young folk to put aside really profitable reading as "dry stuff."

We would call for our readers' careful consideration of the extracts we now give from the pamphlet, advising them also to obtain it, and get their young folk to read it too, and take heed by its wise and warning counsels. Our author truly says:—

"Among the influences that combine in the formation of character, that of the books that are read in early life is very considerable. Most carefully, then, should Christian parents satisfy themselves that the books which they provide for their children contain nothing that will do them harm.

"Religious story-books, unwarranted as to historic truth, are as plentiful as flowers in summer. The periodicals which our children read on Sundays are by no means free from fiction. More than half of the books given away as Sunday School prizes throughout the country are fictions. We contend that this is a wrong state of things. A large number of the children who read these books have no suspicion of the trick that is played upon them. They do not distinguish between the fancy sketches and the biographical outlines that stand side by side in the same volume; they implicitly believe the stories in both to be records of real events. To ask the question, "Is it true?" would be, to their ingenuous minds, to give place to an unworthy suspicion. The system is a false system; it is unlawful in principle, and injurious in its operation. Dreamy listlessness, and impatience of real life and its duties, will become the mental habit: and worst of all, the young heart will have learned to find a pleasure where God is not."

These assertions are fully supported by the discussion of the following propositions.

"1. *Fiction is akin to Falsehood.*

\* "Is it True?" A Protest against the employment of Fiction as a Channel of Christian Influence. By G. W. Butler, M.A. London: W. Macintosh, 24, Paternoster Row. Price 6d.

"A lie is an attempt to deceive; therefore," says the fiction-writer, 'I am not a liar, though I speak the things that are not true.' To tell a lie with intention to deceive is very bad, but in any way to trifle with truth is not right. A man may confess that he is telling a lie, but that confession will not make his lie a truth, nor will the admission that a book is a fiction place it on the level of honest history. On the whole, even if we honour the motives of the religious story-writer, we cannot approve the method used, and we believe that the good that is said to be done by his story is done rather in spite of the fictitious element, than by means of it; and that the same amount of good might be better done by safer and more legitimate means.

"2. *Fiction is not justified by the example of parables in the Bible.*

"It is common for those who promote fictions to justify themselves by appealing to the Bible, and especially to the example of the Lord Jesus Himself. 'Are not the parables fictions, every one of them?' it is asked; 'and is not the novel, or story-book, a legitimate extension of the same principle?' Certainly not; the two things are wholly different: the one is true, entirely true, the other is untrue. In the parable a spiritual truth is told in symbolical language; but in the fiction there is no spiritual event or doctrine in view, to which the several members of the description correspond. There is no symbolism employed; there is no explanation at hand. The parable may be compared to an algebraic equation, in which each symbol has a fixed, though an unknown value. No; examine well the principle used in the moral fable, in the sacred parable, and in the allegory, which is but an extended parable, and it will appear that the mere illustrative story is neither the same thing nor even like it. The one, therefore, can afford no sanction for the other.

"The very etymology of the terms confirms the distinction that has been drawn. A 'parable' is a *comparison*, an 'allegory' is a *statement in other words*, but a 'fiction' is that which is *made up or false*.

"3. *Fiction is a presumptuous forgery of the handwriting of God in providence.*

"This is what our author is doing. Having studied the course of God's government in the world, he is now creating a little world of his own, stored with things ordinary and things extraordinary, inhabited by men and women begotten at the bidding of his lively fancy. All is

arranged as he sees fit. Now he kills and now he spares alive; virtue and vice are required according to his temper; successes and disappointments are disposed at his will. Things divine are not less subject to the decrees of his omnipotent pen. Now souls are converted to God; now prayers are offered up; now dire catastrophe overtakes the unprepared, while blessings are showered down upon the righteous. Thus are the various dispensations of providence counterfeited, and the counterfeits are presented to Christian readers as equally instructive with the veritable works of God.

"Now, whereas it is well known that the book-market is stocked with providential and spiritual marvels, with which neither Providence nor the Spirit of God have had anything to do, a widespread suspicion is begotten amongst the public, and when some genuine work of grace is narrated, and the book in which the account of it is to be found is quoted, the hearer, instead of being convinced and edified, answers, with a smile of incredulity, 'No doubt the story is founded upon fact.'

"But is there not something very sumptuous in the story-book-maker's business? The Lord Jesus teaches us that all events are under the control of God, all circumstances within His knowledge. What a sacredness does this attach to every incident of life! Even the flight of the cheap sparrow is appointed and noted of our Father in heaven. The very hairs of our heads are all numbered. If so, if the veriest trifles, so called, are thus redeemed from triviality by the consideration that they are specially ordained of God, who can say that the providences which attend any man's course are so insignificant and ordinary that a counterfeit biography will teach as much and illustrate the hand of God as well? Is there not something of profanity in forging the signature of the King of heaven in the books of His providence and of His grace? And is not this what the writer of a work of fiction is doing?

"4. *A dilemma*—The fiction-writer must either atheistically leave out God, or presumptuously introduce His name amongst fancies and inventions.

"Vague circumlocutions, hazy allusions to 'religious principles,' and 'higher powers,' and 'thoughts of better things,' are a cold substitute for a full and open confession of Jesus Christ and His words. If we get no religion at all in the book, or only this dry kind of stuff, what will be its

effect upon the reader? The effect will be much the same as that of the company of those who never speak of Jesus. It will foster practical atheism in his heart, it will commend virtue, no doubt, but meanwhile it will divert him from thoughts of that Saviour, apart from whom sinful man can do nothing. It will deaden his affections, it will do him harm.

"Perhaps, however, perceiving this, the pious but venturesome author introduces the prayers, the confessions, the secret reflections and resolutions of his hero, and perhaps reproduces portions of the supposed sermon which led to his conversion, and thenceforward traces out the progress of his spiritual life, until the reader is, at length, led to the dying bed, there to hear the triumphant utterances of faith with which the story closes. Now, in all this simulation of things most sacred, who does not see that there is something very shocking? What! in the midst of the conceits and fancies of the brain, shall I rashly introduce holy and eternal topics? Shall the puppets of my own creation be made to pray, and to become the subjects of saving grace? And shall the Almighty Himself be represented as playing a part in the story? Surely, this is presumption! Surely, this is to take his name in vain! Which of these two courses, then, is to be taken? Are we to describe a world without God and without Christ, and thus to endorse the language of the fool, who says in his heart, 'There is no God?' or are we to venture upon the temerity of those who call for the sacred vessels of the sanctuary, therewith to garnish their pageantry of fabrications and fancies? We leave those who write and read fiction to find the answer to the painful dilemma, and to satisfy themselves therewith, if they can.

"5. *Fiction unfits the mind for apprehending truth.*

"6. *The study of fiction hardens the heart.*

"Not only does fiction-reading train the intellect to belie its faculties as a criterion of truth; but, during the same process, the heart is schooled into deadness and indifference. Suppose, for instance, a touching picture is contemplated, in which the death-bed of a saint, or the repentance of a sinner, or some other soul-moving object is presented to the reader's view; emotions struggle for their birth within his breast, tears are ready to rise to his eyes, and prayers to break forth from his lips: but no, all these indications of feeling are at once forcibly repressed by the sudden recollection that the whole is but the

day-dream of the imaginative author. It matters not what particular class of feelings are appealed to in the story, the result is still the same. To take another instance, we will suppose successful diligence to be described with the object of stimulating a like brave spirit in the reader; but alas! instead of holy resolutions, vapid wishes alone are kindled; for if the circumstances are ordinary and commonplace, the story will be weary by its tameness; but if, as often happens in real life, striking coincidences occur, and lead to the promotion of the industrious aspirant, the reader will stay below, and look upward to the high flights of his author, and with curling lip will pronounce his happy surprises far-fetched and overdrawn, and will reserve his outpourings of emulation till he hears of the achievements of some lesser hero in real life.

*"7. The alleged benefits of fiction are necessarily uncertain and inconsiderable."*

"While admitting that *some* good may have resulted from *some* works of fiction, we contend that the good that is done is rather the exception than the rule;—that for one case out of a hundred of good done by fiction, no good at all, or else positive evil, may be done in the remaining ninety-nine cases;—that even in this one case where good is done, more than an equivalent of harm may be done too;—that the same amount of good, and more, might have been done by a true story;—that the good result is not, after all, done by the fictitious part of the story, but by the element of truth that is combined with it;—and that as far as the fictitious part has worked, it has tended to discredit and neutralize that element of truth."

We have space for little more than just naming the rest of the propositions which our author treats so forcibly, and then give his concluding appeal.

*"8. It is in vain to hope to make the Gospel*

*popular, and to take Satan captive by compromises."*

*"9. Fiction, apart from the positive harm it does, also does harm negatively, namely, by displacing more profitable literature."*

*"10. Fiction tends to create a distaste for truth."*

*"11. The subject-matter of most works of fiction, even if true, would be unprofitable."*

*"12. The imagination may be better employed than in writing or reading works of fiction."*

"In conclusion, the writer would briefly commend the subject to all: to parents and spiritual pastors he would say, with all the earnestness of one who feels that the interests of souls are at stake, 'sow not these choking thorns amongst the good seed. In providing books of recreation; in giving your school-prizes, poison not the faith of the little ones at its very spring: lay not stumbling-blocks for their feet at the outset of their journey.' To those who believe that for the talent of leisure time and the opportunity for reading they must give account, the writer would say, 'Employ not your hours, your hearts, your eyes, in these vain studies.' Above all, to those who have suffered from that snare, the novel, we would give the earnest counsel, 'Resolve, in the strength of God, to break off from this class of reading, as from a besetting sin; lay it aside as a weight and an encumbrance in running the heavenly race.'

"Oh that men would give heed, first and foremost, to their Bibles; and after their Bibles, to solid studies; and after these, to such lighter reading as a healthy taste, guided by a love of truth, might dictate! Oh that they would reject entirely false doctrines and false histories! The characters thus formed would stand as a bulwark against the errors and vanities of this sceptical and superficial age."

### MINISTERIAL SUPPORT

MUCH has been said and written of late on the subject of ministerial support, and many good men have concluded that the churches would be in a better state if the ministers were better sustained. "Do ye not know that they which minister about holy things live of the things of the temple, and they which wait at the altar are partakers with the altar. Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

### AND ENCOURAGEMENT.

Means have been employed to accomplish this object; hence, in some places, weekly offerings have been a success; in other instances, a failure. In some instances the pew rent system has produced the required amount; in other places, it has proved inefficient. Whatever system may be suggested or adopted, it is necessary that our deacons should be God-fearing, praying, honest, faithful, and business men, and then almost any plan will suc-

ceod, the Lord's people giving of their substance from a love to Christ and his cause.

Is it not, however, to be feared that we are gradually sinking into a pound, shilling, and pence ministry? That, when a church invite a minister, they bargain with him as a master does with his servant, whom he is about to employ. Such churches like a minister who can manage with a very small income, and if they can contrive to keep him just above starving point, he is the man for them. Such never wait upon God in sincerity, and watch his providential movements in sending such a man; and often it turns out, to the sorrow of such churches, that God never made choice of their man for the place.

It is evident something needs to be done, if our strict Baptist churches are to prosper, especially those in our country villages; and it is equally certain that much, very much, depends upon the instrumentality of the gospel ministry. In proportion as God raises up men, puts his Holy Spirit within them, and gives them a love for souls, and a desire to promote the spiritual welfare of the Church, over which the Lord has made them overseers, so, in proportion, shall we find evidences of prosperity; nevertheless, we believe that, while the Church should continue instant in prayer, God would raise up, and continue a faithful and spiritual ministry among us, it behoves them to suggest and use the best means to sustain and encourage such ministers in their work.

The work of a faithful and loving minister is a very anxious, laborious, weighty, solemn, and responsible work. Ministers very frequently suffer from great depression of spirits; they are often cast down on account of the ungodly movements of some members, and are discouraged by a want of certain evidences that God is blessing their labours; in addition to which they very frequently have to grapple with pecuniary difficulties. Is it not to be feared that many a sorrow, many a burden, lies concealed in the hearts of some faithful ministers of the Gospel? Their respectable appearance, on the Lord's day, in the pulpit is not always a true sign that their wives and families

have all the temporal comforts which are necessary for them, and many an aching heart may exist under the minister's roof, which his people are strangers to.

We, therefore, think it behoves the Churches of Christ to direct their attention to the use of such means as might be instrumental in promoting the interest of faithful and devoted servants of Christ. If we regard the prosperous character of some Churches, we shall frequently find it in connection with the most liberal; for the Lord promises such liberal things.

If the lovers of Christ's kingdom gave as the Lord prospers them, there would be no necessity for any additional sustentation fund! If our poorer members were to pray that God would prosper them, that they might do more for his cause, they would feel a greater pleasure in bestowing their freewill offerings on the altar of the sanctuary, according as the Lord gave them the ability.

Our object is not to complain, nor to express any dissatisfaction as to the amount our friends give towards the support of the ministry—that must rest with their conscience and with God; but we simply ask them to consider the matter in a serious light. Is the ministry of the gospel a blessing in the neighbourhood, and could not they do more for its support? Do they give their minister yearly less than they give their servants? Would not our friends to whom God is every year adding wealth feel more happy were they, in proportion, to add to their minister's income? And as the new year is dawning upon us, would it not please our heavenly father, glorify Christ, and encourage many a minister's heart, if such who can afford it were to send, as a New-Year's gift, a cheque for five or ten pounds?

To whom are we to look for ministerial help and encouragement? Not to the poor, who receive their ten or twelve shillings per week (though these largely help in God's cause by their united small contributions), but to such into whose lap God is continually pouring an abundance.

"Honour the Lord with thy substance, and God, even our own God, will bless and honour thee."

O. W. P.

### FAITH BEFORE BAPTISM;

OR, COMMON SENSE BEFORE SPONSORSHIP AND SPRINKLING.

A PARTY, composed of an infant, its parents, and the usual number of sponsors, went once to one of the Plymouth churches to

have the child 'baptized.' The godfather, who stood next the infant while in its nurse's arms, was, in the course of the

service, addressed by the clergyman, who read over to him the usual articles of the Christian Creed from the Prayer Book, and then said to him, "Dost thou believe all this?" To which the sponsor answered, "I do." The next question was, "Wilt thou be baptized in this faith?" To which the godfather replied, "Sir, I have been baptized already." The clergyman rejoined, "But this question is addressed to the child, through you." The sponsor asked, "And was the question relating to the belief in the christian doctrine also addressed to the child?" The clergyman replied, "Yes, through you." "Then," said the sponsor, "the mistake was mine, since I answered as for myself, seeing that I do really understand and believe all that you recited; but as for the child, it is impossible for me to communicate to it the requisite degree of intelligence to comprehend your questions, or to answer them, and in this state of its ignorance it is perfectly passive. I think, sir, therefore, with your permission, that we had better take the child home; and when it is sufficiently advanced in years and knowledge to comprehend

what you say, and to understand the nature and object of the baptismal rite, it can come again and answer for itself, and be thus a voluntary agent in this solemn profession of the christian faith." The clergyman made no reply; and the party retired, to the great surprise and disappointment of the mother and nurse, who thought these scruples most ill-timed and unreasonable.

The narrator goes on to say, "This incident led me to search the Scriptures thoroughly on the subject, and as I could find *no instance* of any other baptism recorded in them than those of adults, who, following the example of the Saviour, used this rite as their public profession of renouncing an erroneous life and doctrine and embracing the christian faith: while the little children brought to Christ, on which so much stress is laid, were *not baptized* by him or by any of his disciples; my convictions were confirmed as to the irrationality and inefficiency of infant baptism (so called), and the superiority of the adult initiation into the christian fold, and I was subsequently baptized."

## Illustrations of the Scripture.

### THE GOOD WOMAN.

CERTAINLY the truest and most beautiful description of *a good woman*—that treasure above rubies—has dropped from a royal mother's lips; and the king crowns his proverbs with "*the prophecy that his mother taught him.*" (Prov. xxxi.) Oh, well had it been had he never forsaken the law of *his mother!* It should have remained to old age an ornament of grace unto his head, and chains of honour around his neck. Will you follow me with the closing chapter of that priceless book of Proverbs and hear the venerable matron's description of "*a virtuous woman.*" The first stroke in this comely portrait shews her constituted for companionship and confidence, and worthy of it all. No servile automaton is she, but one competent to hold fellowship with her husband, rejoice with his joy, and divide his sorrow: no betrayer of his counsel; a faithful steward of his store: "*The heart of her husband doth safely trust in her, so that he shall have no need of spoil.*" Her life is now linked with his; his good is hers to augment, his calamity hers to mitigate or to avert. She studies to bless him; for, is not all their possession and peace

mutual? Yes,—"*She will do him good, and not evil, all the days of her life.*" And her part in their lot she knows and welcomes: it calls for her active industry, and that she gives cheerfully. "*She seeketh wool and flax, and worketh willingly with her hands;*" yea, "*She layeth her hand to the spindle, and her hands hold the distaff.*" What, a king's daughter? Yes—why not?

The Roman general, returning from camp, found his wife Lucretia spinning with her maids. The wife of King Tarquin was an excellent spinster of wool; and a garment made by her and worn by Servius Tullius, with the distaff and spindle she used, were long preserved in the temples.

Alexander the Great reproved the Persian ladies for thinking such labour a reproach, telling them the clothes he wore were wrought by his sisters.

The daughters of Augustus Caesar, too, employed themselves, by his order, in the woollen manufacture; and he himself usually wore no other garment than what was made at home by his wife or daughters.

Nor is she above going to market; for, "*She is like the merchant ship, she bringeth*

*her food from afar.*" And, while she is no niggard, she exerciseth a wholesome open-eyed economy, and "tasteth that her merchandise is good."

A sluggard's name would be an abomination to her; a lazy indulgence would afford her no delight, so "*She riseth while it is yet night,*" even ere the twilight ripens into day. Yes, she recognizeth that man goeth forth in the morning unto his labour; and is not she his helpmeet? Besides, if the household's head slumber on and waste the golden hours, what shall become of her example and her guidance? Will her maidens and her children learn early rising?—will their eyelids prevent the dawn? Surely it is no modern discovery that a well-spent day should be begun early.

Now, the queen bids us pause to see already the fruits of industry: for, with her own well earned savings, "*She considereth a field and buyeth it; with the fruit of her hands she planteth a vineyard.*"

But this has not been done at the expense of true charity, for is there not beating within a warm heart of true womanly sympathy? She is not to be easily imposed upon, truly, but she turns no case of real distress away: "*She stretcheth out her hand to the poor; yea, she stretcheth forth her hands to the needy.*"

And as to affecting a finniking weakness, her early and healthy industry rewards her with wholesome power to fill her appointed place; and this she would think it no virtue to conceal. No, "*She girdeth her loins with strength, and strengtheneth her arms.*"

(Verily, a great weakness is it for a woman to make seem herself weaker than she is: will she get honest pity or generous help thereby?)

The provisions of the daily table are under her immediate arrangement, preparation, and distribution. "*She giveth meat to her household, and a portion to her maidens.*" In this we are reminded of Sarah—that exceeding fair eastern princess—the wife of Abraham, that mighty sheikh, the conqueror of kings and deliverer of captives, who, in open-hearted hospitality, welcomed the unknown strangers to his royal tent, and said unto Sarah, "*Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth,*" and she did so; and they entertained angels unawares. (Gen. xviii.)

Nor are all these good works to be attended to in *FINE weather* only. She is too wise to look for sunshine always.

She knows the storm and snow will come, but knows too that they only call for fit clothing, and who would sit moping indoors for lack of that? In her day, the excuse for non-attendance at public worship had not been invented—"I couldn't come, you know, for it did rain so fast," and "It was so sloppy under foot; it's all very well for *men*, you know, but our clothes do get so draggled in the wet." Oh, no! she values her daily duties above a pair of stouter sandals, and prizes her sabbath privileges more highly than a waterproof cloak and hood. "*She is not afraid of the snow; for all her household are clothed with scarlet*" (or "DOUBLE" garments).

Nor is it alone the rough warm useful garments she provides, for she seems equally at home in plain and fancy needlework, and "*She maketh herself coverings of tapestry; her clothing is of silk and purple.*" And so diligent is she that she weaves more than needful for home consumption, and so "*She maketh fine linen and selleth it, and delivereth girdles unto the merchant.*"

And is she "a fountain sealed, a spring shut up?" (Song iv. 14.) No, rather as "*a fruitful vine by the sides of the house*" (Ps. cxxviii. 4), and all that know her partake her genial influence. Her husband bears about him the signs of her careful kindness, for is there not *some* truth in the saying, "A man is what a woman makes him"—and cannot we at least *half* guess a wife's "*nouse*" and "*gumption*" by the outfit and bearing of her spouse?

At any rate, as for the princess we are talking of. "*Her husband is known in the gates when he sitteth among the elders of the land.*"

Nor will she herself shame that worthy husband's presence. She has not been quite a *Martha*,—cumbered, harassed, bewildered about her "*many things*," but has arranged these in prudence, commenced them betimes, pursued them with diligence; and she is well prepared for honourable, timely, and well-earned rest, for "*Strength and honour are her clothing, and she shall rejoice in time to come.*"

No, she has combined Mary's enquiring mind with *Martha's* kind and zealous carefulness; and so—though her talking is not always bubbling on the surface of her life, and never brawling like the contentious waters of the babbling brook—she fears not to speak when she has anything to say, but "*openeth her mouth with wisdom.*"

Then she is no talebearer, nor finds any

sweet morsel in spreading bad news—her breath sends not on its too ready voyage the thistle down of mischief—for “in her tongue is the law of kindness.”

How precious must such a helpmeet be! Of her like it may be fully said, “Whoso findeth a wife findeth a good thing and obtaineth favour of the Lord.” Yes, every “prudent wife is from the Lord,” and he is not wise who expects to receive such an one without asking counsel of the Giver.

Aye, and once more, how precious must such a mother be!

She is so, and “her children arise up and call her BLESSED—her husband also, and he praiseth her.”

With so excellent a portion, how unsatisfying is a stranger’s smile! how hollow the giddy round of cloying pleasures. “Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised.”

Oh! who would not “scorn the trifles of a day” and strive to win affection so true—happiness so independent—to leave the legacy of a name like precious ointment and fairly earn—something at least approaching—the grateful testimony,—“Many daughters have done virtuously, but thou excellest them all!”

(From S. K. BLAND’s Lecture on “WOMAN.”)

## Biographical Sketch.

### M R. W I L L I A M H O L M E S,

For Twenty Years a Deacon of Mount Zion Chapel, Hill Street, Dorset Square.

WILLIAM HOLMES was born at Lincoln in the year 1796, and was consequently in his 74th year when he left our company on the 18th October, to join “the spirits of the just made perfect,” and sing unto Him that hath loved us and washed us in his blood, &c. (Rev. i., 5.) This was his delight when with us at Mount Zion; and now, though he has changed his company, he has not changed his song: only, that he now doth

“Sing more sweet, more loud,  
But Christ is still his song.”

His mother was a God-fearing woman, a descendant of French refugees who left their native land many years ago, on account of the violent persecution then in force against the Protestants by the Papists.

But I purpose, in this short biographical sketch of our dear departed brother, to let him speak for himself, and, to do this, shall give a few extracts from his little tract, entitled, “The old infidel’s progress to Christianity,” first published in 1845. He says, “If I begin where God began with me, I must go back to my natural birth, for, since mine eyes have been opened, I can see the hand of the Lord has been over me for good from the moment I first breathed the breath of life. I could detail many escapes by sea and land; also many restraining mercies, where, but for his care, I should have advanced to much greater lengths in wickedness. I often had the will, but lacked the power, and

should have done that which would have hurried my guilty soul into his awful presence, under circumstances of public infamy. But oh! the wonderful restraint and long-suffering of a covenant God, I am spared to tell of his mercies and testify of his truth. I am a proof of his power to save to the uttermost all that come, through Christ, to him.” It appears that, when about the age of 21, he became a zealous Wesleyan, full of enmity against the doctrines of sovereign grace. This fit of religious zeal ended in what it too frequently does, a total denial of Christianity altogether; his confession is, “From a profession of Christianity, I became a Deist in the year 1821. I did not long, however, continue there, for there appeared to me then something as untenable in Deism as in Christianity. I could not believe in a God who had made a world and then left it to be governed by chance. I became an Athiest, believing matter to be eternal, and all animal life to be the production of a peculiar organization of matter. With such ideas, after enduring two years’ imprisonment for serving in Mr. Carlisle’s shop, I went to Sheffield, for the purpose of selling only infidel publications.” We thus see to what an awful extent our late friend was permitted to go in his opposition to the revealed will of the Most High, and what a true disciple of Satan he proved himself; yet there appears an honesty of character about him, and though expressed in fearful language,

I feel I must quote it, illustrative of the hardened state of his mind at this time. If any person spoke to him about the being of a God he was accustomed to say, "Well, if there be one, I only want justice at his hands; I do not want his mercy."

What long suffering indeed on the part of our God that he did not take him at his word, and give him justice without mercy; well may our good brother say, "What but covenant love and unmerited favour prevented the avenging sword from descending on my guilty head, and what but everlasting love and God's eternal purpose brought me on my knees with the Bible in my hands; then let my gracious God have all the glory." But the time was fast hastening when by the Holy Spirit's power the entrance of the word he so blasphemed gave light to his understanding.

In the very pursuit of knowledge for the furtherance of his own pernicious views his mind became strangely unsettled, chiefly through reading "Taylor's Physical Theory of another Life;" he felt himself surrounded with mysteries, and he says, "in trying to search them out I found there was a boundary beyond which I could not pass; I knew there must be something beyond, but I could not tell what that something was." After reading many books, he tells us, "reflecting one Sunday on the words of Scripture, 'If any man lack wisdom, let him ask of God,' I took the Bible in my hand, knelt down, and asked God, if he was the author of that book, to enable me, in reading it, to find the truth, and with a desire to learn I read and could not help believing; I could see plainly there was a people of God; further, I could perceive that God had commanded nothing but that which, if practised, would subserve to the best interest of man; I began to feel a great reverence for God and fear to offend him, made great efforts at self-reformation, and many resolutions, which were as repeatedly broken."

He left off card playing, reading newspapers and novels on the Lord's day, but was quite unacquainted with the spirituality of God's law, and the plague of his own heart. About this time he was much puzzled to believe the incarnation of the Son of God, and we must not neglect to note a singular occurrence which led him to a very happy and blessed decision on this all important point. I give it in his own words. "I had a book-stall, and one day a serious looking person bought of me a tract published by Mr. Hone.

When he had paid for it, he said, 'Do you know who I am?' I said, 'No, sir.' 'Well,' said he, 'I am the publisher of that wretched tract, and buy it to destroy.' I replied, 'Why, I am one of Mr. Carlisle's shopmen, and am beginning to doubt whether his opinions are as true as I once thought them.' He urged me to get rid of them, spoke bitterly of the misery he endured from reflecting on his past deeds; he also invited me to hear Mr. Binney, at the Weigh-house chapel. Some time after this I thought I would go to the Weigh-house, which I did, and listened to the singing and prayers without any emotion; but when the preacher read his text, I was overcome in a moment. It was, 'Whom say ye that I am?' Peter replied, 'thou art Christ, the son of the living God;' but the next words of the Lord Jesus came into my soul in such a manner I cannot express, 'Blessed art thou, Simon Barjona, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven.' I believe that moment, and the sweetness of that moment, will never be forgotten. Oh! how I seemed to rejoice in the knowledge of Christ; but, though I thus believed, it was a long time after before I learned how he was my Saviour, and the great fact that 'none but Jesus can do helpless sinners good.'"

But now came a trial for our friend, and I should like to record the exercise of his mind under the circumstances, in his own words, but fear I shall be lengthening out my paper too much.

The fear of the Lord now put in his heart is beautifully exemplified in the trial. He had in his stock, as a book-seller, very many infidel and unclean publications, and he was anxious to get rid of them. He tried to quiet his conscience that he was only living by the follies of others; if he did not do it other people would, but he became very miserable; he had hardly strength to burst his bonds, or faith to trust his God. At last an opportunity offered, when he hoped to get rid of the whole affair and get peace of mind. A person agreed to take all he had of that character at sixpence a pound, but when he had made the bargain he was more miserable than ever; conscience lashed him severely for selling those lying and unclean things, not even fit for waste-paper; he was in agony, and got no sleep all night, but his wife (honour to her memory, she must have been a good one) said, "Sooner than they should trouble

me so I would burn them ; " so he got up in the morning, had a good bonfire, and burnt the lot ; he never lighted a fire with so much pleasure in his life. And now he asked the Lord to give him grace to be ready at all times to sacrifice what was contrary to His will, or inconsistent with truth.

I must now give a few particulars about his connection with dear Mount Zion. He met with a gracious woman, who advised him to hear Mr. Foreman. He took her advice and did so, and after hearing him a few times, he found the truth preached exactly suited his case, and he was unable to keep away—to use his own words, " It seemed too good to be true, and set me to searching the scriptures. Well, the Word of God and his preaching seemed all of a piece, and I used to sit and drink in what he said with a zest I connot describe. That summer, on the Wednesday evenings, Mr. Foreman was preaching on Christ as a vine and his people the branches, Christ a shepherd and his people the sheep, Christ the door and his people entering in and finding pasture, and oh ! how I cried to God to make me a branch, a sheep, and grant me an entrance. Mr. Foreman also entered into a deal of my experience, and used to say it was to and for such weary, heavy laden, sin-bitten souls that Christ was exhibited in the Gospel. Everything I heard or read was tried by God's word, and the Lord was pleased to open my heart to receive the truth in the love of it." After hearing Mr. Foreman about four months, he called upon him, and had a little conversation which lasted about four hours ; the result of this was his being baptized and joining the Church. After six years he was chosen a deacon, which office he held till the day of his death, a period of twenty years, consistent in his conduct and conversation, and very useful in his office as deacon, the better known

the more loved by his brethren. For several years, until his health failed him, he went out and preached the faith he once laboured to destroy. Many churches in different parts of the country can bear testimony, with gratitude, to the great Head of Zion for the savour that attended his ministry.

He was much afflicted in the winter months with cough and shortness of breath, and on one or two occasions we thought his departure was at hand. His last illness was but short ; it was an attack of bilious fever, but the good Lord graciously supported his mind so that he could say, " I am built on a rock ; " " I know him in whom I have believed ; " and just before his spirit fled was heard to whisper, " Jesus says this day thou shalt be with me in Paradise." So closed the last hours of our esteemed and beloved Brother Holmes.

On Monday, the 25th of October, he was interred in Willesden Cemetery. Mr. Foreman, our aged and much-beloved pastor, spoke most affectionately of him, and there were about 200 persons present also to testify their esteem and affection for our departed brother.

On the following Lord's-day evening, our pastor preached from words chosen by our brother as a text which I think all who read this paper will think were most appropriate—" But I obtained mercy." (1 Tim. i. 13.)

Feeling that I have already exceeded my limits in writing this paper, I cannot give any particulars of the sermon, but shall conclude with the verse of a hymn sung on the occasion—987, Denham's Selection—

" All honour and praise to Jesus is due,  
Supported by grace, he fought his way through ;  
Triumphantly glorious, thro' Jesus's zeal,  
And more than victorious o'er sin, death, and  
hell."

R. R.

## Bonnie Intelligence.

### SILVER STREET CHAPEL, NOTTING HILL, LONDON, W.

THE fourth anniversary of the commencement of the cause under the pastorate of Mr. Crumpton, was held on Lord's-day, Nov. the 14th, and the following Tuesday. Mr. S. Collins, of Grundisburgh, Suffolk, preached Lord's-day morning and evening ; and Mr. J. Wilkins, of Soho Chapel, Lon-

don, in the afternoon. On Tuesday afternoon, Mr. John Foreman, of Hill Street Chapel, London, preached ; after which a large number of friends took tea in the school-room. A public meeting was held in the evening ; Thomas Pickworth, Esq., presided, and addresses were

given by several brethren. The sermons and addresses were most encouraging, thoroughly evangelical, and characterized by the well-known ability of the men of God who delivered them. The themes, though various, were well selected. Mr. Collins dwelt on the mercy and grace of God, in the forgiveness of sins, and on His wondrous power and love in regenerating, sanctifying, and glorifying His chosen and beloved people. Mr. Wilkins directed attention to the exaltation of Immanuel. Mr. Flack compared divine truth to the bread with which Jesus fed the multitudes; when broken it increased, and after they had all eaten and were filled, there were still "baskets-full to gather up." Mr. Box spoke on "Preservation, Peace, and Prosperity," illustrating, in these respects, the goodness of God to the friends assembled. Mr. Anderson made allusion to the papal letter, remarking that it was written, not so much to the Roman prelate, as for the Protestants of this country; he then warned the Churches, and exhorted them to watchfulness, prayer, steadfastness, union, and zealous effort. Mr. Meeres dwelt on the tender care, and gracious help of God to ministers and Churches. Mr. Webb gave important exhortations and encouragements to the people; and Mr. Battersby expressed his earnest desire that the Sabbath school, recently instituted by the friends, might prove a great blessing.

At the commencement of the meeting, the pastor, Mr. Crumpton, gratefully

alluded to the goodness of God in restoring him again to health, and his much-loved work, after so long and heavy an affliction. He also said that, owing to indisposition, several brethren announced to be present were unavoidably absent; and that he regretted that Mr. Collins was called by special engagements to return home; and that such was the prostration and weakness of their dear friend and brother, Mr. Foreman, he could not stay for that meeting, and they must all feel deeply indebted to him for making so great an effort to come and preach to them in the afternoon, and he trusted that the precious word he had spoken on the "Justification of all the seed of Isaael," would be embalmed in their hearts, and its blessed results appear in their lives.

The Chairman also, in his opening and closing addresses, made some very judicious and weighty remarks, and expressed his christian sympathy with and affection to the pastor and the Church, which he evidenced by privately handing to the pastor, a cheque for five pounds. Many friends from Mr. Foreman's, Soho, Carmel, Pimlico, and other places, were present. In every sense the meetings were "times of refreshing and blessing;" and the Church would thus publicly express her warmest thanks to all who so generously aided on the occasion.—"Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psalm cxxxiii. 1.)

### SUDBURY, SUFFOLK.

We are happy to hear of the signs of revival of the Baptist church in this town.

On Monday, the 15th of November, special services were held, to which many friends from a distance came to encourage and strengthen the hands of the people. In the afternoon a sermon was preached by Mr. S. K. Bland, of Beccles; and at the public meeting in the evening, Mr. W. Beach, of Chelmsford, presided. After prayer offered by brother Morland of Glemsford, addresses upon subjects of deep interest and value were given by brethren Wilson, of Clare; Kemp, of Glemsford; Curtis, of Mount Bures; Smith of Yeldham; Debnam, Bland, and Bentote.

Mr. Bland's afternoon discourse involved a contemplation of the two dominions of

sin and righteousness, and the manner in which the God of glory is surely subduing his foes and establishing the kingdom of Christ.

The evening was occupied with instructive and delightful views of our blessed Lord and Master in the various stages of His mediatorial work; viz.—Jesus in the manger; Jesus at the Jordan; Jesus in the wilderness; Jesus at the grave of Lazarus; Jesus at the judgment seat of Pilate; Jesus on the cross; Jesus in the tomb and in the resurrection.

A goodly number of friends met at the social tea meeting intervening. We are glad to find our esteemed brother, George Bentote, has engaged to supply the pulpit for the present. May the Lord send prosperity by him to the people.

## GRUNDISBURGH.

A LARGE and very warm-hearted meeting was held here on the 19th ult., to congratulate the esteemed pastor of the church, our beloved brother Collins, on the completion of the 43rd year of his pastorate. A number, unusual even among the social people of this district, gathered to the tea tables; while the spacious chapel at the public meeting was well filled throughout. Mr. Collins referred, thankfully, to the zealous and God-honoured labours of his predecessor, Mr. Thompson, who, for twenty-eight years, honourably sustained the pastorate, and was indefatigable in preaching the gospel in some of the darkest and most heathen parts of the county. He had to sustain much persecuting opposition; but his hands were made strong by the Lord, and much good was wrought. Mr. C. spoke also with much feeling of

the harmony and cordial kindness that had all along been manifested to himself by his people.

Mr. Hillyard, a deacon, then rose to present a practical testimony of the goodwill and gratitude of the people to their pastor—a purse containing £30, the purse being netted by the ready fingers of a kind lady, eighty years of age.

After this quite unexpected gift had been warmly acknowledged, some of the ministering brethren present spoke with hearty friendship and wise counsel—brethren Poock, Bland, Woodgate, Thornley, and Worlow; and so, with mingled prayers and praise, closed an evening to be remembered with gladness and in singleness of heart, because of the savour of His name, which is as ointment poured forth.

## SUFFOLK AND NORFOLK HOME MISSION.

A LARGE and earnest gathering of the friends and helpers of this good work, took place at Rishangles, on Tuesday, Nov. 16th, presided over by our generous and untiring brother Harris, the pastor of the church in that village. Our brother Collins took the lead, as was fitting, for he may justly be regarded as the first mover and chief originator of this scriptural enterprise. He gave such a detail of many of the early struggles, and later successes of the work,

as caused many hearts to leap for joy, and, we trust also, to resolve heartily to support the mission now—never *more* needed, perhaps, *than now*.

Timely addresses were delivered also and appeals made by brethren Cooper, Hill, Bland, Masterson, and Lambert, and we hope that this is but the first of a series of meetings that shall be the means of widely extending the usefulness of and increasing sympathy with this **Home Mission**.

## Missions at Home and Abroad.

## GERMAN BAPTIST MISSION.

## EXTENSION OF THE MISSION INTO ASIA AND AFRICA.

LETTERS from Georgia and British Cafefaria show how the work of the Lord amongst the Germans, so largely developed within the last few years in Europe and America, is now spreading also into Asia and Africa.

Mr. Kalweit, formerly a member of a church in Prussia, writes from Tiflis, in the Caucasus:—

“ Brother Oncken, much beloved of the Lord,—Nearly seven years have elapsed since our little company left home to settle in this part of Asia, and I have long wished to give you information of our welfare. We were twelve in number when we set out, but eight remained at Odessa, so that only four reached our destination, September 9th, 1862. At Tiflis we were received by relations, but as they lived

thirty miles from the town, we could get no employment, and the end of our first year found us in somewhat forlorn circumstances. We then removed to Tiflis, a wealthy town, with 100,000 inhabitants, the capital of Georgia. Here work is plentiful, and wages good; but without friends, without Christian fellowship, without even a *Missionsblatt*, we felt as if forsaken of God. But he has said, ‘I will never leave thee nor forsake thee,’ and his promise is Yes and Amen, as we have again and again experienced. From believers in Odessa we received on one occasion a present of fifty roubles, for which may the Lord reward them; and a brother of mine, who is in the Russian army, procured for us a copy of the *Missionsblatt* for 1866. We rejoice thus to get intelligence of beloved brethren in Germany, and are much interested to read

of all that is going on for the spread of the kingdom of Christ, and we long to take part in it; but, hitherto, we have not mustered courage to send our mite to Europe for this purpose.

\* \* \* \* \*

"We know no want here; provisions are plentiful, the gardens and orchards are full of fruit; grapes and pomegranates abound, and the land is blessed like the promised land of old; although, alas! the people act like those of Sodom and Gomorrah. Perhaps our Lord and his apostles wandered, eighteen hundred years ago, amidst the mountains and valleys, but now their teachings are forgotten and the land is become a moral wilderness. Let the Lord's people pray for it, that his Spirit may breathe on the dry bones, that they may live."

Turning now to Africa, we have from Mr. Gutsche, pastor of the German Baptist Church in Caffraria, the following Quarterly Report:—

"Three months of this year have rolled away; not all the treasures of the earth, not all the tears mankind might shed would suffice to recall one of those vanished hours; let us look back and see how the Lord has worked amongst us and blessed us during this time.

"On the 28th of February, when I for the second time unfurled the banner of the cross at Keiskamma Hoeck, we celebrated a festival such as the Caffrarian mountains had never looked down upon before. Seven converts made willing by the Lord to break with the world once and for ever girded on their armour and put on the uniform of Christ. At two o'clock, a large crowd assembled on the banks of the Keiskamma, near the English episcopal station of St. Matthew's, together with a large number of soldiers from the fort, both English and Germans. Hottentots and Caffres also stood around us in groups watching what would be done; some of them doubtless came only from curiosity and in order to disturb the service. A young pioneer of our spiritual army, the leader of our Young Men's Society, employed the time in distributing tracts amongst the spectators, and endeavoured to draw their attention to the 'one thing needful.' A solemn stillness ensued when the candidates appeared and gathered round their minister, who addressed a few words to them from the text, 'Buried with Christ through baptism into death.' There was no disturbance—all

were attention, and after a hymn sung with great earnestness, the candidates descended the steep bank to the river which flowed twenty feet below. The first to step into the foaming stream was a greyheaded veteran, who with joyful countenance followed thus in the steps of his Lord and Master; his son next followed, and hand in hand they walked in the ways of truth; the old man, who after long neglecting his Creator in his German fatherland, had now found Him in a distant country; and the young one from the ranks of this generation to which we must look for recruits to fill up our churches. Many of the Caffres had tears in their eyes during the address, showing that under the brown skin a warm, susceptible, human heart beats; some of our brethren had previously explained to them, partly in their own language and partly in Dutch, the meaning of the service. They had brought their Bibles with them on purpose, and were astonished to find that there, as well as in our Bibles, baptism was spoken of as *burying and rising again—going down into the water and coming up out of it*. Many of these Caffres are by no means satisfied with the infant sprinkling of the State Church, and having once witnessed our baptism, come to enquire further about it. Before we came, I am not aware that an Apostolic baptism had ever been performed in Eastern Africa."

#### POLAND.

Brother Alf's Quarterly Report shows great increase of the kingdom of God in this dark land. One hundred and fifty converts were baptised during the quarter—the greater number by the newly-appointed missionary, Rohner, at Lodz, Ziradow, and Jawor.

At Podolle also there had been a great awakening. A good collection was made here for the *Chinese* mission.

The field of labour is continually increasing, and the Lord opens everywhere new doors.

Brother Curant also writes, "On Whit Sunday I received four new members into the church, and on Monday we held a Love Feast; then, on Wednesday, I went on by Strasburgh to Wreszwo, a station in Russian Poland, on Thursday to Glowinsk, where the people soon came together from far and near. With many I had a long talk after the service: they appeared much interested, and entreated me to preach again, which I consented to

do ; but whilst we were still talking, half a dozen men, armed with sticks, and headed by the schoolmaster of the place, came down upon us—all smelling strongly of brandy—and, being accompanied by a commissary of police, and a gendarme, they at once arrested me. A murmur of discontent from the congregation showed that they were friendly to me, and it appeared likely, that a fight would ensue ; but a division of gendarmes arrived by extra post from Nakzelnik, when it turned out that we were under the roof of the Mayor of the village ! The captain took down our names, and said politely to the Mayor, "the Baptists have religious liberty here, but their meetings ought to be previously announced to the authorities." This speech fell like cold water on the enemies, who hoped to hear the command given to bind me and cast me into prison, and they stunk away startled and ashamed.

The next day I received a written permission from the authorities to travel in this circuit ; but, notwithstanding this, I was frequently attacked by roughs, and like the Apostles was "in stripes oft." On one occasion, at a village, I was stripped half-naked and beaten ; I lay for three hours on a bank till four in the morning, when I got on to another village where I had Christian friends. They invited others for the evening, and we had a pleasant service, and felt much of the Lord's presence in studying John vii. 37.

On Sunday I reached D—, where the police keep very sharp watch over our brethren. It was very touching to see, as soon as my arrival was known, one after another dropping in to speak with me of divine things—most were citizens of good standing : we read, and prayed, and conversed together, but always in fear of the arrival of the police. However, I got safely away in the evening, and felt very thankful.

At the next place there was a tremendous uproar, and we were in imminent danger of our lives, the house being surrounded by a crowd, who threatened to climb a ladder and pull us out of the window of the upper room in which we had taken refuge. They were at last dispersed by the gendarmes, who told them, however, that it served us quite right ; they received no punishment, though they had beaten us severely.

Yet, amidst this, thirty persons of the burgher class are ready to give themselves to Christ and his people. May this be the beginning of great things in Russian Poland."

From SOUTH RUSSIA, also, Brother Pritzkaus gives a cheering account of the baptism of eighty-nine believers at Alt-Dantzig, and of the free course the gospel finds in other districts.

## Poetry.

### WHEN AND THEN.

*When* the waves of tribulation,  
Threat'ningly around me roll ;  
And the whispers of temptation,  
Harass and torment my soul,  
*Then*, O Saviour ! be Thou near me,  
Shed Thy light athwart the gloom ;  
Lest I listen to the tempter,  
And ensure my final doom.

*When* my sins have drawn a heavy  
Veil betwixt me and the cross ;  
And my heart in darkness groping,  
Realises all its loss,  
*Then*, O Jesus, let Thy presence  
Cause the shadows all to flee ;  
Let me hear Thy Spirit saying,—  
"Sinner, look ! He died for thee."

*When* I near the last great struggle,  
When my lips must yield their breath ;  
*Then*, oh put Thy arm beneath me,  
Make me victor over death.

Take me to Thy heavenly kingdom,  
All earth's sin and sorrow o'er ;  
When with joyful songs I'll praise Thee,  
Father, God, for evermore.

### OUR PRIEST AND KING.

THERE is a PRIEST who ever lives,  
The same in every place,  
The merits of whose sacrifice  
All stains of guilt efface.  
There is a Priest exalted high,  
At God's right hand above,  
The vilest sinner cleansed by Him  
Becomes a child of love.  
There is a Priest who ever pleads,  
Whose lips death ne'er can seal,  
The virtues of whose precious blood,  
Our deepest wounds can heal.  
O haste, ye guilty, to His feet,  
Your prayer He will not spurn,  
Renounce your strength and righteousness,  
And thus to God return.

This Priest is ever at your side,  
His grace can heal your woes,  
His intercession bring you peace,  
And smite down all your foes.

His tender heart yearns o'er the poor ;  
Beneath His priestly vest  
You'll find your strength and righteousness,  
Your peace, and joy, and rest.

His bleeding heart and open wounds,  
His tender love proclaim ;  
O haste thee, sinner, seek His face !  
Thus loose your guilt and shame.

There is a KING who ever reigns,  
Though clouds His throne surround,  
The influence of whose sceptre spreads  
To earth's remotest bound ;  
Though sorrow veils our sin-dimmed eyes,  
And hides His kingly face,  
His royal heart in love ordains  
Our portion and our place.

Oh, far above the clouds of time,  
Faith sees His shining crown—  
Beholds His love 'mid calms and storms,  
Still scattering blessings down :  
The strange dark lines to reason dim,  
To faith are clear and bright ;  
While she can see her reigning King,  
And knows His will is right.

Above the chaos and the wrecks,  
Time spreads around her feet,  
Faith sees her King exalted high,  
Beholds His royal seat ;  
A voice with reverent awe she hears,  
And lowly bows her head ;  
And finds her joy and solace here,  
When other hopes are dead.

The voice of her great wondrous King,  
Faith scarce can understand,  
But while her reason faints and falls,  
She knows His truth shall stand :  
From time's wild music stern and loud,  
Spring forth a host of fears ;  
But still above the loudest blast,  
A kingly voice she hears.

From out the throne whence lightnings  
flash,  
While darkness veils the sky,  
And twice ten thousand thunders roar,  
A sceptre meets her eye ;  
She sees a form, a voice she hears,  
All gentle as a dove ;  
And folds her wings in perfect peace—  
She knows her King is LOVE.

(From W. Poole Balforn's *New Volume of Poems* — "The Beauty of the Great King.")

"THE FOOTSTEPS OF THE FLOCK."

Not always, Lord, in pastures green,  
The sheep at noon Thou feedest ;  
Where in the shade they lie,  
Within Thy watchful eye ;  
Not always under skies serene,  
The white-fleeced flock Thou leadest.

On rugged ways, with bleeding feet,  
They leave their painful traces ;  
Through deserts drear they go,  
Where wounding briers grow,  
And through dark valleys where they meet,  
No quiet resting-places.

Not always by the waters still,  
Or lonely wells palm-hidden,  
Do they find happy rest,  
And in Thy presence blest  
Delight themselves, and drink their fill  
Of pleasures unforbidden.

Their track is worn on sorrow's shore,  
Where windy storms beat ever,  
Their troubled course they keep,  
Where deep calls unto deep ;  
So going till they hear the roar  
Of the dark-flowing river.

But wheresoe'er their path may be,  
So Thou their path be guiding ;  
Oh ! be their portion mine,  
Show me the secret sign,  
That I may trace their way to Thee,  
In Thee find rest abiding.

Slowly they gather to the fold,  
Upon Thy holy mountain ;  
There resting round Thy feet,  
They dread no storm nor heat.  
And slake their thirst where Thou hast rolled  
The stone from life's full fountain.

Hampstead. J. D. BURNS.

#### ON THE DEATH OF A DEAR LITTLE DAUGHTER.

BY HER FATHER.

"The Lord gave, and the Lord hath taken away ; blessed be the name of the Lord."  
"This mortal must put on immortality."

ANOTHER cord is broken  
That bound us to the earth ;  
His voice in love hath spoken,  
Who calls to second birth.

Another prop is riven  
That comforted us here ;  
He, who the boon had given,  
Removes to brighter sphere.

Another link is loosed,  
That held affection fast—  
The hand that thus hath bruised  
Will heal, not break, at last.

Another knot is slacken'd,  
That tied us to this clod ;  
But not our prospect blacken'd—  
It stretches now to God.

Another lamb is folded,  
Where trouble cannot come ;  
Its happy spirit moulded,  
To dwell with Christ at home.

Then, cease our souls' complaining,  
There's mercy in the blow ;  
It points where she is reigning,  
And thither bids us go.

W. J. BLAND.

## The Portfolio.

### THE STRONG MAN BOWING HIMSELF.

MR. SPURGEON has not yet reached that period of life when, as the author of "Ecclesiastes" expresses it, "the strong men shall bow themselves;" still he does, whenever he undertakes the advocacy of an error, show that in such circumstances even he can be "weak as water." In a recent sermon he explained his position in regard to communion, which is mainly as follows:—

"I always invite all Christians to commune with us. If any man were to tell me that I am separate from the Episcopalian, the Presbyterian, or the Methodist, I would tell him he did not know me, for I love them with a pure heart fervently, and I am not separate from them. This bears hard on our strict communion Baptists. I should not like to say anything hard against them, for they are about the best people in the world, but they separate themselves from the great body of Christ," etc.

This is about all the argumentation which the preacher attempts upon the subject, and all the Scripture authority which he adduces; which, of course, is just none at all. Mr. Spurgeon, because driven to it by the necessities of his open-communion position, drops here all that mighty armoury of weapons drawn from the Word of God, with which he is wont to assail error and sin, and can only brandish the harmless broomstick, at which everythorough-going Baptist simply laughs. What if he does *not* separate himself from the Episcopalian, the Presbyterian, the Methodist? What has that to do with the right or wrong of open-communion? What has any of this weak palaver about Christian union to do with the question whether to keep Christ's laws or not?

Mr. Spurgeon's text was a curious one. It was the nineteenth verse of Jude: "These be they that separate themselves, sensual, having not the Spirit." In the connection of the text mention is made of "followers of Cain," of those who "run after the error of Balaam," of "trees without fruit" and "clouds without water," of "filthy dreamers," and other such. "These," says the Apostle, "be they who separate themselves, sensual, having not the Spirit." Does Mr. Spurgeon, we

wonder, mean to add another class to these, and put into the list the "strict-communion Baptists?" What a terribly hard thing it seems to be to find in the Scriptures even a text to preach an open-communion sermon from; and how evidently impossible to find a *proof* text to quote!—*Chicago Standard* (an American paper).

### PREACHING CHRIST.

DR. SOUTH declares that the text, the theme, the language, and the application of a sermon should be *Christ*. The following well illustrates his meaning:—

A young man had been preaching in the presence of a venerable divine, and after he had done he went to the old minister and said—

"What do you think of my sermon?"

"A very poor sermon, indeed," said he.

"A poor sermon?" said the young man: "it took me a long time to study it."

"Ay, no doubt of it."

"Why, did you not think my explanation of the text a very good one?"

"O yes," said the old preacher, "very good indeed."

"Well, then, why do you say it is a poor sermon? Didn't you think the metaphors were appropriate and the arguments conclusive?"

"Yes, they were very good, as far as that goes; but still it was a poor sermon."

"Will you tell me why you think it was a poor sermon?"

"Because," said he, "there was no Christ in it."

"Well," said the young man, "Christ was not in the text; we are not to be preaching Christ always; we must preach what is in the text."

So the old man said—

"Don't you know, young man, that from every town, and every village, and every little hamlet in England, wherever it may be, there is a road to London?"

"Yes," said the young man.

"Ah," said the old divine, "and so from every text in Scripture there is a road to the metropolis of the Scripture—that is Christ. And, my dear brother, your business is, when you get a text, to say, 'Now, what is the road to Christ?' and then preach a sermon running along the road to the great metropolis—Christ. And," said he, "I have not yet found a

text that has not a road to Christ in it. If I should, I would make one. I would go over hedge and ditch, but I would get

at my Master, for the sermon cannot do any good unless there is a savour of Christ in it."

## The Children's Page.

### LESSONS FROM BIBLE TREES.

CHILDREN are fond of pictures, and they like to listen when pictures are explained; and our heavenly Father has given us a most beautiful and glorious picture-book, while the explanation which he gives of it is still more beautiful and glorious. The picture-book is the world which He has created. The sun, moon, and stars, the fields and trees, the flowers and plants, the lion and the lamb, the eagle and the swallow, the mountains and rocks, rivers and seas—all these are so many pictures, beautiful to look at, but still more beautiful to understand. For they all mean something, and tell something, which is very important and blessed for us to know.

God explains his pictures. He does it in His word, and He does it especially by His dear Son, Jesus Christ. Jesus often speaks of his Father's works and explains them to us; and He shows us how all things point to Himself, who is the great gift of God to us.

Now, I want to speak to you about trees, and what the Bible says they mean,—especially about the two most remarkable trees.

Which are they?

The one stood in the garden of Eden, the other stood on Mount Golgotha. The one was in the midst of beauty and plenty, everything around it smiling and joyous; the other was between two malefactors, a place of ignominy and shame. The one

was the occasion of sin, when Eve and Adam, listening to the voice of the tempter, transgressed God's law, and thus sin and death came into the world: the other is the source of salvation, where Jesus Christ, in obedience to His heavenly Father, laid down His life for the lost sheep. The one tree reminds us of man, seeking his own life and honour and pleasure, and losing all: the other tree reminds us of Christ laying down His life, enduring pain and agony, and suffering shame, and thereby gaining life and glory, not merely for Himself, but for all who love Him.

Dear children, these are the two most important trees in the world; the tree in Paradise, and the tree of death on Calvary: the tree with beautiful leaves and inviting fruit, in the garden of Eden; and the cross, with the suffering bleeding Saviour. "*Christ His own self bare our sins in His own body on the tree.*" The tree in Paradise, man ought not to have touched; but to Christ on the cross, all sinners are invited. Christ lifted up draws our hearts to Himself. Now, there is much more told us about these two trees in the Bible, but this is the beginning, and most important of all to us: one tree reminds us of sin and death, and the other of salvation and life. By touching and eating of one, a righteous man became a sinner; by taking hold of the other, a sinner becomes righteous.

Greenwich.

ADOLPH SAPHIR.

## Monthly Notes on Passing Events.

THE APPOINTMENT of Dr. Temple to the Bishopric of Exeter, in spite of the protests of both the High and Low Church parties, is a striking proof of the real helplessness of the Church of England in the presence of any danger, owing to the controlling power of the State. Great things are again said as to the blessings of a disestablished condition, where liberty to act as well as talk would be enjoyed. But it is strangely overlooked that the liberty sought is within the reach of any clergy-

man, without waiting for disestablishment or any action on the part of anyone but himself.

THE PUBLIC SCHOOLS of Eton and Westminster—in face of the Public Schools Act of last session, which opens the government of all grammar schools to all suitable persons, irrespective of denomination—have declared that all members of *their* governing bodies shall be "members of the Church of England;" thus administering a reminder to dissenters

that it is only by repeated efforts against unwilling opponents that they will win their way to a practical recognition of their claim to equality.

THE POPE has addressed a second letter to Dr. Manning, for the purpose of assuring "non-Catholics that though they may not attend the Ecumenical Council to dispute, they may come as learners," and that he will even appoint "certain learned doctors" to teach them the true and the right way. This is both cool and kind. We are born blind and must not expect to receive our sight except we put ourselves under the oculists of and at Rome! Perhaps the object of this second letter is to pay back Dr. Cumming in his own coin, and return joke for joke. The doctor *would* go as an eminent controversialist; he *must* only go as a docile scholar. We question, moreover, whether he *would* let baptists attend his Presbyterian Assembly in any other capacity.

THE CLERICAL PROSECUTIONS "drag their slow length along." That of Mr. Bennett, of Frome, has been delayed by the judge, Sir R. Phillimore, taking exception to the form of the articles of accusation on a point which the Privy Council must decide before the merits of the case can be entered upon. Mr. Voysey, the heretical clergyman in Yorkshire, has obtained leave to plead in person on Dec. 1st. These two prosecutions are, perhaps, the most important in which the Church of England has ever been interested. There are some who appear to think that one or both will assuredly lead to secession or disruption; but we have seen so many predictions of what would happen under similar circumstances in the Church, which came to nothing, that we are somewhat sceptical as to the martyr-like spirit of either of the three parties into which the Establishment is divided.

THE RITUALISTIC "MISSION," or, in other words, series of revival meetings, in London, has brought out the worst features of their movement into prominence. It seems to have been an effort to attract the masses within the walls of the Ritualistic churches, and then to show them what a Ritualistic "mass" is like, and to inculcate the duty of the confession of sins to a priest—the very words of the Roman Catholic formula being urged for use. We see that the Rev. Mr. Maguire, of Clerkenwell, had a *counter* series of meetings during the same period.

AUSTRALIA.—In the province of Victoria

all sects are subsidised, there being £50,000 a year set apart by the State for ecclesiastical purposes. The Government of that colony, however, has become at length awake to the absurdity of endowing truth and error alike, and has propounded a plan by which the grant shall be reduced £10,000 per year, so that in five years it will entirely cease.

PRUSSIA.—A decree was recently issued by the King of Prussia, whereby the birthday of Luther, Nov. 10th, was observed as a day of special prayer for the protection and guidance of the "Protestant Church throughout Germany."

THE APPROACHING ECUMENICAL COUNCIL, it is said, will consist of 994 patriarchs, archbishops, and bishops, three of whom are upwards of 95 years of age, and 22 upwards of 80.

#### Death.

JOHN KEMP died very happily at Claygate, Surrey, October 20th, aged 71 years. Our dear departed Brother Kemp was baptised at Laxfield, Suffolk, but in the providence of God was removed to Claygate, where he met for the worship of God at the Baptist Chapel. He always appeared to receive the preached word with much pleasure, and he was truly a warm-hearted christian man. But the old clay tabernacle had been breaking up for some time; at length, about the beginning of September last, he was much worse, and it became visible that death was approaching. Many friends visited him to whom he gave testimony that he was on the rock of ages. Being asked by the writer how he was, he replied,—

"Tho' painful at present,  
'Twill cease before long;  
And then, oh, how pleasant  
The conqueror's song."

I then asked, "How are your soul affairs?" He said, "My prospects are as bright as ever; I have only to lay down this tabernacle, and then I shall sing with those above." A short time after this he said that he had "seen Jesus and all was well with him." Our friend's sufferings were great, but he bore all with patience and christian fortitude: there never was a murmuring word from his lips. At last he sweetly breathed the last breath and his happy spirit is, we doubt not, now enjoying the rest that is prepared for the people of God.

J. Woods.











